

世界循道衛理華人教會聯合神學委員會 主辦
衛斯理神學研討會論文集

從亞洲循道衛理宗角度看

宗教對話

□ 黃孟禮 編



世界循道衛理宗
華人教會聯會神學委員會
主辦之

第二屆衛斯理神學研討會：
從亞洲循道衛理宗
角度看宗教對話」

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從亞洲循道衛理宗角度看宗教對話

Religious Dialogue : From Asian Wesleyan Perspectives

(華衛叢書)

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* 編按：此篇標題乃編者所題

(Editor's note: This Heading was given by the editor for interest sake.)

序 言

從 2001 年開始，世界循道衛理宗華人教會聯會議決每 2 - 3 年舉辦一次「衛斯理神學研討會」，由聯會神學委員會主辦，至今已經舉行過兩次研討會。

第一屆於 2001 年 6 月 5 - 10 日在台北衛理福音園順利舉行，目的在于：

a. 促進本宗會友對衛斯理神學有更深一層的認識；
b. 為了 2002 年在英國所舉行的「牛津會議：衛理宗神學研討會」，主題為「新創造」(New Creation)，預備和提供論文，特別提出亞洲循道衛理宗的一些見解。因此，委員會就定題目為「從亞洲循道衛理宗的觀點探討新創造」(New Creation : From Asian Wesleyan Perspectives)。

第二屆衛斯理神學研討會於 2004 年 6 月 15 - 19 日在西馬來西亞神學院舉行，目的是探討本宗對宗教對話的看法，以及關懷各區教會所面對的有關宗教對話的課題與出路。此次的題目是「從亞洲循道衛理宗的觀點看宗教對話」(Religious Dialogue : From Asian Wesleyan Perspectives)，共分 8 講，每講都有回應，包括〈有容乃大：約翰衛斯理對宗教對話的啓迪〉、〈不願一人沉淪？宗教多元對馬來西亞宗派教會的衝擊 -- Towards a Theology of Dialogue 的闡後省思〉、

“Religious Diversity : Some Implications for Christians in Malaysia”、
“ Religious Dialogue : From Asian Wesleyan Perspective” 、
“Interfaith Dialogue in the Chinese Methodist Church of Sarawak (CMCS), Malaysia - An Inquiry” 、〈從東馬衛理教會合一看宗教對話〉、〈宗教對話：還可放何異彩？〉和“Religions in Singapore : The Model of Eli Stanley Jones and the Methodist Missionaries in Singapore in their Interaction with Peoples of Other Faiths” 。

經過兩屆的研討會之後，神學委員會同仁把第二屆的論文收集成冊出版，以饗更多弟兄姐妹和讀者的需要與閱讀，以便在宗教對話的課題上有共識的原則和方向，在自身的處境中懂得應對之道，為主發光作鹽。

本書是本宗第一本論到宗教對話的華文論文集，內容豐富，見解獨到，原則中肯，途徑實際，值得一讀。

世界循道衛理宗華人教會聯合
神學委員會主席 (1999-2005)
蘇慈安牧師

第二屆衛斯理神學研討會」籌備人員

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由左至右：邱仁發、戴俊男、蘇慈安、張振忠、盧龍光、郭漢成（恕不稱呼）

第二屆衛斯理神學研討會時間表

	15/6	16/6	17/6	18/6
	星期二	星期三	星期四	星期五
7:30a.m.		早餐	早餐 / 拍照	早餐
8:30a.m.		早禱：林崇智	早禱：張振忠	早禱：陳進昌
9:00a.m.		論文發表（二）	論文發表（五）	
10:00a.m.		回應：	回應：	
10:15a.m.		討論	討論	
10:45a.m.		休息	休息	
11:15a.m.		論文發表（三）	論文發表（六）	總結：蘇慈安 主持
12:15p.m.		回應：	回應：	閉幕禮：
12:30p.m.		討論	討論	高傳隆
13:00p.m.	午餐	午餐	午餐	午餐
14:00p.m.	休息	休息	休息	休息
15:00p.m.	委員會會議	論文發表（四）	論文發表（七）	自由時間
16:00p.m.	茶點	回應：	回應：	
16:15p.m.		討論	討論	
17:00p.m.	開幕禮：	休息	休息	
18:00p.m.	邱仁發分享			
19:00p.m.	晚餐	歡迎晚餐： CAC 高傳隆	晚餐	晚餐
8:00p.m.	論文發表（一）		論文發表（八）	
9:00p.m.	回應：		回應：	
9:15p.m.	討論		討論	
9:45p.m.	休息 / 晚安	休息 / 晚安	休息 / 晚安	休息 / 晚安

主持	講員 / 講題	回應員
開幕禮主席：郭漢成	邱仁發會長 (WFCMC 主席)	
1.蘇慈安	江大惠 (香港) 有容乃大：約翰衛斯理對宗教對話的啓迪	黃敬勝 (東馬) 假設的啓迪，落實的應用
2.張振忠	黃迪華 (西馬) 不願一人沉淪？宗教多元對馬來西亞宗派教會的衝擊—— Towards a Theology of Dialogue 的闡後省思	陳周榮 (澳洲) 分享成為新人的經歷
3.盧龍光	Albert Walters (西馬) Religious Diversity : Some Implications for Christians in Malaysia	吳仲微 (臺灣) (Fostering) Multiculturalism In Malaysia for Interethnic and Interfaith Dialogue
4.郭漢成	連福隆 (臺灣) Religious Dialogue : From Asian Wesleyan Perspective	黃家源 (東馬) 亞洲衛理宗當正視宗教對話
5.戴俊男	廖玉強 (東馬) Interfaith Dialogue in the Chinese Methodist Church of Sarawak (CMCS), Malaysia - An Inquiry	林崇智 (香港) 裝備好進行宗教對話
6.張舉輝	林忠錦 (東馬) 從東馬衛理教會合一看宗教對話	李基宏 (臺灣) 從教會合一到宗教對話
7.夏長華	李景雄 (香港) 宗教對話——還可放何異彩？	張振忠 (新加坡) 與不同信仰者一同生活
8 陳澤崇	邱仁發及團隊 (新加坡) Religions in Singapore : The Model of Eli Stanley Jones and the Methodist Missionaries in Singapore In their Interaction with Peoples of Others Faiths	陳德昌 (香港) 在宗教對話中蛻變
總結：蘇慈安主持		
閉幕禮主席：蘇慈安	高傳隆 (CAC 會長)	



江大惠牧師
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有容乃大：

約翰衛斯理對宗教對話的啓迪

宗教對話是 20 世紀的產物，活在 18 世紀的約翰衛斯理 怎可能在這個課題上有發言權？

誠然，約翰衛斯理囿於他生活在 18 世紀英國的局限，令他對異國異教的認識不多。他雖然在 1739 年，給一位牛津同道的信上提過如果上帝呼召，他願意遠赴阿比尼西亞（依塞俄比亞）或中國傳道，¹但當時往中國傳道的一切條件未成熟，第一位基督新教的海外宣教士威廉克里 (William Carey) 要到 1793 年才抵達印度進行宣教工作。約翰衛斯理有生之年未具備客觀的配套與異國異教交流，²「願意去中國傳道」這句話不能認真看待。20 世紀六、七十年代起，宗教對話成為人類互相溝通的模式，有關循道衛理宗從事宗教對話多局限在基督宗教的各宗派之間，包括東正教、天主教，如 Paul M. Minus, Jr. 編的 *Methodism's Destiny in an Ecumenical Age*, (Nashville: Abingdon, 1969), Geoffrey Wainwright 編的 *Methodists in Dialogue*, (Nashville: Kingswood, 1995)，分別表揚循道衛理宗教會在合一運動的貢獻。John B. Cobb Jr. 曾經從事與佛教對話，³但在亞洲宗教循道衛理宗與亞洲的對話仍未成氣候。

本文嘗試探討約翰衛斯理對宗教對話的啓迪，衛斯理

對文化，包括異教文化的包容，確實對宗教間的對話，和東西宗教的差異上有所啓迪。他對基督信仰的論述，是可以與中國文化相容。亞洲循道衛理宗信徒，與亞洲各宗教傳統從事宗教對話，可以達到相互被更新、改造和轉化。

一、唯一的上帝

研究約翰衛斯理的學者 Albert Outler 稱衛斯理為「文化」神學家 (theologian of culture)，⁴因為衛斯理善於活用人類智慧、文化寶藏來建設神學。他不惜「掠奪埃及人」的文化寶藏，⁵並沒有因為埃及人信奉異教而排斥埃及的文化。衛斯理同時也是一位「通俗」神學家 (folk theologian)，⁶他寫作的對象不是專業的神學工作者，而是一般的信衆。他致力將神學課題內容向大眾講解、傳播。為了與世人溝通，他極重視文化，無所不讀，努力吸收世俗學問、文化寶藏。他對俗世有好奇、有深刻認知，他閱讀極之廣泛，包括戲劇，⁷（清教徒反娛樂、反戲劇）、莎士比亞，連當日最新的財經哲學家 Adam Smith 的作品他也有涉獵。⁸朱光潛認為莎士比亞的作品之所以光芒萬丈，就因為他幾乎完全活在異教的世界裏，⁹衛斯理並沒有因莎士比亞的異教色彩而杯葛莎翁。

衛斯理除了涉獵基督教世界的作品，他也接觸過阿拉伯文學。他曾經在講章中提及Hai Ibn Yokton，¹⁰ Hayy Ibn Yokzan（較流行的拼法）是一本由居於西班牙的阿拉伯醫生 Ibn Tufay

約寫於 1180 年的故事書，17 世紀譯成拉丁文，1674 年由貴格會出版英譯本。¹¹ 故事講述一位流落荒島的小孩 Hayy Ibn Yokzan 如何透過觀察自然界而無師自通，尋獲真道。¹²

Hayy 自小流落荒島，由羚羊養大。通過類似亞理士多德式的探究，他悟出自然世界的知識，形而上世界的知識，甚至對萬物的源頭、第一因，唯一自足的無上存有建立了認識。日後，島上來了一位伊斯蘭教飽學之士 Asal。兩人交流之下，發覺 Hayy 無師自通，教外別傳，對真道的掌握與伊斯蘭教義不謀而合。

衛斯理提及 Hayy，相信因為 Hayy 的故事印証了衛斯理對「預臨恩典」的說法。衛斯理認為每一個人或多或少擁有上帝所賜的「自然良知」(natural conscience)，或者正式稱為「預臨恩典」(preventing grace，後來改為 preventient grace [先恩])。活在任何時代、地方的人多多少少會受到那光的啟蒙，¹³ 活在異教世界的人，亦「由上帝透過人內在的聲音，教導他一切真實宗教的要點」。¹⁴ 既然上帝的「預臨恩典」普及全人類，人人都活在上帝的恩典下，人人都受那光的照耀，包括了未認識上帝和相信異教的人，他們亦可能在世界各地、不同時段悟出重要的道理，甚至可以教導認識上帝的子民。

希伯來信仰的核心，妥拉故事詳盡的版本由創世記十二章一直延伸到約書亞記廿四章，¹⁵ 由上帝選召亞伯蘭一直

到約書亞佔領示劍。這個故事第一章的內容就記載被上帝選召的亞伯蘭為保存自己的性命，怕埃及人會搶走妻子撒萊而殺他，就求撒萊說謊，認作自己的妹妹。（創 12:12-13）亞伯蘭怕死自私、不理妻子的死活，賣妻求榮。將 65 歲的妻子送入埃及皇宮，換得許多牛羊、駱駝、公母驢、僕婢，心中並無不安，¹⁶也沒有求上帝介入。（創 12:16）結果是拜異教的法老扮演了道德教師的身分，訓叱亞伯蘭不應該說謊，奪人妻也是不對的，要糾正錯誤，退回撒萊，並予以補償。（創 12:18-19）信上帝的亞伯蘭與拜異神的法老作了角色的倒置，亞伯蘭表現出欠信心，教唆說謊、沒良心，法老反而成為道德的宣告者、執行人。這是明顯信徒受教於異教徒的例子。

如果我們接受第二以賽亞的獨一神觀，普天之下根本只有一位上帝。這個宇宙並沒有別的神，沒有衰神、邪神、惡神。（賽 45:4-5）賜光明、造黑暗、降福降災全歸祂事。問。（賽 45:7）連不認識祂、不拜祂的外邦君王古列也是這唯一上帝的受膏者、僕人。（賽 45:1,4）上帝不單是選民的上帝，也是選民的敵人的上帝。上帝不單領以色列人出埃及，也領非利士人出迦斐託（克里特），領亞蘭人出吉珥。（摩 9:7）這位普天下唯一的上帝，能使用不認識祂的人為僕人，透過拜太陽神的法老向亞伯蘭施行道德教導，使用不認識祂的古列王在地上實踐上帝的旨意，釋放選民回歸故土。

這種獨一神觀支持信徒向信奉其他宗教，活在其他文化傳統中的人學習，因為宇宙中根本不存在其他神明，他們也有可能從獨一的上帝那裡獲得啓示。

二、中西宗教文化的鴻溝

猶太基督宗教的傳統對神人的分野看得很嚴重，人是受造之物，與創造主有質的分別。人與上帝相遇會怕得要死（賽 6:15），眼見上帝會引致滅亡（出 33:20）。自稱為上帝的兒子會成為說僭妄話的罪証，耶穌因此被猶太的公會定罪。（太 26:63,65；路 22:70）基督論中的「同質說」 homoousion 與 homoiousion 之爭反映出唯有基督才配與上帝同質，¹⁷ 其餘的人只擁有上帝的形象（*Imago Dei*）；或者連獨生子也只與上帝分享類近的質 homoiousion，其餘受造的人更不在話下。Rudolf Otto 在他的名著《論神聖》（*Das Heilige*）中使用「絕對不可接近性」（absolute unapproachability）和「完全的他者」（wholly other）來描述作為受造之物的人與外在於自我的神聖之間有無法跨越的鴻溝。¹⁸

西方宗教為人神之間設下不可超越的鴻溝，使用了「絕對」和「完全」的詞彙來刻劃人神之間的距離，企圖跨越是孽瀆的行為。從這種角度讀出創世記 3 章 5 節蛇對女人所說：「你們便如上帝」（you shall be as God）是人類最原始和永恆的試探——不守人的本分，要跨越人神之間的鴻溝，

與上帝同等。Reinhold Niebuhr 將人嘗試超越受造物的限制，看為「驕傲之罪」，¹⁹ 對「人續漸去超越有限的限制直至他的心靈與宇宙的心靈合而為一」²⁰ 的努力當作反面教材。這都假定人與神之間有不可超越的鴻溝，嘗試去跨越人神之間的鴻溝是不對的。

中國儒家不語怪力亂神，但有「天人合一」之說。劉述先曾單用《論語》的資料來証立孔子雖然沒有明確使用「天人合一」的字眼，但「天人合一」的理念已蘊涵在孔子的思想中。²¹《中庸》有「天命之謂性，率性之謂道」之說，將超越的天道與內在的性命視為同一實體。程明道說：「知心便是天，盡知便知性，知性便知天。」²² 又說：「天人本無二，不必言合。」²³ 更明確將二者當作同一實體。牟宗三、徐復觀、張君勸、唐君毅合寫的〈中國文化與世界：我們對中國學術研究及中國文化與世界文化前途之共同認識〉宣言，強調天人合一是中國文化之神髓所在。

「吾人與天地萬物實為一體。而由此印証，即見此心此性，同時即通於天。……人之本心即天心……亦即所謂天人合一之思想。……共認人能盡此內在心性，即所以達天德，天理，天心而與天地合德，或與天地參。此即中國心性之學之傳統。……乃中國文化之神髓所在」。²⁴

這是新儒家的論述，固然「天人合一」在哲學界有不同的聲音，勞思光質疑宋明儒學中「天道觀」在心性論的角

色，²⁵認為儒家的心性論無需加入「天道觀」，談天人合一反而是入了歧途。馮耀明直指所謂「超越內在」、「天人合一」是自相矛盾的迷思。²⁶不過在文化層面，天人合一成為中國文化的特色。另一位文化巨人錢穆²⁷透過最後的心聲提出「天人合一」觀是整個中國傳統文化的歸宿，是中國文化對世界人類未來求生存之主要貢獻。

「中國文化過去最偉大的貢獻，在於對「天」、「人」關係的研究。中國人喜歡把「天」與「人」配合著講……，西方人喜歡把「天」與「人」離開分別來講，……中國文化，既認為「天命」同歸一貫，並不再有分別……「天人合一」觀，雖是我早年已屢次講到，惟到最近始澈悟此一觀念實是整個傳統文化的歸宿處。……我深信中國文化對世界人類未來求生之貢獻，主要亦即在此。」²⁸

人與超越的無礙，屬同一實體，雙方之間並沒有鴻溝成為中國文化的特色，是中國文化對世界人類之主要貢獻。勞思光論述中國佛教的特色，即中國佛教所強調的特有觀念，即印度佛教所不重視或未明確決定的，而是中國本有的哲學思想，就是德性的「自由」觀念和德性的「不息」觀念。²⁹德性自由表示人的德性之成就永無限制，沒有外在的阻隔如種性、種族、性別、階層令某些人不能成賢成聖。但德性自由亦不保證德性不會墮落，德性自由不保證一次得救，永遠得救，所以必須自強不息。竺道生(361?-

434)有「一闡提皆得成佛」的論調，³⁰即一切衆生皆有佛性，皆可能成佛。衆生與佛之間沒有不容跨越的鴻溝，這就是中國的特色。

這種人與超越之間沒有質的分別，沒有無法跨越的鴻溝的思想，亦反映在道教，《太平經》曰：「爲善，神自知之；惡，神亦自知之。非爲他神，乃身中神也。」〈卷乙部〉「道之生人，本皆精氣也，皆有神也，假相名爲人。」〈癸部第十〉³¹人身中本有神。對應佛教對佛性的討論，潘師正(586-684)亦提出「一切有形，皆含道性。」〈道門經法相承次序〉³²因此道教的傳統中，歷世有許多得道的人成爲仙，成爲人敬拜的對象。

至於中國民間宗教，人可以成鬼成神，連白蛇青蛇、狐狸，甚至樹木石頭也可成精，可以通靈，具有超自然的能力。Daniel Overmyer 提出「要探討民間教派的教權問題，必須首先了解天人合一這個中國傳統的觀念，因爲正是這種觀念，使得超凡的、通靈的現象層出不窮成爲可能。」³³中國的文化傳統，包括儒釋道，甚至民間宗教都認爲人神之間並沒有根本性、不可打破的隔閡。因爲人神之間並沒有跨不過的鴻溝，人神本同一實體。

這種人可以修煉到達超越，與猶太基督教神人分隔的傳統有沒有相容的可能性？

三、東方教父的成神

約翰衛斯理崇尚東方教父，他心目中心儀的古教會思想家都是東方教父。³⁴ 以致他的思想與現代基督徒多從奧古斯丁、路德、加爾文的角度理解信仰有分別。譬如東方教會的恩典觀以靈為主 *pneumatocentric*，於是視悔改的恩典為聖靈的恩賜，可被拒絕的。³⁵ 這點與奧古斯丁的拉丁傳統、加爾文的觀點相反。

衛斯理心儀的革利免 *Clement of Alexandria* (153?-217?)，尼撒的貴格利 *Gregory of Nyssa* (330?-395?) 都十分重視俗世異教的文化，革利免主張真理紅花綠葉，同出一源，他經常引用柏拉圖，他的著作引用過三百位異教作家。³⁶

被稱為約翰衛斯理神學特色的基督徒完全觀，一直惹來爭議，因為英文中的“完全”(perfect)有完美、無罪、無從改進的意思。³⁷ 其實，衛斯理的完全觀源於革利免、貴格利和 *Macarius of Egypt* (300?-390?)。所謂完全，不是指一種靜止的狀態或境界 *perfection*，而是指一段動態的過程 *perfecting*。³⁸

革利免肯定希臘人文精神的教化 *paideia*，以教化助人成長以臻至善。³⁹ 希臘的哲學來自上帝，是可以助人達到基督的踏腳石。⁴⁰ 拯救等於成神 *theosis, deificatio* 的過程，人漸漸地變得像上帝。東方教會強調「神親自成為人，使人可以成為神」，⁴¹ 耶穌也曾引用（約 10:34）過詩篇 82:6「你們是神，都是至高者的兒子。」來反駁將自己當作神是說了僭妄的

話。彼得後書 1:4 認爲人能「與神的性情有分」（和合本），「分享上帝的神性」（現代中文譯本），革利免認爲人可以達到人所不敢希望不能想像的崇高境界。⁴² 在這種脈絡下讀創世記 3 章 5 節的「你們便如上帝」（you shall be as God）便不是人類不守人的本分，要跨越人神之間的鴻溝，與上帝同等的試探，而可以讀成對人類求上進的鼓勵和挑戰。改教運動爲了與天主教劃清界線，不豎立教會中聖人的傳統。更正教傳統避談成神，其實，即使強調原罪的奧古斯丁，也有人成爲神的說法。⁴³ 賴品超指出，革利免的人性與神性可以共融而非彼此排斥的看法，與華人教會流行的原罪代贖觀有差異，反而接近儒家的觀點。⁴⁴

不單人可以成爲神，基於天之下只有一位神，一切的拯救也來自同一位神。⁴⁵ 這正是以賽亞在以賽亞書 45 章所傳的上帝觀，上帝是普世唯一的神，世上根本沒有其他的神，一切禍福皆來自這位唯一的神，連不拜祂不認識祂的波斯王古列也不自覺地成爲祂的受膏者、僕人，釋放了被擄的猶太人回耶路撒冷，實踐了上帝的旨意。

尼撒的貴格利的人性觀源於亞理士多德，融合斯多亞派和新柏拉圖主義的內容。⁴⁶ 但他超越了靈肉二分的二元論。貴格利借用種子發展成植物的比喻，來描述人性的發展，他不主張上帝所造人的身體是敗壞不可救的，透過自由選擇是可以轉化成完美。⁴⁷ 他認爲人的拯救是由人效法基

督的完美而成，是人性的重塑 / 轉化 *metamorphosis / transformation*。上帝給予人的幫助，是在尊重人的自由意志下進行。人的心和理性是上帝所“分與”(impart)，⁴⁸ 神人共用。神人合力 *synergia* 之下完善人自由與美德的生命。⁴⁹

衛斯理愛讀的《五十篇屬靈講章》(Fifty Spiritual Homilies)，他以為出自 Macarius of Egypt，近年的研究認為是古代的托名、誤傳。查實講章出自五世紀深受尼撒的貴格利影響的敘利亞修士 Macarius 而不是四世紀埃及的沙漠教父。⁵⁰ 他也主張上帝恩典與人類自由的合作(synergy)，如果沒有人的意志配合，上帝也無能力。⁵¹

衛斯理的完全觀、神人協力論都帶有成神的觀念。成神代表了東方基督教對人、對人神的分別、人的拯救、人神的關係之獨特的看法。成神比神人分隔更接近中國天人合一的立場。Alexandre Lomanov 認為儒家與俄羅斯的靈性傳統在人性論、直覺論、單一性、美學、象徵性空間等方面十分相近。⁵² 儒家的成聖，佛教的成佛，道教的成仙，民間宗教的成鬼神與東方教父的成神，衛斯理的基督徒完全觀在強調人神之間沒有不可超越的鴻溝，或至少這鴻溝沒有一般理解中那麼闊，在成聖的功夫上都有相容的空間。

四、對話的風險與必要

現世上存在不同的宗教文化傳統，它們的教義，對啓

示、真理的闡釋正在改變中。回顧過往五十年基督宗教在神學詮釋方面百花齊放，多元的論述可見一斑。昨日的山窮水盡成為今日的柳暗花明。拉丁美洲送來解放神學，婦女意識帶來婦女神學，亞洲是世界上各大宗教的發源地，亞洲的處境令世界上各大宗教逃避不掉相碰相遇的機會。在可見的將來，宗教多元的情況會持續下去。彼此以暴力相對或強迫異教徒改變信仰是行不通的，剩下來的選擇只有和平共處。而文明的出路就是對話，讓不同宗教信仰的信徒坦誠、認真、面對面討論信仰的問題。

吳利明對宗教對話抱有負面的看法，認為宗教對話沒有用。神學上兩個宗教只是求同，會令雙方的特色被沖淡；社會上各宗教對社會問題亦沒有獨特的方案，不能期望宗教能解決社會上政治、經濟的難題。宗教各有歷史的根源脈絡，無法堆砌成一「大同」教。宗教對話不能代替宣教，宗教宣教的對象應該是無信仰人士 *person outside of faith*，而非信仰異教人士 *person of other faiths*。⁵³ 誠然，真正的宗教對話不應懷有宣教的目的，將對話當作宣教的工具。

就從促進互相理解，不單對對方的宗教傳統增加認識，也能尋回自己傳統中被忽略、被遺忘的寶藏而言，宗教對話已經有價值。各自由「封閉」的論述轉為「揭露」的論述，藉著「共享空間」使不同宗教的世界觀能在此相遇。

⁵⁴ 對話的雙方彼此被更新、改造、轉化 (mutual

transformation）。⁵⁵

固然，宗教對話也有風險，會帶來混合、折衷主義（syncretism）的恐懼，恐怕自己受到異教教義文化的滲透，破壞了本身宗教的純潔。利未記聖潔條例（holiness code）的頒佈就是為了保存以色列人不受迦南地的風俗影響（利 18:3-4），初期教會對正統和異端思想的界分，都是防止宗教混合折衷主義的嘗試。混合折衷主義是不是這樣可怕？李熾昌提出混合折衷主義不足懼，因為混合折衷主義是宗教的常態，聖經本身的傳統和歷史中的基督信仰一向是混合折衷的（syncretistic）。⁵⁶ 猶太基督教傳統固然有混合折衷主義的成分，但也不是來者不拒。猶太基督教信仰有強烈的排外意識，致力保持信仰的純淨。

為了保持信仰的純淨而不從事對話是因噎廢食，不自我更新，故步自封，反而不是約翰衛斯理的選擇。他一生不斷的探索，不認為一次得著，即可永遠吃老本。即使在被後世渲染的亞德門經歷，⁵⁷ 他的心感到奇異地溫暖，肯定對基督的信靠，掌握對赦罪的確據後不過七個月，在 1739 年 1 月 4 日的《日記》寫下：「正如我確知耶穌是基督，我知道今天我不是個基督徒。」⁵⁸ 同年 3 月 28 日他寫信給 John Clayton (?) 提到自己不是個基督徒，只期望成為一位基督徒。⁵⁹ 1766 年寫給查理士的信還自稱不過是位「誠實的異教徒，…敬畏上帝的人」。⁶⁰

對上帝的敬畏使他不敢故步自封，吃老本。1772年以六十九歲的高齡向他弟弟訴說他不斷探索的煩惱，「我經常喊叫：*Vitae me redde priori!* 讓我回到從前，做個牛津的循道衛理友。我常懷疑，可能恪守牛津的規律更適合我。」⁶¹面對不可知、不確定的未來，回到傳統，依規條循規蹈矩是安全的做法，可免除種種惱人的焦慮困惑。但約翰衛斯理並沒有揀這條容易走的路，終其一生不斷自我更新。如果他是一位安於現狀的信徒，他可以留在牛津當學監（don），做一位不出位的聖公會牧師：神學方面他可以恪守聖公宗傳統，服膺馬丁路德或加爾文的體系，甚至回歸天主教或加入莫拉維亞派、亞美尼派，何必四處樹敵，令「衛斯理的復興運動幾乎成為一個人的獨腳戲」？⁶²這就是因為他不肯接受別人現成的答案。

雖然約翰衛斯理不肯接受別人現成的答案，但並不表示他不能包容不同的傳統。從他的〈致羅馬天主教徒的公開信〉（*A Letter to a Roman Catholic* (July 18, 1749)⁶³）和講章〈大公的精神〉（*Catholic Spirit*⁶⁴）可以看出他對其他基督教教派，包括天主教的包容接納。在這兩份文獻中他都有嘗試去羅列出他認為的基督信仰的基要信念。但內容又不盡相同，這反映出他不認為可以用不可修正的命題形式來表述信仰的內容。⁶⁵從他對阿拉伯文學 *Hayy Ibn Yokzan* 的引用及對東方教父的尊重和吸納，可以推斷他的思路、胸襟一定容得

下其他宗派傳統、其他宗教傳統，容許自己及他人有更廣闊的詮釋空間。如果他有機會接觸中國文化傳統，一定會欣賞天人合一和自強不息的觀點。

有容乃大，君子自強不息，不單是中國人的智慧。約翰衛斯理肯定會認同這個立場，會鼓勵我們亞洲循道衛理宗信徒與亞洲各宗教傳統從事宗教對話，以達到相互被更新、改造和轉化。亞洲是各大宗教的發源地，既是亞洲的優勢，也是挑戰，有待活在亞洲對信仰認真的信徒去尋找出路。



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闡釋》刊于《中央研究院中國文哲研究所集》，第十期，1997年3月，頁1-23。

22.《河南程氏遺書》，卷第二上，〈二先生語二上〉，程顥、程頤《二程集》，第一冊（北京：中華書局，1981），頁15。

23.《河南程氏遺書》，卷第六，〈二先生語六〉，程顥、程頤《二程集》，第一冊（北京：中華書局，1981），頁81。

24.戴唐君毅，《說中華民族之花果飄零》，（臺北：三民，1974），頁149-150。

25.勞思光，《中國哲學史》，第三卷，上冊，（香港：友聯，1980），頁51-78。

26.馮耀明，〈「超越內在」的迷思——一個分析哲學的觀點〉，載《天人之際與人禽之辨——比較與多元的觀點》，新亞學術集刊。第十七期，（香港：新亞書院，2001），頁287-302。或《「超越內在」的迷思——從分析學觀點看當代新儒學》，（香港：中大，2003）。

27.不少學者將錢穆歸入新儒家，例如梁元生，《十字蓮花》，（香港：基督教中國宗教文化研究社2004），頁212。錢穆本人似未同意，參余英時，〈錢穆與新儒家〉，《猶記風吹水上鱗——錢穆與現代中國學術》，（臺北：三民，1991）頁31-98。

28.錢穆，〈錢穆先生最後的心聲——中國文化對人類未來可有的貢獻〉，《聯合報》，（1990年9月26日）28-29版。轉引自梁元生，《十字蓮花》，（香港：基督教中國宗教文化研究社，2004），頁212-213。香港中文大學新亞書院在校園開闢了「天人合一」的景點，刻上九十六歲(1990)錢穆論天人合一的文章，強調天人合一是一中國文化的精粹。

29.勞思光，《中國哲學史》，第二卷，（香港：中文大學崇基學院，1971），頁310-311。

30.同前引書，頁281-284, 356。

31.傅勤家，《中國道教史》，（臺北：商務，1978），頁105。

32.卿希泰主編，《中國道教》(一)，（上海：知識，1994），頁266。

33.歐大年，《中國民間宗教教派研究》，（上海：古籍，1993），頁191。

34. 'All of Wesley's heroes from the age of Christian Antiquity are Eastern, and this helps to explain the emphases in his soteriology and spirituality that never were so prominent in Latin Christianity...It was from the Eastern Fathers that Wesley learned to conceive salvation as a process.' In Albert Outler, *The Wesleyan Theological Heritage* (Grand Rapids: Zondervan, 1991) pp. 107-108.

35.奧古斯丁及拉丁傳統視恩典為聖父的恩賜，不可拒絕的。Albert Outler, 'John Wesley's Interests in the Early Fathers of the Church' in *The Wesleyan Theological Heritage* (Grand Rapids: Zondervan, 1991) P.108.

36. Albert Outler 編《亞歷山太學派選集》，（香港：輔僑，1962），頁10。

37. 譬如 J.I. Packer 雖然明白衛斯理的完全觀「是一種主觀的狀況，是由神的靈創造和持守的。」但由於「完全」會引來混淆，仍以「在此時此地立即達致完全」來批評衛斯理的教導不合聖經。見巴刻著，陳霍玉蓮譯：《活在聖靈中》（香港：宣道，1989），頁145,頁154。

38. Albert Outler (ed), John Wesley, (NY: OUP, 1964), p.30-32, 253.

39. 賴品超，〈基督教神學與博雅教育的理想〉載黎志添等編《在求真的道路上》（香港：中華，2003），pp.60-68。或 Outler 編《亞歷山太學派選集》，（香港：輔僑，1962），頁57。

40. 〈革利免選集〉，Outler 編《亞歷山太學派選集》，（香港：輔僑，1962），頁164。

41. St. Irenaeus, *Adversus Haereses* V, preface; P. G. 7, col. 1120, 愛任紐，〈反異端〉，《尼西亞前期教父選集》，（香港：輔僑，1962），頁165。St. Athanasius, *De incarnatione verbi* 54; P.G. 25, col. 192B. 'Incarnation of the Word', *Nicene and Post-Nicene Fathers*, vol. Iv (Grand Rapids: WB Eerdmans, 1957), p.65, St Gregory of Nyssa, *Oratio catechetica magna* 25; P.G.45, col. 65D, 'The Great Catechism', *Nicene and Post-Nicene Fathers*, vol. V (Grand Rapids : WB Eerdmans, 1952), p.495.

42. 〈革利免，〈導師基督〉，第一部十二章，Outler 編《亞歷山太學派選集》，（香港：輔僑，1962），頁95。

43. Gerald Bonner, *God's Decree and Man's Destiny: Studies on the thought of Augustine of Hippo*, (London: Variorum, 1987), I, 157.

44. 賴品超，〈基督教神學與博雅教育的理想〉載黎志添等編《在求真的道路上》（香港：中華，2003），p.68。

45. St. Irenaeus, *Adversus Haereses*, III:12,13. 愛任紐，〈反異端〉《尼西亞前期教父選集》，（香港：輔僑，1962），頁78。

46. Johannes Zachhuber, *Human Nature in Gregory of Nyssa: Philosophical Background and Theological Significance*, (Leiden: Brill, 2000) pp.240-241.

47. Peter Boutenoff, 'Essential or Existential: the Problem of the Body in the Anthropology of St Gregory of Nyssa' in Hubertus Drobner and Albert Viciano, *Gregory of Nyssa: Homilies on the Beatitudes*, an English Version with Commentary and Supporting Studies. Proceedings of Eighth International Colloquium on Gregory of Nyssa (Padernorn, 14-18 September 1998), (Leiden: Brill, 2000), pp.415-417.

48. 貴利，〈人的造成〉九，1。《東方教父選集》，（香港：輔僑，1964），頁17。Outler 使用 *impute* 和 *impart* 來說明衛斯理對稱義和成聖的分別。參 Albert Outler, *Theology in the Wesleyan Spirit*, (Nashville: Discipleship, 1975), chapter 3。

49. 賴品超，〈基督教神學與博雅教育的理想〉載黎志添等編《在求真的道

路上》(香港：中華，2003)，pp.70-74。

50. Werner Jaeger, *Two Rediscovered Works of Ancient Christian Literature: Gregory of Nyssa and Macarius*, (Leiden: Brill, 1965), pp.208-230. Albert Outler (ed), John Wesley, (NY: OUP, 1964), p.9.
51. St Macarius of Egypt, Spiritual Homilies, XXXVII,10,P.G., XXXIV,757A.
52. Alexandre Lomanov 羅曼諾夫，〈儒家思想與俄羅斯的靈性傳統——為下世紀對話〉，陳廣培編，《傳承與使命》，(香港：道風山基督教叢林，1998)，頁83-90。
53. Ng Lee Ming, 'Dialogue-A Reappraisal of Priorities', *Cheng Feng*, (HK: Christian Study Centre), vol. 14, no. 3, 1971, pp.89-91.
54. 黎志添，《宗教研究與詮釋學》，(香港：中大，2003)，頁166。
55. John B. Cobb, Jr., *Beyond Dialogue-toward a Mutual Transformation of Christianity and Buddhism*, (Fortress: Philadelphia, 1982), P.48.
56. Archie Lee, 'Syncretism from the Perspectives of Chinese Religion and Biblical Tradition', *Cheng Feng*, vol. 39, no. 1, March 1996, pp.17-19.
57. 循道衛理宗推崇的1738年5月24日亞德門約翰衛斯理靈性復甦經歷，衛公本人對此十分低調，極少提及。參 Albert Outler (ed), John Wesley, (NY: OUP, 1964), P. 51。
58. Albert Outler, *Theology in the Wesleyan Spirit*, (Nashville: Discipleship, 1975), p.32.
59. Outler 曾根據衛斯理的日記將這封信的日期定為1739年3月20日寫給 James Hervey。參 Albert Outler (ed), John Wesley, (NY: OUP, 1964), p.70. 但日後找到3月20日寫給 James Hervey 的信內容完全不同。肯定衛斯理的日記攬錯了。這封提及「全世界作為我牧區」和去阿比尼西亞（依塞俄比亞）或中國傳道的信很可能是3月28日寫給 John Clayton 的。參 Frank Baker (ed), *The Works of John Wesley: Letter I 1721-1739*, vol.25, (NY: Oxford UP, 1980), p.614.
60. Richard Heitzenrater, *The Elusive Mr. Wesley*, vol. 1. (Nashville: Abingdon, 1984), p.199.
61. Ibid., p.198.
62. Albert Outler, *Theology in the Wesleyan Spirit*, (Nashville: Discipleship, 1975), p.33.
63. Albert Outler (ed), *John Wesley*, (NY: OUP, 1964), p.492-499.
64. Albert Outler & Richard Heitzenrater (ed), *John Wesley's Sermons: an Anthology*, (Nashville: Abingdon, 1991), p.299-309.
65. Ibid, p.299.

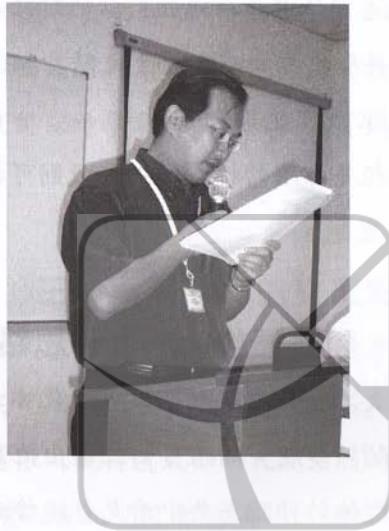
回應江大惠牧師一文

有容乃大：約翰衛斯理對宗教對話的啟迪



應

假設的啓迪，落實的應用



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馬來西亞基督教砂拉越華人年議會

一、前言：蛛絲馬跡

江大惠牧師以「啓迪」作為全文中的中心架構，試圖在衛斯理約翰的言論著作中求得宗教對話的痕跡，並從衛斯理約翰的文化認知層面、東方教父神學影響下來探討其之於其他宗教文化的包容性；從中更比較中西宗教文化

的自我超越和人神分隔。最後分折對話的風險和必要性，亦從中揣擬衛氏不安現狀的變通及更新。

毫不諱言，衛斯理約翰所遺留的是論述和思想，能夠發展為系統的神學是在其逝世後的事：由 Richard Watson 發展引伸。¹

想在衛氏的論述著作中尋求宗教對話的跡象，只能在隻字片語中，利用想像力將歷史空白處和歷史之時空相銜接，且大膽假設，小心求證，以求合理並符合邏輯。

雖然歷史的假設是有限的揣測，但假設則可拓開更廣泛的討論，啓發更深邃的思想。

二、衛斯理約翰的神學思路

按照〈有容乃大〉一文中說明衛氏是文化亦或通俗神學家，再者其涉略群籍，閱讀廣泛。的確可由此看出他對文化和俗世的保容性；同時更可從他的預臨恩典中看見普遍啓示的影子，但我們不能因此斷定衛氏是普遍啓示的主張者，畢竟普遍啓示和特別啓示是一體兩面，不可分割。

無論是預臨恩典，自然良知或普遍啓示，至少使信徒和非信徒之間有個共同之立足點，更可以是宗教對話的起步點。

然而，必須整合世俗文化及東方教父著作對衛氏的思想及神學之影響，因為此兩者之於衛氏思想模式及神學意識型態的形構佔有極大之地位。是故，衛氏重視俗世文化猶如東方教父革新免和貴格利重視異教文化一樣，這就是生命的影響，思想的陶冶。

同樣的，預臨恩典的提出，乃是衛氏對世俗文化的觀察和分析的神學應用和命題。

再者，衛氏的基督徒完全觀將完全主義（Perfectionism）發展至最高峰，這也必須淵源自東方教父的觀念。這種觀念致使衛氏的靈性和生命都處在動的進程中，以期進入完全之地步。

由此觀之，衛斯理約翰的思想包容力是恢宏深廣。與其說他是通俗神學家及文化神學家，不如視他為實踐的思想家及應用的神學家。

三、兩種超越的交匯點

文中提及猶太基督教之傳統是對神人的分野視作無法跨越之鴻溝；而中國文化中的儒家主張「天人合一」，佛家主張眾生皆可成佛，道教主張人能得道成仙和民間宗教的成鬼成神，都展現出人神同屬一體，彼此間沒有鴻溝。

然而從另一角度來看，中國文化——無論是儒、道、佛較強調「內在超越」。儒家的「內聖外王」、佛教的「明心見性」及道家的「觀照內心」俱在提倡自力拯救。基督教則強調「外在超越」，因為上帝是「完全的他者」；同時人只能感受神的存在和作為，却不能完全掌握神的心意。因此人在罪中難以自救，只有外借「他力」來拯救。²

兩種超越看似沒有交集，實際上內在超越是種目的論，要人成聖、成佛、成仙、成神；而處在超越看到人的極限。更甚於此

的是，上帝確是「絕對的他在」，更是與信徒的「互相臨在」(Mutual Indwelling)，正如耶穌說：「你們在我裡面，我也常在你們裡面。」³由此觀之，外在超越其實也涵蓋人意志自由取決定向。

若以不諳游泳的人來比喻，就可發現「外在超越」其實就是「他救式的自救」。

反觀文中提及東方教父的人神共融乃是力求上進和接受的挑戰，且認為接近儒家「天人合一」之觀念，然而中國的「天」含義有五：⁴

- 一、人格意識的主宰神。
- 二、冥冥中決定人事社會的運數之天。
- 三、宇宙的最高原理，如「天命之謂性」或宋明理學的「天理」。
- 四、自然運行之法則。
- 五、物質之天。

若傳之歸納，前二者是神學宗教之「天」；第三者是哲學唯心論的「天」；后二者則是唯物論及無神論之「天」。

儘管儒家對「天」有深厚的觀念，但從孔子對「天」了解的復雜多樣以至荀子將「天」簡化為物質之「天」。從中看見的是，對「天」不敢多說也不願再說，於是乎「天」便轉化成唯心論的「天」。

無論如何，東方教父人神共融與中國文化的天人定位有其共通之處。然而只需將「他救式的自救」之元素注入中國文化，使內在超越加上外在超越，基督教信仰與中國文化便可相容。

四、啓迪之后的應用

保羅在亞略巴古，算是宗教對話，他不也引用希臘詩人的詩句？

首次耶路撒冷會議的議決，是信仰與文化對話的結果；外邦人信主不必受割禮。

迅速多變的時代，我們所面對的是層出不窮的資訊和文化，故此，宗教對話是必然，也是必須性的。

然而宗教對話不是異中求同，乃是從共同的立足點上作為起步點；乃是在兼容並蓄中伺機給予更大的衝擊和指示，求取變新和變化。

再者，作為衛理宗牧者甚至信徒，都須有會祖衛斯理約翰博覽群籍之學習精神，有道是：「讀萬卷書，行萬里路」，如此一來，才有資源和學識與其他宗教、文化進行對話。同時本身更須清楚自己身為基督徒之身份和角色扮演及定位，時時求進步，不斷更新，使生活得力思想成熟。

再者，身為衛理宗信徒亦須有包容之心，對各宗教、文化多方吸納、歸納、分析並應用實踐，如此一來，不只拓展本身視野，也豐富本宗之資源。

毋庸置疑，衛斯理神學承先啓後，後世的衛理宗信徒仍可在其根基上展葉散枝。因為衛氏的神學思想成為後世的進程神學——一種不斷發展延伸的活性神學思想。誠如宗教對話，亦可以在亞洲衛理宗蔚為氣候。

想要立足廿一世紀，想要接受對話之挑戰就得：莊敬自強，處變不驚，更輔以太極之道：以柔力撥千鈞，淡然隨意變招，我深信我們會在實踐中印證了假設，更在啓迪中掌握了應用。

註腳：

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2. 莊祖鯤，《基督教與中西文化》，（美國：海外校園雜誌，2000年）頁58。
3. 同上，頁59。
4. 尹飛舟等，《中國古代鬼神文化大覽》，（中國百花洲文藝，1994年）頁481。





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不願一人沉淪？

宗教多元對馬來西亞宗派教會的衝擊

Towards a Theology of Dialogue 的閱後省思

馬來西亞第四任首相敦馬哈迪在位 22 年期間，為使馬來西亞與國際社會及回教世界接軌，擬定了無數政策。其中有於 1991 年 2 月 28 日提出的「2020 宏願」大藍圖及於 2001 年 9 月 29 日宣布的「馬來西亞已是回教國」的宣言。自從「2020 宏願」大藍圖提出以來，以巫統為主要執政者的國陣政府嘗試經由不同管道把回教價值注入國家的發展中。事實上，經過 10 年的努力後，不難發現回教化馬來西亞的目標和績效是有目共睹的。因此，當敦馬哈迪提出「馬來西亞已是回教國」時，巫統即刻呼應認為既然馬來西亞的主要執政者是穆斯林，回教為官方的宗教，各種回教化措施亦漸次落實，馬來西亞實際上已是一個模範的回教國。¹

無可否認的，「青天與星月」是馬來西亞人民常接觸的宗教文化記號。這記號主要是透過視覺和聽覺出現在日常生活中。表面上，似乎大家已經習慣它的存在；實際上，大家卻對它感到陌生，甚至抗拒。不管如何，大馬聯邦憲法第三條憲法明文記載：「伊斯蘭教是聯合邦的國教，唯其他宗教能在安寧與和諧中，在聯合邦任何地方奉

行。」這樣的明文記載說明了馬來西亞的實況。「青天與星月」當道是國賦優惠，然而宗教多元卻也是大馬人民生活一部份。因此，在某一個星期日清晨聽完回教堂傳來的禱告聲後，可能就是印度鄰居早祭所傳來的鈴聲；而後又可能會嗅到華裔鄰舍飄來的燃香之味，再後就是教會所傳來的贊美聲。這就是馬來西亞人民生活的一部分。

然而，基督教會就有關現象進行深入神學反省的，卻是滄海一粟。在筆者的探索過程中，發現於 1962 年 4 月 1 日出生於彭亨州首府關丹市的天主教修士 Dr. Edmund CHIA Kee-Fook(FSC)於 2003 年所出版的 *Towards A Theology of Dialogue: Schillebeeckx's Method as Bridge between Vatican's Dominus Iesus and Asia's FABC Theology*² 是值得一讀的。〈對話神學〉是一本集羅馬教廷神學、Edward Schillebeeckx 的神學、FABC 神學及作者亞洲處境神學反省於一身的著作。從本書的參考書目及討論的進路，可以看見作者對這影響亞洲教會脈搏跳動的課題——對話神學的認真與嚴謹。盡管筆者對作者的一些立場有所保留，但卻肯定作者進行研究的價值。它的確能為我們帶來衝擊性的反省。因此，筆者決用閱讀省思的方式提呈斯屆研討會的文章分享。

首先，筆者將介紹這本著作的由來及書中的重要內容，而後再進行一些重點反省。期望藉著這樣著作的由來及書中的重要內容，而後再進行一些重反省。期望藉著這

樣的初探，能協助讀者對馬來西亞教會的有關努力有簡略的認識。

一、〈對話神學〉成書的背因

〈對話神學〉是作者 Edmund CHIA Kee-Fook 在荷蘭 Nijmegen 大學歷經 27 個月的博士論文。³ 作者進行博士研究的進路與其家庭背景及所參與的事工有關。由於他的親人多是佛教、道教或孔教等的擁護者，因此刺激了作者常反思有關於宗教及宗教間之關係的事宜。在進行博士研究時，作者同時也是天主教亞洲主教會議(The Federation of Asian Bishops, Conference, FABC 1972【第二屆梵帝岡會議中成立】)屬下之合一與宗教事務局(Office of Ecumenical and Interreligious Affairs, OEIA)的執行秘書。此事務局的辦事處駐在泰國的曼谷。

因著這雙重身份，作者常往返與歐陸（荷蘭）及亞洲（東南亞）之間。2000 年 8 月，作者抵達天主教文化極濃厚的 Nijmegen 大學開始他的博士新生周。期間，接觸了羅馬教廷的 CDF⁴ 於 2000 年 9 月 5 日頒布的 *Do minus Iesus* 諭令。⁵ 之後，作者回返東南亞。一方面回應亞洲地區的朋友對有關諭令的詢問，另一方面亦主持宗教對談講座，並參加了一項假佛教修院舉行的天主教領袖培訓營。在亞洲的經驗，一方面提醒作者宗教多元是亞洲社會的實況，另一方面亦說明這些在亞洲的宗教擁有深沉的根源。

回到甚受 Schillebeeckx 神學影響的 Nijmegen，作者發現自己進入另一個完全不一樣的世界。歐洲的天主教會及神學家開始反思有關世俗化衝擊教會的事宜。

在這樣的往返之間，作者發現到人的需要與人性的基本經驗（如歡樂與希望、哀慟與焦慮）都是類同的。然而，在類同的當中卻展現了宗教、文化與生活方式的不一樣。⁶相異點協助作者更珍惜亞洲文化，特別是亞洲神學的獨特性；相同點則提升了作者的「世界意識」，發現到大家只不過是具含有限性的同路人(co-pilgrim with finiteness and limitations)。既然同是有限的同路人，就當尋找互相對談，以開拓合作(partnership and collaboration)的前路，特別是貧窮者及不同的宗教信仰者。這樣的體認會引發願意交流并回應時勢處境的敞開神學態度。⁷這是作者進行博士研究的基本信念。

二、Towards a Theology of Dialogue 的研究進路

在往返東西的過程中，作者也發現東、西方天主教會在回應宗教多元時采用不同的神學方法論。不同的神學方法論，導引出不同的神學發展，進而影響教會看待宗教多元的態度。這可以從亞洲天主教會對羅馬天主教教廷頒布的 Dominus Iesus 諭令之負面反應看出。

在這樣的張力底下，作者認為因應 1960 年代荷蘭的處境演變而走出新經院學派(Neo Scholasticism)的框框，作出處境神

學反省的 Edward Schillebeeckx 是可供諮詢的神學家。後者所提倡的釋經一批判(hermeneutical-critical)神學代模(theological paradigm)是適于成為「神學橋樑」以把 Dominus Iesus 及 FABC 之對話神學(Theology of Dialogue)貫連起來，為亞洲天主教會指引一條可行的對話(dialogue)與宣道(evangelization)航道。⁸這是作者的研究進路。

除了引言與結論外，全書共有五章。第一章“Dominus Iesus and Its Significance for Asia”陳述(delineate) 西方羅馬教廷頒布 Dominus Iesus 諭令的因由及亞洲天主教會對有關諭令的 vociferous 反應。Dominus Iesus 諭令 Advocate 的模式，表達教廷如何在維護基督福音的獨特性和普世性并持守教會的宣教使命的前提下，嘗試回應宗教多元的實況。然而，亞洲教會對於諭令的絕對性語文卻極有保留，而提出負面的反應。

第二章“Response of the Asian Church to Dominus Iesus”從亞洲的平信徒(grassroots magisterium)及牧職領導(Pastoral magisterium)這兩層面去探討亞洲教會對於 Dominus Iesus 諭令的看法。前者是透過一個 empirical survey 來收集平信徒的反應；後者則取自亞洲主教們所發表的有關文告。這兩者的歸納可以成為亞洲天主教會看待基督的核心性，教會的宣教使命，基督信仰與其他宗教的關係等的信仰回應。歸納的結果顯示亞洲信徒在持守基督信仰的獨特性和他們在宗教多元處境中的實際經驗是二分本色化的(dichotomy)。有鑑于此，作者認為在亞洲的基督信仰需要 inculcated and contextualized。為達致此目

的，一項由處境神學指引下的對話模式(dialogue)可以成為宣道的替代性模式。然而，在建構這本色化神學之前，需要采用一個適切的神學代模作為神學參考與引証。這把我們帶入本書第三章的討論。

進入第三章時，作者又回到西方並指出 Schillebeeckx 在荷蘭所提出的處境神學代是值得亞洲天主教會在發展本身的處境神學時予以參考的。“A Brief Schillebeeckx Intermezzo” 是作者從 Schillebeeckx 的著作 *Ministry: A Case for Change* 中的“A Brief Hermeneutical Intermezzo” 調適而成。作者認為一項合宜的詮釋方法需要強調信仰傳統及當代經驗之間的批判性關連。他先討論影響 Schillebeeckx 成長及塑造他的神學發展的歷史處境與因素，而後才探討 Schillebeeckx 所採用的詮釋方法。

第四章 “FABC and Asian Theology” 著重探討建構亞洲處境化神學的背景與處境。作者首先探索塑造亞洲天主教會，特別是其宣道使命的歷史、社會及教會因素。而後，探討亞洲天主教主教團(FABC)的基礎、活動及文獻。透過這些，讀者可以看見亞洲天主教會的代表性面譜。在分析由亞洲知名天主教神學家撰寫，由亞洲天主教主教團核准的文獻時，作者發現雖然 Schillebeeckx 的神學與 Dominus Iesus 都發淵於西方處境，但 FABC 的處境神學顯然是更與 Schillebeeckx 的神學產生關連。

完成上述的探討後，作者嘗試在第五章 “From Dialogue of

Theologies to Teology of Dialogue” 分析上述三大神學流派（即 Dominus Iesus, Schillebeeckx 的處境神學及 FABC 的處境神學）的共同及相異點，特別是在神學代模上的不同。藉著這樣的分析，作者嘗試指出雖然羅馬教廷藉著 Dominus Iesus 提出教廷所關切的議題，但卻是亞洲教會在處境前線上回應宗教多元對基督信仰所帶來的挑戰。在回應挑戰的過程中，亞洲天主教會嘗試發展一個更適切於亞洲處境的代模－生活化的三重對談(A Living Triple Dialogue)。作者指出這與 Schillebeeckx 在荷蘭所提出的處境神學代模類似的“對談神學”代模是可行的。

三、Towards a Theology of Dialogue 重要內容簡介

自從梵二(Vatican II)於1965年頒布 *Nostra Aetate* (Declaration on the Relationship of the Church to Non Christian Religions)以降，天主教會對於其他宗教信徒的態度就起了許多改變。下列簡表略其中的神學演變：

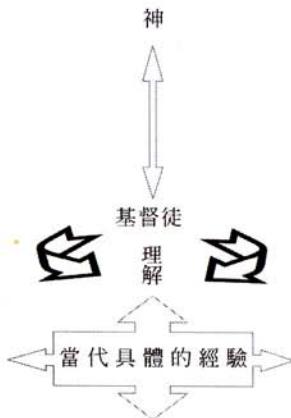
1960年代 ‘宗教神學Theology of Religion ⁹	從基督信仰的角度探討下列議題： •人類的宗教經驗是怎樣的一回事？ •宗教是什麼？它在尋求什麼？ •啓示與信心，信心與宗教，信心與救恩等有何關連？
Theology of Religions	從救恩歷史的角度來看，不同的宗教傳統與耶穌基督的奧蹟及在基督教會有何關連？

<p>1980年代‘宗教多元神學’ Theology of Religious Pluralism</p>	<p>不同的宗教傳統在神對人類的計劃中扮演什麼角色？ 這提問假設了每個宗教傳統都可以成為救恩的管道。</p>
<p>亞洲天主教主教團的神學理解</p>	<p>自1974年第一次亞洲主教團會議後，就積極推展亞洲的天主教會當與亞洲的多元化、多元宗教及貧苦大眾對談。其中，Tissa Balasuriya, Anthony de Mello, Jacques Dupuis是開路先鋒，並針對羅馬教廷於稍後頒佈的Dominus Iesus作出激烈神學回應。</p>
<p>羅馬天主教教廷(CDF)的回應</p>	<p>擔心亞洲的宗教多元處境神學會把教會及信仰帶進‘相對主義’(realativism)的死胡同而在教皇的核準准下頒佈Dominus Iesus。稍後，亦點名嚴厲批判Tissa Balasuriya, Anthony de Mello及Jacques Dupui。</p>
<p>作者的回應</p>	<p>博士研究時，進行抽樣民意調查。部份結果如下： 12%認為其他宗教不是救恩的管道； 22%認為只有聖經是神的話語；50%認為只有耶穌基督是衆人惟一的救主； 95%贊成宗教對談。</p>

從觀察及訪談的結果，作為認為亞洲天主教會對於有關文獻不滿，是因為有關文獻是以新經院學派的神學方法來構寫的。¹⁰然而，在回應當今宗教多元對亞洲教會所帶來的衝擊時，這傳統的神學方法給人的印象是極權而專制

的；發展出來的神學內容是決斷、僵硬及刻板的；宗教對談充其量只不過是達致宣道的一個策略和工具。教會需要引領其他宗教的信仰者透過基督及教會需找人生的靈性滿足。因此，使其他宗教信仰者感覺到有關文獻是護教及對質性的。(Chia, 226-227)總括來說，在處理教會及其他宗教的關係上，*Dominus Iesus* 是一份含有許多不逮，而難以有效為亞洲教會指引一條可行航道的文獻。因此，沿用 *Dominus Iesus* 所指示的方法在亞洲土壤中落實宣講耶穌的福音，誠然是一項不可能的任務(mission impossible)。¹¹

在這張力中，Schillebeeckx 的神學代模正好成為亞洲天主教模擬替代性神學代模的參考。Schillebeeckx 認為聖經教導與信仰傳統是需要與任何一個新處境對話(dialogue)，重新被演繹(re-interpreted)，從而為該新處境的新議題提出適切而易于被理解的答案。Schillebeeckx 進一步指出詮釋性的神學(hermeneutical theology)必須由實際及批判性的目的啓發。這意味著實踐行動(orthopraxis)是詮釋過程中的基要元素。換言之，在他的神學性詮釋(theological hermeneutics)里面，實踐行動是一個不斷出現的主題。¹² Schillebeeckx 的得意門生 Robert Schreiter 指出 Schillebeeckx 的神學性詮釋可以被看作是「嘗試去理解當代基督徒的具體經驗的結果。」¹³ 基本上，Schillebeeckx 的神學性詮釋可以歸納為以下：



• Schillebeeckx 指出成為一個人其實就是成為一個基督徒。當人完全活現自己時，基督徒的生活就表明了。這說明了成為“基督徒”是與成為“人”有關連的。因此，在任何新處境中，當問的是：在有關處境中，當如何成為真正的基督徒同時也成為真正的人，因為至終這兩者是不會自相矛盾的？¹⁴

• 基督徒的當代經驗代表了一個具體的詮釋處境。教會需要在這具體的詮譯處境中重新演繹基督信仰傳統的信息，以使在這具體處境中的當代基督徒尋找到適切的答案。換言之，基督徒神學需要回應當代眼前的景況。¹⁵

• Schillebeeckx 一方面認為啓示是以具體而實在的相遇經驗臨到我們，而不會是從天而降的系列真理。另一方面看經驗是人探測和領受神啓示與救恩信息的管道。因此，

經驗是他做神學的起點和終點。對他來說，基督信仰是一篇成為信息的信仰經驗，而不是一篇純粹要求人相信的信息。基督信仰并不是抽象啓示形成的信仰，而是人與歷史中道成肉身的神相遇的經驗。既然是神在歷史中的行動是藉著具體經驗而啓示的，那麼「在世界之外，就別無救恩了。」(no salvation outside the world; extra mundum nulla salus)。¹⁶

· 對于 Schillebeeckx 來說，理解是一項藉著不同方法使事情顯得有意義的過程。他致力于尋求「我們相信什麼及我們為何如此信」的理解。他期望藉著這樣的尋求理解，能協助其他人理解信仰是有意義的，進而引領人更靠近神。因此，理解的動機是牧養多于學術的。在求理解的過程中，是不可能有一個放諸四海皆准的系統的。不同的時空與文化中，可能有不同的理解方法。因此，多元的神學代模或方法是可以被接納的。¹⁷

從上述的討論，作者更肯定神學代模直接影響神學發展及落實的趨向。因著不同的神學代模，Dominus Iesus 與 Schillebeeckx 的神學發展就予人兩種全然不同的印象。對作者來說 Schillebeeckx 的神學給人的印象是敞開的、嘗試性的及回應處境需要的(conditional)。在處理教會與其他宗教的關係時，予人的印象是開明而寬容的。¹⁸因此，作者認為 Schillebeeckx 的神學代模正好是亞洲天主教會所欲尋找的神學橋梁以說明對談神學的是可以在不逾越天主教信仰傳承的前提下發展的。

對亞洲天主教會來說，委身於對話，一方面是活現梵二後的教會精神，另一方面則是亞洲教會對於亞洲實況的實際回應。作者繼而指出，自教會在亞洲宣教以來，教會曾嘗試以不同的本色化管道來宣講福音，然而延至 20 世紀末，教會在亞洲仍然不甚受歡迎。作者指出，其中的主要原因是上述本色化管道事實上都是短暫的。亞洲教會所需要的其實是一個確鑿(authentic)而徹底的處境化進程——植根於亞洲疆土，成為「牛車」(bullock-cart)式的教會，¹⁹ 與亞洲的土壤接觸，虛懷地接觸亞洲的處境，認真回應宗教與文化多元及困苦貧窮的實況。在亞洲的疆土上，大多數人民都是貧困大眾。而大多數的貧困大眾都是活在其他文化及宗教的熏陶中。因此，教會若要與貧困大眾對談，從而協助他們走出身、心、靈的貧困，便需要與影響他們對救恩與解放之看法的宗教及文化對談。因此，這樣的對談實際上是「三重對談」(triple dialogue)。²⁰ 為落實這樣的對談，教會的神學反省方式及作神學的代模需要認真回應上述實況。此外，教會也需要接受因著實況的不一，作神學的代模也會因此而多元的現象。

作者相信教會要在亞洲本色化便需要與上述實況對談。在對談的過程中，基督信仰會與其他宗教與文化產生批判式的關聯與張力（甚或是對質 confrontation）。然而，也是藉著這進程，教會一方面會更本土化，另一方面亦會使

其他宗教的信仰者更進一步認識教會。²¹ 為有效地落實進程，作者指出亞洲教會當采用亞洲聖經詮釋(Asian biblical hermenutics)的視鏡來演繹耶穌的兩次洗禮：約旦河的洗禮及加略山的十架洗禮。作者認為耶穌的這兩次洗禮是亞洲教會需要學習的兩大重要指標(markers)。

作者提出當耶穌在約旦河受洗時，他是浸在當代文化的宗教氛圍(the religiousness of the culture)內。藉著約旦河的洗禮行動，耶穌獲得了他所需要的信托(credentials)以落實他先知性的使命。亞洲的教會既然是跟著耶穌走，就當浸浴於亞洲宗教氛圍的江河中。這樣的浸浴就如一個「發端禮」，使亞洲教會進入比基督信仰傳統歷史更悠久的宗教傳統中。藉著這樣的浸浴，教會「融入」與貧困大眾內。藉著這樣的「融入」，教會不只是獲得了權力(power)，而且也贏取了如 loysius Pieris 所說的去服事亞洲貧困大眾的權柄(authority)。

耶穌所受第二個的洗禮是加略山的十架洗禮。這洗禮確定了耶穌自約旦河洗禮後的宣講及行動。這十架其實是當年一群被金錢污化的宗教人士連同殖民政權在加略山所栽植的（路 23:1-23）。事實上，耶穌知道自己的被釘與他在服事旅程中挑戰、批判當時的富賈權貴脫離不了關係。然而，他卻勇踏征途，視死如歸。

亞洲天主教主教團不是不知道與貧困者站在亞洲疆土上所要付的代價。然而，這正是亞洲教會在亞洲跟著耶穌

走的新道路。要成為屬於亞洲的教會，教會需要舍棄「直升機式」的權富形象而披戴「牛車式」的柔和謙卑形象，真實的活在亞洲人民的生活與掙扎中。²² 當這樣的教會生活實踐時，亞洲的教會就不再是「在」亞洲的（筆者：歐陸或歐美）教會(church in Asia)，而是真正屬於亞洲的教會(Church of Asia)。

本於亞洲主教團過去 30 年的努力精神，作者繼而集中討論亞洲教會與其他宗教進行對話的一些重要實踐步驟。對話實踐落實對話神學的指向，也同時衝擊對話神學進行反省，以作出更適切的修正。茲把這些螺旋性的重要循環歸納如下：

- 態度的改變：對話前的塑造(formation)
- 與他們生活在一起：生活的對話
- 與他們一起協作(collaborate)：行動的對話
- 與他們對談：論述的對話
- 與他們一起經歷宗教：靈性的對話

陳述了亞洲宗教對話神學的理念與實踐步驟後，作者提出一些關乎對話神學的基要元素(conjectural elements)：

- 逐漸性的詮釋（Hermeneutics of Graduality）：對話神學是需要耐心，漸進的發展出來的。
- 螺旋性的詮釋（Hermeneutical Spiral）：對話神學需要不斷向前、往後回旋，以發展出適切的涵。
- 實踐性的詮釋（Hermeneutics of Praxis）：對話是一個

積极的動詞。沒有對話，則沒有對話神學。藉著對話，基督徒可以更多了解神在其他宗教中所啓示的。因此，亞洲天主教的主教們認為教會需要其他宗教成為伙伴，以使教會更了解成為真正的亞洲教會的意義。

• 多元性的詮釋（Hermeneutics of Pluralism）：多元不代表相對。既然，多元是亞洲的一個實況，教會就需要在多元中謀求和諧與合一。為達到這目標，教會接納多元性的是教會生活的一部分。因此亞洲教會對多元宗教實況的回應是：「是的，耶穌是獨特的，但是其拯救性的人物亦然；是的，教會是領受救恩的必要管道；但是其他宗教也是救恩傳遞的管道；是的，宣講優先於對話；但是對話也優先於宣講；是的，聖經是神默示的聖言；但是其他宗教的聖典亦然」。²³

作者在結論時指出對話對於亞洲教會來說是重要的。對話是教會在亞洲生活。它是亞洲教會的生活與樣式(mode)。²⁴它也是在亞洲做神學的方法。然而，要實踐這理想，基督徒需要孕育成熟的信仰，因為成熟的信仰是發展一個能夠承載對話所帶來的挑戰的本土教會！

四、一位青年神學人的省思

衛斯理對聖經的重視是家喻戶曉的。作為衛理宗的青年神學人，筆者嘗試以聖經的教導作為省思的判准。坊間有許多關於宗教多元的學術論作，筆者將摘錄一些於附錄中。此外，後現代是一個詮釋多元的時代。在筆者回應和省思的過程中，讀者不難發現筆者的詮釋進路在很大的程度上是受著過去的訓練所影響。

4.1. 宗教多元與馬來西亞宗派教會生活²⁵

自 1895 年開始在西馬宣教植堂以來，衛理宗教會在西方宣教士的支持下，無論在植堂及國家的中、小學教育事工上都有許多建樹。然而，109 年後的今天，隨著國家政治的演變，大部份的教育責任已由國家承擔。教會在宣教士後的年代(post missionary period)開拓新堂總數的百分比及在社會關懷上的參與不見得比宣教士的時代可觀。

多「神」、多「主」的宗教多元（參林前 8:5），對馬來西亞的宗派教會不是陌生的事情。然而，深入的的檢討與反省卻是我們感到陌生的。〈對話神學〉是一份適時的提醒。一方面，它讓我們看見亞洲天主教主教團過去 30 年因應亞洲處境所作的反省及努力。另一方面，它邀請我們作出自省：在這多元宗教文化（回教宗教文化是官方宗教文化）越來越濃郁的國土上，教會的定位是什麼？教會又當如何重調優先秩序，培育整頓，以回應越來越具挑戰性的

時局？教會的崇拜禮儀、講台素質、布道植堂、信徒栽培、領導培訓、教會架構、事工形態及神學教育等應當如何因應國家處境的演變而調整？這樣的自省可能是痛苦的，然而卻是必要的。因為，它是為今代及下一代負責任的行動。

4.2. 宗教多元與教會的對話實踐

成為國家的一份子，維持種族與社群間的和諧(harmony)是宗派教會的義務之一。然而當如何落實呢？宗派教會當如何展現其深度與廣度的面譜以使國民清楚辨識她是馬來西亞的教會(A Malaysian Church with 'Malaysianness')？馬來西亞的宗派教會當如何在持守基督信仰的同時，使其他社群也體悟教會其實就是國民團結(national integration)的維護者？這是大馬宗派教會的挑戰。筆者欣賞作者所提議的對話前的態度改變、生活的對話、行動的對話、甚或是論述的對話。但是，筆者對於作者所建議的靈性的對話卻有所保留。不同宗教信仰的人真的可以聚集在一起禱告嗎？雖然聚集在一起禱告(together to pray)不等同於同心頌禱同一篇禱文(praying together)，但是教會的禱告生活真的可以「多元」到這程度嗎？這是我們需要深入去探索和反省的。

筆者贊成作者在著作總結時的提醒：「基督徒需要孕育成熟的信仰，因為成熟的信仰是發展一個能夠承載對話所帶來的挑戰的本土教會！」然而這是一份怎樣的信仰？

它的內涵是什麼？它怎樣理解神的啓示？信仰內涵決定了實踐方向與行動。我們需要謹慎辨識。

4.3 神的啓示與宗教對話

作者在論述對話神學的基要元素時提出以下論述：「耶穌是獨特的，但是其他拯救性的人物亦然；是的，教會是領受救恩的必要管道；但是其他宗教也是救恩傳遞的管道；是的，宣講優先於對話；但是對話也優先於宣講；是的，聖經是神默示的聖言；但是其他宗教的聖典亦然。」²⁶作者的論述標示了他的啓示觀：其他諸大宗教都蘊含了神的啓示，因此在神的救恩計劃中扮演作正面的角色。

「啓示」的原義是指把隱藏的揭開，以使原先被隱藏的得以被看見或知曉。對於聖經作者來說，「啓示」是神把隱藏的奧秘揭開，使人知曉祂的屬性、心意、計劃；甚或是祂自己（參約壹 1:1-3）。因此，啓示是人按神的自我揭示去認識祂及有關祂的事情。神的事情不是人自我想像或幻想出來的。藉著神所造的天地，人得以知道神的事情（詩 19:1；羅 1:19-20）。在教義上，我們稱這為普遍啓示。衛斯理把這納入預設恩典(Prevenient Grace)的範疇內。普遍啓示是為任何時間、任何空間的所有人所預備的。本於這特性，我們可以說神的啓示的確也可以在祂的選民（即以色列子民及基督教會）之外尋見。因此，我們應當接受在某一些宗教中可以辨識到神的部分啓示的事實。²⁷

然而，聖經也記載，神曾經藉著衆先知曉諭祂的選民（來 1:1）；至終卻是藉著道成肉身的耶穌基督來揭開祂最豐滿的啓示（約 1:1-4,14-18；來 1:2-4）。在教義上，這被稱為特殊啓示。特殊啓示是神為與祂建立個人、親密和持續性關係的子民所預備的。由此觀之，普遍啓示引導人認識有關於神的事情；特殊啓示進一步引導人與神復和，重建關係。

按聖經的記述，神的啓示對於宗派教會參與宗教對話具有下列七項指示性的意涵：

- 1 · 神的啓示協助受造的人（包括非基督徒）認識祂及有關於祂的事情；
- 2 · 神的啓示邀請人再思他們與神的關係，從而確認救恩的需要（徒 10、哥尼流受洗是案例之一）；普遍啓示→特殊啓示
- 3 · 尊重其他宗教是我們當有的基本操守；
- 4 · 帶著尊重的態度去進行宗教對話可以協助我們去辨識其他宗教中真善美的一面；
- 5 · 帶著成熟的態度去進行宗教對話可以協助我們去辨識其他宗教是否存有從惡者來的黑暗一面（參羅 1: 21-32；林前 2: 14；林後 4: 4）
- 6 · 帶著成熟的態度去進行宗教對話可以協助我們警惕辨析在我們的信仰和教會生活中是否存有被惡者侵蝕的黑暗面？

7. 帶著成熟的態度去進行宗教對話可以協助我們作出負責任的自省：我們是否有活出基督信仰的真善美？

基于上述討論，筆者一方面欣賞作者的開闊胸懷，另一方面卻不認為殊途同歸是合乎聖經教導的立場。

4.4 包容性抑或多元性？

神是包容的神。祂不願一人沉淪（彼後 2:9），卻期望萬人因著耶穌基督而得救（提前 2:4-6）。然而，神也是忌邪而排他的神。當初期教會在宗教與文化多元的處境中被建立起來時，彼得清楚宣告：「除他以外，別無拯救。因為在天下人間，沒有賜下別的名，我們可以靠著得救。」（徒 4:12）此外，保羅也清楚勸勉處身在多「神」、多「主」處境中的哥林多教會：「雖然稱為神的，或在天、或在地，就如那許多的神，許多的主。然而，我們只有一位神，就是父，萬物都本於他，我們也歸于他；並有一位主，就是耶穌基督，萬物都是藉著他有的，我們也是藉著他有的。」（林 8:5-6）

教會蒙召去實踐耶穌基督所頒布的大誠命與大使命。在愛人如己的過程中，基督信仰要求我們寬容與包容。在寬容的當中，我們也受差遣去落實大使命：為萬民受洗，使萬民作主門徒，遵守主所吩咐的。既然是主基督的吩咐與差遣，我們能如John Hick, Paul Knitter, Aloysius Pieris及Edmund

Chia 一樣自定理論，採取多元性的進路來回應宗教多元的實況嗎？²⁸ 我想我們的答案會是：

“我們所事奉的主基督，
求祢賜我們謙柔活出信仰的真善美；
求祢賜我們良善珍惜他人的共同點；
求祢賜我們創意包容他人的不一樣；
求祢賜我們勇氣宣講基督的好信息；
求祢賜我們恩典背負沉重的十字架！
阿們。”



附錄

1.多元主義

John Hick, *The Myth of God Incarnate* (Philadelphia: Westminster Press, 1977)
——— *An Interpretation of Religion* (New Haven, Conn.: Yale University, 1989)
Paul Knitter, *No Other Name?* (Maryknoll, N.Y.: Orbis, 1985)
Aloysius Pieris, *An Asian Theology of Liberation* (Maryknoll, N. Y.: Orbis, 1988)

2.容他主義

John Wesley, "The General Spread of the Gospel." in *The Works of John Wesley*
——— "On Faith," in *The Works of John Wesley*.
John Sanders, *No Other Name: An Investigation into the Destiny of the Unevangelized* (Grand Rapids, Michigan: Eerdmans, 1992)
Clark Pinnock, *A Wideness in God Mercy: the Finality of Jesus Christ in a World of Religions* (Grand Rapids, Michigan: Zondervan, 1992)
J.N.D. Anderson, *Christianity and Comparative Religion* (Downers Grove, Michigan: IVP, 1977)

3.排他主義

John Calvin, *Institutes of the Christian Religion*, (Ed. John T. McNeill, Trans. Ford Lewis Battles. Philadelphia: Westminster Press, 1960)
R.C.Sproul, *Reason to Believe*, (Grand Rapids, Michigan : Zondervan, 1982)
Ronald Nash, *Is Jesus the Only Savior?* (Grand Rapids, Michigan: Zondervan, 1994)

4.其他相關討論

Millard Erickson, *How Shall They Be Saved? The Destiny of Those Who Do not Hear of Jesus?* (Grand Rapids, Michigan: Baker, 1996)
Harold Netland, *Encountering Religious Pluralism* (Downers Grove, Illinois: IVP; Leicester: Apollos, 2001)
John Sanders, ed. *What About Those Who Have Never Heard? Three Views on the Destiny of the Unevangelized* (Downers Grove, Ill.: IVP, 1995)

John G. Stackhouse, JR. ed. *No Other Gods before Me?* (Grand Rapids, Michigan: Baker Academic, 2001)

Vinod Ramachandra, *Christian Integrity in a Multicultural World* (Downers Grove, Illinois: IVP, 1999)



註解

1. 參馮鎮安，〈大格局領袖〉，《星洲日報》，2003年10月20日，版14；韓美雲，〈非回教徒，回教國有什麼好怕的？〉，《星洲日報》，2002年9月22日）；陳志勝，〈風起雲涌的大馬回教興盛〉，《風起雲涌，今日大馬》，林文采編（吉隆坡：馬來西亞基督徒寫作團契，1997），頁33；郭洙鎮，〈回教國和世俗國〉，《歷史經驗的剪貼》（吉隆坡：南洋商報，1995），頁94。
2. 此注後，*Towards a Theology of Dialogue* 將被簡譯為“對話神學”。
3. 其主要指導教授(Promotores)是 Prof. Dr. Wilhelm Dupre (The Chair of the Philosophy of Religion and the Study of Religion of the Faculty of Theology of The University of Nijmegen 及 Prof. Dr. Robert Schreiter (Catholical Theological Union, Chicago)。Copromotor 則是 Dr. Georg Evers (The Asian Desk officer at the Missio Institute of Missiology, Aachen, Germany.)
4. CDF: Vatican Congregation for the Doctrine of the Faith, 其主任(Prefect)是 Joseph Ratzinger 樞機主教。

5. 此論令引起羅馬及東、西方國家的天主教教會，特別是參與宗教對談及反思宗教多元現象的眾多主教與神學家的積極關注與討論。詳細內容可參 www.vulcanhammer.org/re/document.PDF。

6. 參 Edmund Chia, *Towards A Theology of Dialogue: Schillebeeckx Method as Bridge between Catican's Dominus Iesus and AsiaFABC Theology* (Bangkok, Thailand, 2003), p.3.

7. 參 Edmund Chia, *Towards A Theology of Dialogue*, pp.1-2.

8. Edmund Chia, *Towards A Theology of Dialogue*, p.273.

9. 參 Jacques Dupuis, *Towards a Christian Theology of Religious Pluralism* (Maryknoll: Orbis, 1997), p.2-13. 與此同時，歐陸及南美洲的教會因著世俗化衝擊和貧苦大眾受白人政府剝削的困境而開始發展處境化的神學，如解放神學。

10. 參 Edmund Chia, *Towards A Theology of Dialogue*, pp.199-207, pp.267-269.

11. Edmund Chia, *Towards A Theology of Dialogue*, p.269, p.271; Georg Evers, *rends and Developments in the Field of Interreligious Dialogue*, *Studies in Interreligious Dialogue* 11/2 (2001):204. Edmund Chia, *Towards A Theology of Dialogue*, p.169, p.271.

12. Edmund Chia, *Towards A Theology of Dialogue*, p.218.

13. Edmund Chia, *Towards A Theology of Dialogue*, p.219; Robert Schreiter, ed., *The Schillebeeckx Reader*, pp.10-19.

14. Edmund Chia, *Towards A Theology of Dialogue*, pp.224-225。

15. Edmund Chia, *Towards A Theology of Dialogue*, p.222.

16. Edmund Chia, *Towards A Theology of Dialogue*, pp.220-221; Robert Shreiter, ed., *The Schillebeeckx Reader*, 17; Edmund Schillebeeckx, *Church*, p.12.

17. Edmund Chia, *Towards A Theology of Dialogue*, p.219.

18. Edmund Chia *Towards A Theology of Dialogue*, pp.226-227.

19. 在這裡，作者是借用 Stanley Samartha 的喻比。

20. 作者是受 FABC 神學文獻的指引，而稱呼這樣的對談為‘三重對談’。

21. Edmund Chia, *Towards A Theology of Dialogue*, pp.235-240.

22. Edmund Chia, *Towards A Theology of Dialogue*, pp.242-243.

23. Edmund Chia *Towards A Theology of Dialogue*, p.268.

24. Edmund Chia, *Towards A Theology of Dialogue*: p.230.

25. 聯邦憲法明文記載的基督教會有天主教、聖公會及衛理公會。其餘宗派教會大多是在社團法令或有限公司法令下註冊。

26. Edmund Chia, Towards A Theology of Dialogue, p.268.

27. Gerald R. McDermott, Can Evangelicals Learn From World Religions? (Downers Grove, Illinois: IVP, 2000), pp.45. 本書對於是否可以透過其他宗教（特別是佛、儒、道及回教）辨識神的啓示有甚詳細的討論。

28. 華勇博士對多元性的立場有清楚的回應。參 Hwa Yung, Mangoes or Bananas ? The Quest for an Authentic Asian Christian Theology (Oxford :Regnum,1997), pp.102-120.



回應黃迪華牧師一文

不願一人沉淪？宗教多元對馬來西亞宗派教會的衝擊

分享成為新人的經歷



應



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一、題目

首先，本人認為講員的題目似乎有點含糊。第一處題目為《不願一人沉淪？宗教更多元對馬來西亞宗派教會的衝擊 *Towards a Theology of Dialogue* 的閱後省思》，另一處在議程上則定為《青天白日下的生活對—— *Towards a Theology of Dialogue* 的閱後省思》。不知應以哪一個題目

爲標準？

既使以《不願一人沉淪？宗教更多元對馬來西亞宗派教會的衝擊 Towards a Theology of Dialogue 的閱後省思》的題目而論，本人也認爲主題範圍過於廣。本人建議以下題目作爲參考：

〈從多元宗教文化的馬來西亞處境來探討謝基福博士著作《一個對話神學》（Towards a Theology of Dialogue）〉。

二、分段介紹

講員一開始介紹他所選擇研究的這本書，就是謝基福博士(Dr. Edmund Chia)於2003年出版的博士論文大作《一個對話神學》（Towards a Theology of Dialogue）的原因，並對作者的家庭、宗教信仰與學術研究背景作了介紹。對於聽眾來說，這是重要的，因爲聽眾能從以上的背景中去了解作者的思路。

本人非常欣賞講員認真，也有條理的把《一個對話神學》這本書分段闡述與分析。把那將近300頁數的論文，只用了大約4千個話來簡述，這絕對不是一樁輕而易舉的事。講員頗能掌握作者的主題。由於本人未曾有機會閱讀謝氏的原著，故也不敢作過份批評。

本人建議，將來世界循道衛理宗華人教會聯會神學委員會若再主辦類似神學研討會，倘若講員採用某一書本作爲研究的對象，應該讓回應者有充足的時間預先閱讀此書。這樣就能達到講員與回應者一起對話的理想目標，也能使神學研討會產生更好的效果。

三、雙重對話

其實，在過去五十多年亞洲神學的思潮中，謝氏所提出的雙重對話，並不是一件新鮮的事。

浸浴在亞洲宗教文化的對話

在宗教對話的領域中，早在 70 年代，日本神學家小山晃佑教授(Dr. Kosuke Koyama)，在他的初期的著作中，《水牛神學》(*Waterbuffalo Theology*, SCM, 1974)以及在 80 年代的著作《富岐山與西乃山》(*Mount Fuji and Mount Sinai*, SCM, 1984)，通過自己多年來在佛教背景下成長與在泰國佛教的接觸中，早已經開始在他神學探討中與佛教對話。甚至，在他所撰寫的其他著作，如《朝聖者或旅客》(*Pilgrim Or Tourist?* CCA, Singapore, 1974)的短文，也都是直接或間接的在探討宗教對話的主題。

本人也曾在 70 年代，在東南亞神學研究院畢業碩士論文《從生死的觀念探討與批判詩篇四十九篇》為題，嘗試與佛教淨土宗(Pure Land School of Buddhism)的生死觀對話。*(Life and Death in Psalms 49A Critical Analysis and Interpretation, 1977)*。

然而，浸浴在亞洲宗教文化的對話也可能會帶來另一個神學的危機，就是出現混合宗教(Religious Syncretism)危機的可能。亞洲神學在過去的歲月里，也何嘗不曾落在這困境中？最好的例子，就是印度神學家為了把基督教本色化，把三位一體的教義，嘗試用印度的神名加以代替（參閱 Hwa Yung, *Mangoes or Bananas?*, Oxford, 2000, p.138）。

很遺憾講員在這方面一字不提。

浸浴在亞洲苦難群眾的對話

作者提到另一種的對話，就是在亞洲神學的探討中，應當浸浴在亞洲苦難的群眾里。所謂教會要「捨棄直升機權富形象，而披戴牛車式的溫和謙卑形象，並活在亞洲人民的生活與掙扎中」。有關這一點，早已經在 50 年代扎根於亞洲神學的疆土了。

Kazoh Kitamori 日本神學家於 50 年代戰後的日本，寫了他的名著 《上帝痛苦的神學》(*The Pain of God*, Richmond, John Knox Press, 1965)。Kitamori 基於本身患難的經驗在戰敗後的日本群體中闡解上帝受苦的神學。他處於類似先知耶利米苦難的歷史處境，上帝的憤怒與上帝的疼愛結合在他神學的架構中（耶三十一 20）。

80 年代，宋泉盛博士(C S Song)在他的著作《孟女的眼淚》(*The Tears of Lady Meng*, Maryknoll, 1981) 採中國民間傳統故事孟姜女的眼淚來闡述亞洲神學。他從孟女的眼淚論及耶穌的眼淚。耶穌為拉撒路掉眼淚（約十一 35）。他認為掉眼淚是人的本性。如果我們相信道成肉身的耶穌，我們也要相信上帝為人掉眼淚 (divine tears) 的神學。眼淚是愛的表彰，沒有眼淚就沒有愛。他甚至強調耶穌的愛是「肺腑心腸」的愛 (lungs and intestines)，意思就是包括了身、心、靈的愛……為朋友，為無助者以及為那無數受苦的群眾（參閱《孟女的眼淚》，頁 41-42）。

宋博士在這本短短的著作中，充份流露出亞洲神學的重點，必須扎根在上帝與亞洲人群受苦的基礎上面。

本人認為謝氏的神學反省並非創舉，而講員在探討雙重的對話中，應當也要略略提到以上幾位神學家的觀點。

四、創造新名詞

本人也發現講員在文章中也頗有創新的氣氛，在此值得一提。例如，講員提到“Malaysianness”，「神學人」以及「牛車式教會」等等，給讀者帶來一種創新的感覺。這也是一件值得鼓勵的事。

五、結語

本人十分了解講員是用牧者的心懷來作結論，特別提到救恩的管道。對於講員來說，道成肉身是特殊的啓示；聖經中的上帝是排外的神 (Exclusive God)。講員對話的出發點恐怕是從宣教的角度。倘若是這樣的話，那麼，宗教對話恐怕就到此結束，無法再繼續發展下去了。然而，本人也明白，若要在這問題上來尋找一個令人滿意的答案又談何容易呢？

亞洲宗教的對話，恐怕除了神學家的對話以外，也要注重信徒生活的動力。換句話說，信徒是站在宗教對話的前線，也可能是最實際，同時也是最有效果的對話群體。倘若我們都有這個認同的話，那麼，神學教育課程有必要重新安排，以便訓練、裝備信徒，幫助他們活出真、善、美的人生，在亞洲的土地結出福音的果子。

本人很喜歡保羅·田立克(Paul Tillich)在他的著作中《新造的人》(*The New Being*, SCM, 1964) 對於加拉太書六15節作出如此闡解：保羅在這裡告訴我們，割禮與不割禮都無關緊要，要緊的是作新創造的人。除了基督教之外，還有其他的宗教，如印度

教、佛教、伊斯蘭教以及猶太人教，他們都有所謂自己宗教的禮儀，也就是他們的「割禮」——成為了他們的特徵。

基督徒面對他們時要告訴他們什麼呢？是否告訴他們說：來吧，我們有更好的宗教，我們的「割禮」比你的「割禮」更強？當我們與他們接觸時，千萬不要比較我們的宗教與他們的宗教，不要比較我們的禮儀與他們的禮儀，不要比較我們的先知與他們的先知，也不要比較我們的祭司與他們的祭司。這一切都無關緊要。要緊的是，我們要告訴他們並分享我們的經驗：在所有舊的創造中，此時此刻我們能在這世上，在耶穌基督里經驗到新的創造。

（頁17－18）。



第二場論文發表由張振忠主持（中），講員為黃迪華（左），回應員是陳周榮（右）（恕不稱呼）



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Religious Diversity: Some Implications for Christians in Malaysia

Introduction

The struggle to comprehend the relationship between Christianity and other religious traditions has been an important issue from the beginnings of the church. Christian faith was born in Jewish milieu. Inevitably it soon came into contact with the Graeco-Roman world. When persons who were not of Jewish origin became Christians, controversy erupted over the basis of their common life in a religious community made up of Jews and Gentiles (Acts 15; Gal.2). In his letter to the Romans, Paul seeks to clarify theologically the relationship between the Jewish religious tradition and the Christian faith, which by then were beginning to be seen as two distinct religious groupings. Writing to the Corinthians, Paul gave pastoral advice to people who had become followers of Christ but had partners in marriage who continued to remain in another religious tradition (1 Cor.7: 12-16).

The writings of the early church also show that there were divergent schools of thought on how to understand and relate to religious life that was not based on Christian convictions. The history of Christianity is also the history of Christian relationships, for the most part conflictual, with other faith traditions.

In Malaysia, encounter of the various faiths has been taking place amidst rapid socio-economic, cultural, religious and political changes. Moreover, in the last few decades, the phenomenon of revivalism, with its curious mixture of religion, politics and culture has affected all the major religions in Malaysia. One of the results of such revivalism is that

the more one faith tradition asserts its distinctiveness, the more it alienates other faith communities. With Islamisation and growing Muslim pressure for religious territoriality and the extension of the Shari'ah, non-Muslims feel threatened of the 'one' swallowing up the 'many'. This has sometimes led to communal tension and disharmony.

Of late there has been a resurgence of Islamic fundamentalism, notably among the urban youth, with calls for Islamicing the state, and stressing the dominance of Muslims. This has been fed by the increasing coalescence of religious and ethnic identity - the Malay-Muslim equation - with its attendant privileges and prominence both politically and culturally. The tendency to use religion for political gains has created misunderstanding and intolerance among the peoples of Malaysia.

This paper examines religious diversity in the Islamic milieu of Malaysia and its implications for Christians. What role do religious and community leaders play in countering fundamentalism and intolerance? In this complex situation, how can we develop meaningful dialogue to address pertinent issues facing Christians and people of other religious traditions, thereby promoting the spirit of communal harmony and fellowship? The task confronting Christians today, both in relation to one another and in encounters with other people of faith, requires that we play the role of human rights defenders and peacemakers in society.

1. VISION 2020 AND MALAYSIAN SOCIETY

By the year 2020, Malaysia can be a united nation, with a confident Malaysia society, infused by strong values, living in a society that is democratic, liberal and tolerant, caring, economically just and equitable, progressive and prosperous, and in full possession of an economy that is competitive, dynamic, robust and resilient.¹

With these words Dr Mahathir Mohamad, the former Prime Minis-

ter of Malaysia announced on 28 February 1991 the government's vision for the country's future. This speech has become the blueprint for the government's Vision 2020 project. The overriding goal is to create 'a matured, liberal and tolerant society in which Malaysians of all colours and creeds are free to practice and profess their customs, cultures and religious beliefs and yet feeling that they belong to one nation'.²

Generally, the people of Malaysia have enjoyed peaceful co-existence and harmonious religious life. Interfaith relations have been cordial except for communal tensions which resulted in the May 13th incident.

³ This watershed event of 1969 has affected inter-religious and inter-ethnic relations to some extent.

Moreover, the issue of religious freedom and the position of Islam in Malaysia provides for a most pertinent and interesting illustration of the interaction between ethnicity, religion, politics and socio-economic factors in the modern world.

Consequently, over the last three decades, with the increasing government policy of Islamisation of society, a number of thorny issues have emerged.

2. THE ISLAM CONTEXT

Malaysia is a democratic secular federation. It is often cited as one of the best examples of pluralist society where an Islamic majority can exercise power in a way that is inclusive of non-Muslim minorities. Muslims only constitute a small majority (60%) of the population. And so the context provides a crucial laboratory to test whether Islam empowered can reflect the democratic, pluralist values espoused by much of the world in the 21st century.

In the Federal Constitution, religion gets direct reference at least twice. In Article 3, it is expressly declared that while Islam is the official

religion, other religions may be practised in peace and harmony in any part of the country. On religious freedom, Article 11 spells out the right of every person to profess and practise his/ her religion. However, Government funds support an Islamic religious establishment, and it is official policy to "infuse Islamic values" into the administration of the country. The Government imposes Islamic religious law on Muslims only in some civil matters and does not enforce Islamic law beyond the Muslim community.

The Islamic resurgence which has been taking place in Malaysia since the 1970s has been widely studied and documented.⁴ Although the worldwide resurgence was a contributive factor, important domestic aspects, primarily a sense of insecurity on the part of the Malay majority in the face of a substantial non-Malay minority, has lead to an increased ethnic awareness and assertiveness. The 1969 racial riots also prompted a dramatic rise in Islamic consciousness among Malay Muslims as an instrument for asserting their ethnic identity and to a struggle among Muslim leadership over the best direction for the community. Muslims, especially the young adults in urban centres, responded positively to the call of dakwah to re-orientate society based on Islamic principles. Muslim activists were initially concerned with external dressings, rituals and cultural identity. But they have moved on to address larger social issues demanding that social policies be enforced to ensure public behaviour is consistent with Islamic principles. Of particular interest is the Islamisation of law and national education.

Many Muslim intellectuals have argued that the fundamental source of Islamic decline lies in its deformed educational system. The subject of Islamisation of knowledge as an alternative to the 'Western' liberal education has been adequately addressed by the International Institute of Islamic Thought and Civilisation (ISTAC) and the Islamic Youth Move-

ment of Malaysia, ABIM (Angkatan Belia Islam Malaysia.) With increased emphasis on Malay ethnicity, the bumiputra (lit.'son of the soil') policy was applied to the Malays and the indigenous population of West Malaysia and the states of Sabah and Sarawak by granting them special privileges in various fields. In education, a quota - system was introduced, whereby the number of students from each ethnic group was to be distributed according to the demography of the country. In the economic sector, government -owned companies with a bumiputra - profile were set up, as well as banks granting favourable loans to bumiputras.

Over the last three decades there has also been a fundamental shift in Islamic politics in Malaysia. Islamic resurgence throughout society produced a discernible response at the Federal level directed towards conscious and concerted Islamisation through the organs of state. This went hand in hand with a power struggle between the main Muslim Political actors in Malaysia. The trend over the past few years has been worrying. The dominant Malay party in the government coalition, UMNO, tries to be more Islamic and outdo the opposition Islamic party, PAS. This intra-Muslim struggle concerning the shape of Islamisation in Malaysia has had a series of dramatic knock-on effects on religious minority communities in the country. Non-Muslims conclude that the federal government 's emphasis on inculcation of Islamic values and the PAS state governments' insistence on the implementation of Islamic law (Shari'ah) are two sides of the same coin.

Furthermore, the announcement in October 2001 by the then Prime Minister, Dr Mahathir Mohamad that Malaysia is already an Islamic state created a wave of concern to both Muslims and non-Muslims.⁵ In a further development, Mahathir announced in mid-June 2002 that Malaysia was "an Islamic fundamentalist state" because the government

adhered to the fundamental teachings of Islam.⁶ The fact is that although the process of 'Islamising' Malaysia has been going on for about 30 years, of late it has intensified due to the contest of one-upmanship between UMNO and PAS vying for votes.

Another aspect is that in recent years the practice of Islamic beliefs other than Sunni Islam has been restricted significantly. The government opposes what it considers deviant interpretations of Islam. In the past, restrictions were imposed on certain Islamic sects, primarily the small number of Shi'a. In September 1998, the government stated that it was monitoring the activities of 55 religious groups believed to be involved in "deviant" Islamic teachings.

The government administration has held radical Islam at bay without alienating the Muslim majority to build a prosperous, multiethnic nation. But there is the threat of regional militancy bent on a pan-Islamic state across Southeast Asia. PAS has been campaigning for an Islamic state in Malaysia with strict laws to punish criminals with public whippings and amputation. Before March 2004, its popularity among ethnic Malay - Muslims had put the ruling UMNO on the defensive. However, in the recent general elections (March 21, 2004), the Barisan Nasional (the National Front) won a massive victory with the catch phrase "excellence, glory, distinction". Voters were asked to decide on the kind of state and society they want Malaysia to be, to choose between progressive Islam and radical theocracy.

Despite the political uneasiness, achieving national unity has been the engrossing aim since Malaysia gained independence in 1957. The greater use of Bahasa Malaysia (the Malay language) as the national language and as a medium of instruction at all levels of education, has, to some extent led to the development of a Malaysian identity. It has helped to strengthen solidarity among the various ethnic and religious

groups in the country.

With the introduction of Vision 2020, Dr Mahathir also coined the term Bangsa Malaysia, ('Malaysian nationality' or 'Malaysian race') with the hope of reconciling racial differences and transcending the various divisions and particular identities. In fact, Dr Mahathir believed that: "If the country achieves its targets...then people will say they are Malaysians. There is no need to append the word bangsa or race, just Malaysian."⁷ This concept is often referred to and much cherished by advocates of increased ethnic and religious integration, especially in Christian circles. Thus, within the ambit of shaping a common Malaysian identity and destiny, the Rukunegara and Vision 2020 will occupy cardinal reference points.⁸ As such, earnest efforts are being made to ensure a harmonious religious life and mutual understanding, while at the same time curbing religious fanaticism and sectarianism.

However, the uniqueness and distinctiveness of Malaysia's history, multi-racial population, and the mosaic of religions are not only seen as assets but have also become creative challenges to interfaith relations in a pluralistic society.

3. THE 'MELTING POT'

At the turn of the 21st century, Malaysian society is undergoing phenomenal change in the political, social and economic aspects. According to the year 2000 census, demographic changes have also been evident in Malaysia. In that year, the total population of Malaysia was 23.27 million.⁹ The most outstanding characteristic of the population is its highly variegated ethnic mix. This feature makes it one of the prime examples of a multi-racial society in the world.

Generally speaking, Malaysians can be classified into two main categories: those with cultural affinities indigenous to the region and to

one another, who are known as bumiputra (lit.' sons of the soil'); and the non-bumiputra whose cultural affinities lie outside of the region. The bumiputra groups themselves are highly differentiated. There are three broad categories: the aborigines (orang asli); Malays; and Malay-related.

Malays include those who have settled in the country (mainly in the Malay Peninsula) since the 19th century such as the Javanese, the Banjarese, Boyanese, Bugis, Bajau and Minangkabau. The third or non-Malay bumiputra category consists of ethnic groups found in Sarawak and Sabah. They are the Iban, the Bidayuh, the Melanau, Kenyah, Kayan and Bisayuh in Sarawak. In Sabah, the Kadazandusun form the largest single ethnic group with the Murut, Kelabit, and Kedayan forming significant minorities.

The non-bumiputra groups consist mainly of the Chinese (26%) and Indians (7.7%), with much smaller communities made up of Arabs, Sinhalese, Eurasians and Europeans. The Chinese population of Malaysia is derived largely from South China, with the Cantonese and Hokkien forming the largest dialect groups. Amongst the Indians, the largest group is the Tamils from South India and Sri Lanka, with significant Punjabi and Malayalee minorities.

Southeast Asia has been called "the cross-roads of religions". Religion is highly correlated with ethnicity and almost all of the major religions of the world have substantial representation in Malaysia.

At present, Islam is the most widely professed faith in Malaysia with about 60.4% [58.6%]¹⁰ of the total population made up of Muslims. Nearly all Malays are Muslim, along with Tamil, Malayali, Gujarati and Punjabi Muslims, and around 20 per cent of the tribal peoples, thus making Islam the dominant religion. The 9.1% [8.0%] Christian population is diverse in terms of history, ethnicity and denomination. Of the total population, Hindus form 6.3% [6.4%]; Buddhists 19.2% [18.4%];

Confucianists/ Taoists other traditional Chinese religionists 2.6% [5.3%]; Folk/ Tribal Animistic Religionists 1.2% and Others 2.1% of the total population.¹¹

Although the total Christian population is about nine percent, in the East Malaysian states of Sabah and Sarawak this rises to about 40 per cent. In Malaysia, there are some 400,000 Roman Catholics, 150,000 Methodists, 80,000 Anglicans, and around 200,000 other Christians, including fast growing Pentecostal and independent neo-charismatic churches.¹² A study found that there are 4,553 Christian churches in the nation, 3,113 of which can be considered Evangelical.

The Muslims are mainly of the Sunni stream, adhering to the Shafii school of law. However, Shi'ite elements are evident, and Malays are attracted to the mystical aspects of Sufism. The Chinese mainly practise Chinese folk religion, with ancestor veneration rituals, and elements drawn from Buddhism, Confucianism and Taoism. The Indians are mainly Hindus, mostly Saivas, though with some Vaishnavas among immigrant groups with roots in northern India. There are also small, well -knit communities of Sikhs in most urban centres.

4. CHRISTIANS (AND OTHERS) RESPOND TO ISLAMISATION

During the last quarter of the 20th century Christians and other religious minorities have moved to organise themselves. This was done in order to shore up their position in Malaysian society and to make a positive contribution to the building of a multi-cultural, multi-religious, tolerant nation. The evolving of the Council of Churches of Malaysia (CCM) in 1975, brought together a wide range of Protestant denominations.

In an important move towards interfaith co-operation, Buddhists, Christians, Hindus and Sikhs came together in 1983 to found the Malay-

sian Consultative Council of Buddhism, Christianity, Hinduism and Sikhism (MCCBCHS). The move to bring non-Muslim minority faiths together was mirrored in two initiatives taken by the Christian Fellowship (NECF) Malaysia in May 1983.

In an even more ambitious enterprise, the Christian Federation of Malaysia (CFM) was founded in 1986 as the Government-driven Islamisation programme picked up steam. This is a broad-based Christian alliance, and includes almost all Christian denominations through its Founder Members: the Catholic Church, the CCM, and the NECF.

In December 2001 the CFM represented around 5,000 member churches,¹³ and spoke for about 90% of the Christian population of Malaysia. The CFM is a member of the MCCBCHS, thus ensuring broad-based Christian support for this cutting-edge interfaith endeavour. The third of the stated aims and objectives identified in the CFM constitution highlights the body's concern to address perceived marginalisation of Malaysian religious minorities under the Islamisation policies of the Federal and State governments: "To look after the interests of the Christian community as a whole with particular reference to religious freedom and rights as enshrined in the Federal Constitution."¹⁴

5. ISSUES AFFECTING INTERFAITH RELATIONS

The history of interfaith relations, esp. Christian-Muslim encounter has been rather complex, riddled with countless difficulties and challenges as well as numerous possibilities and prospects. Generally, Christians are fearful and anxious of the pronounced emphasis upon Islam.

With the state moving into the realm of societal values and 'Islamising' institutions, a number of pertinent questions disturb the minds of the religious monitors. How will that affect daily life, economics,

education, the legal system, the rule of law, dress, diet, etc.? What would be the implications of such a process in a multi-ethnic and multi-religious society? The general feeling among Christians is that greater restrictions will be imposed upon the practice of their religion because of the State's deep commitment to Islam and the prevailing Islamic atmosphere.

The dramatic turn in world events following the terrorist attacks on targets in the United States on September 11, 2001, has also been a subject of considerable discussion among Christians in Malaysia. When commenting on the incident, Malaysian Christians have been cautious about linking radical Muslim activity with Islam per se. In a Press Release, NECF however, drew links between the events in the USA and specific aspects of the Malaysian scene:

In the Malaysian context, religious extremism has a significant bearing on our multi-cultural, multi-ethnic and multi-religious society. What happened in the United States should give us a new urgency and perspective in evaluating the radical religious movements, which sow seeds of religious militancy in the country.¹⁵

At this juncture, it is beneficial to consider some of the issues and concerns that affect Christians and other people of faith in Malaysia.

5.1 Marginalisation and Discrimination under Islamisation

The Government generally respects non-Muslims' right of worship. But Malaysian Christians have regularly expressed concerns about the marginalisation of the non-Muslim communities resulting from Islamisation. State governments carefully control the distribution of land and building of non-Muslim places of worship and the allocation of land for non-Muslim cemeteries.

Batumalai Sadayandy, an Anglican priest and theologian encapsulates these concerns:

Malaysians in general are aware and appreciate that the government is concerned with the spiritual development of the Malay ethnic group. However, neglect of this important concern for the non-Malay part of the population may create two types of communities in Malaysia; one spiritually oriented and the other materially oriented. To be true to their tradition the Malays need to pay attention to spirituality across the board.¹⁶

What has lent additional credence to fears among non-Muslims is the Islamic values programme. The government has made concerted efforts in introducing Islamic values as a check on the negative secularist tendencies seen to be associated with Western societies. Since these values are propagated as being universal, non-Muslims often asked why they should be called 'Islamic values'. It creates further alienation between Muslims and others in a society where ethnic polarisation is already quite serious.

Christians have also expressed fears that the structure of education is being changed to coincide with Islamisation. One example is the introduction of Islamic history and civilisation courses as compulsory components of university programmes. This move has found little support among non-Muslims. Paul Tan (now Bishop), former Director of the Catholic Research Centre, takes particular issue with this action by Government, commenting somewhat ironically as follows:

If the intention of introducing the subject of Islamic Civilisation was that the non-Muslims would come to understand Muslims better through it, then for the same noble reason the Government should introduce a subject of other major religious civilisations so as to help the Muslims understand the non-Muslims.¹⁷

'PAS' dramatic attempts to consolidate the position of Shari'ah in the country are a cause of great anguish in the Christian Community. The editorial of the NECF newsletter *Berita NECF* responded to PAS

statements in 2001 with alarm: "PAS' public declaration of its intent to set up an Islamic state should it come into power has once again sent jitters through the non-Muslim community..."¹⁸

It thus seems that reassuring statements by government politicians to local Christian leaders have not succeeded in wiping away Christian concerns. As a result of this feeling of exclusion and discrimination, Christians have tended to retreat into a ghetto mentality, resulting in a lack of commitment to engaging through their faith with the world around them.

5.2 Anti-Christian Statements and Actions

Besides marginalisation and discrimination under Islamisation, Christian (and others) in Malaysia are perturbed by specific statements and actions which seem to undermine their position within the country.

In 1981, the government banned the use and distribution of Alkitab, the Malay language Bible, as was all non-Muslim religious teaching in schools, even Christian government-aided ones. The Alkitab was banned under the Internal Security Act (ISA) because it was deemed to be prejudicial to national interests and the security of the country. As a result of representation made by the CCM in early 1982, the ban was amended. This meant that except for Christians' personal and liturgical use, no one else is allowed to possess it.

The restriction placed on the use of the Malay Bible was accompanied by other legal restrictions. One of the most contentious pieces of legislation was the banning in 1991 of the use of four terms in any non-Islamic literature: *Allah, Kaabah, Baitullah and Solat*.¹⁹ The implementation of this law impacts directly upon the issue of importation of religious literature.²⁰

In April 2003, the Home Ministry banned 35 books including the *Bup Kudus*, the Bible in the Iban language.²¹ The Bup Kudus has been

wide used by Iban-speaking Christians since it was first published in 1988. About three weeks later, at the intervention of the then acting Prime Minister, Abdullah Ahmad Badawi, the ban was lifted. The main bone of contention, according to the Department of Islamic Development of Malaysia (JAKIM), which led to the banning was that it contained the phrase *Allah Tala*. This phrase sounded similar to Allah Taala meaning "Almighty God" in Islamic usage.²²

In contrast with restrictions on the production and distribution of Christian literature, Muslim literature of an orthodox kind enjoys freedom from official interference. This includes writings of a type which causes consternation in Christian circles. As Robert Hunt observes:

"anti-Christian polemical works are commonly found in Muslim book-stores and anti-Christian comment is allowed in the context of larger presentations of Muslim theological concerns."²³

Anti-Christian activities went far beyond Government legislation. In a sign of worsening communal relations at the grassroots level, arson attacks occurred on churches in several states of Peninsular Malaysia in July and October 2001. Five churches were badly damaged or destroyed. While this action was most likely carried out by anti-Government extremist groups, it caused considerable concern among Christians as to future direction of inter-religious relations.

There was also great concern expressed by CCM regarding the use of Christian symbols to campaign in a by-election in Pendang and Anak Bukit. Such election tactics shows insensitiveness and tends to politicise religious differences.²⁴

Christian concerns, however, are not completely assuaged by assuring statements made by the PM and other government leaders to eminent religious leaders. We will now turn our attention to specific concerns which are expressed by Malaysian Christians at various forums.

6. MALAYSIAN CHRISTIANS SPEAK OUT

Malaysian Christians are by no means remaining inactive in the face of what they consider as marginalisation and, at times, threat. Church leaders (along with leaders of other faiths) hold meetings regularly with the Malaysian political leadership to seek assurances that the inculcation of Islamic values throughout society will not undermine the position of their community. The MCCBCHS (or Majlis Malay for 'Council') has expressed concern that the authority of the Shari'ah may be extended in future, and have recorded many examples of discrimination against the rights of non-Muslims.²⁵

Christians in Malaysia are becoming increasingly adept at lobbying the Federal Government in pursuit of their interests and concerns. One specific example relates to the Government prohibition on Christian use of terms deemed Islamic. The CFM, in a letter to Prime Minister Mahathir in 1989, stated the following:

It is inconceivable to us that the Bible in any translation can be regarded as a threat to national security in any country... Nowhere else in the world, as we know, have people been forbidden to use words which are part of their National Language.²⁶

While such CFM statements purport to represent the vast majority of the Christian community, calls for involvement in the political arena have come from specific segments of the Christian community. Writing in Berita NECF, a former MP, Lew Sip Hon urged Christians to participate in politics through the formation of pressure groups, joining political parties, standing for parliament and forming a Christian political party.²⁷

The MCCBCHS also submitted a memorandum to the then Prime Minister, Dr Mahathir Mohamad at the 10th Anniversary dinner held on 21st March, 1994 in Petaling Jaya. The memorandum highlighted some of the unresolved issues and appealed for mutual respect, tolerance and

understanding between the government and the Majlis.²⁸

In response to the attacks on churches in July 2001, the CFM issued a statement urging Christians to exercise discretion in sharing their faith, and calling on the Government to publicly condemn acts of violence and provide greater protection. In the same statement the CFM called on the government to ban inflammatory media presentations. The Majlis also expressed concern to the Government about these attacks.²⁹

With particular reference to religious issues, the CFM press release expressed a thinly-veiled concern at PAS campaigning methods, stating:

“The Christian Federation of Malaysia joins all other Malaysians in expressing the wish that... there will be no attempt by politicians to publicly misrepresent or miscast any particular religion, or subject any particular religious community to unfair and adverse publicity for the purpose of political gain.”³⁰

In January 2002, the Majlis issued an updated version of the 1988 document entitled *Declaration on Freedom of Religion or Belief and on the Elimination of Intolerance and of Discrimination Based on Religion or Belief*.³¹ This was in response to Dr Mahathir’s statement that Malaysia was already an Islamic state. Basing itself firmly on the United Nations Declaration of freedom of religion, the statement called on the government to apply UN guidelines in Malaysia.

On April 8, 2002 representatives of the *Majlis presented a memorandum on Problems faced by Non-Muslims in Freely Professing and Practising their Respective Religions* to the Malaysian Human Rights Commission (SUHAKAM). One of the main recommendations was to establish by statute Inter-Religious Councils at both Federal and State levels. This would help resolve tensions and promote mutual understanding, thus maintaining and strengthening peace and stability

in Malaysia.

Besides speaking out, the Christian community has also demonstrated a more outward-looking face. The NECF made a donation of 50,000 Malaysian ringgit for Turkey's earthquake victims on 24 August 1999. This drew praise from Malaysian Muslim leaders. The then Deputy Prime Minister Abdullah Ahmad Badawi observed that despite being a Christian movement NECF contributed to mainly Muslim victims. "I hope other quarters will emulate this action," he said.³²

Though there has been considerable progress since the mid-1990s, the most pressing need in terms of engagement with Muslims in the view of Christian commentators is for further Christian-Muslim encounter and dialogue. As the Catholic Archbishop Emeritus in Kuala Lumpur, Tan Sri Vendargon, commented: "There is very little dialogue with Muslims. The Christian churches are working only among non-Muslims in Malaysia."³³ Some Christian writers and leaders have voiced their concern about Muslim willingness to dialogue.³⁴ Other Christians consider dialogue with Muslims as naive romanticism, which fails to confront the perceived threat of Islamic fanaticism. Conversely, some Muslims have expressed reservations about dialogue, seeing it as a covert form of Christian neo-imperialism or as intellectual colonialism.

As for the Protestant Council of Churches of Malaysia, its commitment to dialogue with other faiths is expressed on its website in the following terms:

"Being a Christian community in a multi-religious Malaysia demands that the churches keep all channels of communication open and through dialogue with the government and others, to resolve issues and build religious harmony."³⁵

Though dialogues at local and national levels have been convened, much remains to be done to create a more permanent and stable cli-

mate that is conducive to religious harmony.

Another pressing need is contextualisation of the Christian faith. One of the burdens Christians in Malaysia bear is the ridicule by others that they embrace what is seen to be a foreign faith. The challenge remains for the churches to relate themselves more fully to the soil of Southeast Asia - to get down to the rice-roots level of Asian civilisation.³⁶

In a creative response to the Islamising process, Christian groups have acted by setting up centres designed to conduct research and publishing with a focus on community concerns. The Catholic Research Centre (CRC) for example, publishes a monthly magazine, *Catholic Asian News*, as well as *Information and Formation*, an occasional periodical. In a similar initiative, evangelical Christians established the Kairos Research Centre (KRC) in 1993. This Centre has two main objectives: first, to encourage and facilitate Christian research and scholarship on issues relevant to Malaysian Christianity, and second to contribute towards the intellectual development of Christian leaders and thinkers. KRC actively publishes on its priority topics.

One other area of great concern for Christian in Malaysia is education. It is true that Malaysia has made tremendous strides in improving the education levels of its population over the past quarter century or so. National unity and development through the education system is manifested in the National Philosophy of Education. It stresses the holistic development of the individual based on the tenets of the Rukunegara. Educational programmes and activities are designed and geared towards achievement of national integration and unity among the various races. But there is growing concern about meeting the education system's ultimate aim.

In recent years, the lack of interaction and racial integration among schoolchildren and youth is a worrying trend in Malaysia. A backbencher

Member of Parliament cited a survey done by Universiti Malaya which showed that 98% of Malay students did not mix with non-Malays. Similarly, the study revealed that 99% of the Chinese students and 97% of the Indian students did not mingle with others.³⁷

7. SOME RECOMMENDATIONS AND POLICY OPTIONS

Education is the key for promoting interreligious harmony, religious freedom, and respect for people of different traditions. It involves not simply an intellectual knowledge of other traditions so as to overcome ignorance but, even more so, an appreciation of the other that leads to authentic listening and genuine esteem. It will be most effective when it becomes a channel for interpersonal encounter among religious persons.

Educations should endeavour to reach the grassroots so that future generations can avoid the mistakes of the past. The task must begin with the very young and continue throughout life. Above all, education must be committed to seeking truth, justice, peace and reconciliation.

The following are some policy options for managing interfaith relations and promoting religious harmony in Malaysia:

- * Establishment of a Religious Harmony Commission with equal representation from all religions.
- * Set up Institute for the Study of Race Relations to carry out research on interethnic developments and formulating policy proposals to address simmering tensions in society.³⁸
- * Religious leaders to revisit their roles and actively promote tolerance and understanding among their followers.
- * Religious leaders should consider setting up inter-religious working groups at various levels of the community to improve mutual under-

standing through inter-communal communication.

- * Religious and community leaders to ensure harmony in society by not knowingly and blatantly sowing the seed of discord.
- * Christian religious and community leaders to increase their participation in the political process.
- * Christians to actively engage and interact with people of other religious traditions through genuine social concern and community involvement.
- * Christian community to take Muslim-Christian relations seriously and research into Islamic issues and to engage in intellectual discourse with Islamic scholars and intellectuals.
- * Revamp national education policy (and other related government policies) and draw up strategies to overcome racial polarisation among the youth especially in schools and institutions of higher learning to bring about better racial integration.
- * Need for a single national education system based on meritocracy and not on the quota system which makes provision for bumiputras the allocation of seats in universities and colleges.
- * Programme to jointly examine and correct textbooks, both on religions and of history, for misinformation and presented religious traditions in an objective manner.
- * Moral Education be provided to all students as "bridges to unity" orientated towards practical application.
- * Elements of human rights be incorporated into the school curriculum and introduced as a subject at university level.³⁹
- * Religious Education must be made available to all school children according to their faith.
- * A fundamental and sustained policy to train teachers to each in a multi-ethnic, multi-cultural and multi-religious setting.

Conclusion

Malaysia is at the cutting edge of thinking on pluralism within a majority Islamic context. However, the uneven playing field needs to be levelled. The articulation of the Rukunegara and Vision 2020 provide key ingredients for the development of a genuinely' democratic, liberal and tolerant society'. But this has somehow been undercut by Islamisation and fuelled by rivalry between the two main Malay political groups.

More concerted efforts though interfaith dialogue should help Malaysians transcend cultural, racial, linguistic and religious barriers. Through encounters and interactions and by harnessing the rich cultural and religious heritage creatively people could shape a new Malaysian identity.

The destinies of Christians and other religious communities in Malaysia are interlinked and there is a long journey ahead. There is an African saying: 'If you want to walk fast, walk alone. But if you want to go far, walk together with others'. The hope is that the infusion in society of wide-ranging faith values, including Christian and other perspectives, will go a long way towards development of a common vision. Religious harmony should entail affirmation of faiths, where people of various religions live together in peaceful co-existence as on united people.⁴⁰

Footnote:

1. Paragraph 5 from *Malaysia: The Way Forward*, working paper presented by Dr Mahathir Mohamad, former Prime Minister of Malaysia, at the inaugural meeting of the Malaysian Business Council, 28 February, 1991, in Shamsul, A B, *Malaysia's Vision 2020: Old Ideas in a New Package*, Development Studies Centre, Monash University, Melbourne, Working Paper 92-4, no date.
2. Paragraph 11 from *Malaysia: The Way Forward*.
3. Triggered when the governing Alliance had its parliamentary majority reduced from 89 of 104 seats to 74 in the new 144-seat Parliament.
4. See for example Chandra Muzaffar, "Islam in Malaysia: Resurgence and Response", *Islamic Perspective*, 2(1), 1985, and S Batumalai, *Islamic Resurgence and Islamization in Malaysia*. (Ipoh: Charles Grenier, 1996).
5. Following the declaration, a booklet *Malaysia adalah Sebuah Negara Islam* (Malaysia is an Islamic State/ Nation) was published by the Ministry of Information explaining why Malaysia is already an Islamic nation.
6. "Mahathir: Malaysia is 'fundamentalist state'", CNN.com, June 18, 2002.
7. Cited in S. Batumalai (ed.), *Vision 2020: A Malaysian Christian Response*. (Kuala Lumpur: S Batumalai, 1992), 29.
8. Albert Sundararaj Walters, *We Believe in One God? Reflections on the Trinity in the Malaysian Context*. (Delhi: ISPCK, 2002), 31.
9. Statistics based on *Population Distribution and Basic Demographic Characteristics Report: Population and Housing Census 2000*. Putrajaya: Department of Statistics Malaysia, 2001. Available: <http://www.statistics.gov.my/English/PageDemo.htm>
10. The figures from the *Population and Housing Census of Malaysia 1991* are given in square brackets.
11. Statistics for Folk/ Tribal Animistic Religionists and Others are based on *Population and Housing Census of Malaysia 1991*. Kuala Lumpur: Department of Statistics, 1991.
12. Ian Harris, Stuart Mews, Paul Morris and John Shepherd (eds.), *Contemporary Religions: A World Guide* (Harlow, Middlesex, UK: Longman, 1992), p. 439.
13. *Berita NECF* January/February 2002, 1.
14. "Constitution of Persekutuan Kristen Malaysia/ The Christian Federation of Malaysia", Selangor, January 1986, 2.
15. Press release, http://www.necf.org.my/html/press_release_27sept2001_f.htm, 27 September 2001.
16. Batumalai, *Islamic Resurgence*, 134.
17. Ghazali Basri, *Christian Mission and Islamic Dakwah in Malaysia*, Kuala Lumpur, Nurin Enterprise, 1990, 32.
18. "Rising Religious Activism. Ready to respond", *Berita NECF* September/ October 2001, 1.
19. Walters, *We Believe in one God?* p.77.
20. *The New Christian Herald*, 15 March 1997. For example, in early 1997 some 230 Christian books imported into Malaysia from Singapore and Indonesia were confiscated by the Johor State

government authorities, under the law prohibiting the use of the above words in non-Muslim literature.

21. *The New Straits Times*, 9 April 2003, p.6.
22. *The New Straits Times*, 26 April 2003, p.2.
23. Robert Hunt, "Christian Theological Reflection and Education in the Muslim Societies of Malaysia and Indonesia", *Studies in World Christianity* 3/2 (1997): 217.
24. *Berita CCM*, July-September 2002.
25. Malaysian Consultative Council of Buddhism, Christianity, Hinduism and Sikhism, *Why MCCBCHS Rejects the Application of Syariah on Non-Muslims*, Kuala Lumpur, n.d.
26. Cited in Olaf Schumann, "Christians and Muslims in Search of Common Ground in Malaysia", *Islam and Christian-Muslim Relations*, 2/2 (December 1991): 258.
27. Lew Sip Hon, "Christians and Political Realities", *Berita NECF* September/October 2001, 4-5, &14.
28. *CCM News*, Oct-Dec 1995.
29. "Arson Attacks on Churches - CFM Urges Restraint", *Berita NECF* January/February 2002, 1.
30. Council of Churches of Malaysia Press Release, <http://www.ccmalaysia.org/netscape/press//press2.htm>, copied 20 May 2002.
31. "A Declaration on Freedom of Religion or Belief and Elimination of Intolerance and of Discrimination Based on Religion or Belief" (January 2002), http://www.mybuddhist.com/public_html/Chi/FourReligion/FourReligion_Declaration-2002.htm.
32. "Deputy PM Praises Christians", *Berita NECF* November/December 1999.
33. Batumalai, *Islamic Resurgence*, 144.
34. Ng Kam Weng, "Dialogue and Constructive Social Engagement: Problems and Prospects for the Malaysian Church", *Trinity Theological Journal*, vol.5 (1995), 32 and Batumalai, *Islamic Resurgence*, 145.
35. <http://www.ccmalaysia.org/netscape/events/pastl.htm>.
36. A. S. Walters, *We Believe in One God?* 2002, 57. For an attempt at contextualising the Christian message in Malaysia, see Jojo M Fung, SJ. "Faith: A Malaysian Perspective", *East Asian Pastoral Review* 38/1 (2001).
37. *The Star*, 14 November 2000.
38. See for example Collin Abraham, *The Naked Social Order: The Roots of Racial Polarisation in Malaysia*. Subang Jaya, Malaysia: Pelanduk Publications, 2004. This is a revised and re-edited version of his *Divide and Rule: The Roots of Race Relations in Malaysia* (1997).
39. *New Straits Times*, 16 May, 2000.
40. Basri, *Christian Mission*, 8.

回應 Rev. Dr. Albert Sundararaj Walters 教師一文

Religious Diversity:

Some Implications For Christian in Malaysia

Fostering Multiculturalism In Malaysia for Interethnic and Interfaith Dialogue



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First, I feel very fortunate to have had the chance to read Dr. Walters' paper, and I would like to thank him for giving me the opportunity. Dr. Walters gives a concise, yet wonderfully detailed historical information about Malaysia's the political and religious policy changes made by the present

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government in power. As a religious minority in an Islamic society, Christianity and other religious minorities must try to seek peace with the Islamic community. Peace is the ultimate concern in this world, as it is in Christianity.

The question is how do we seek peace?

Secondly, I would like to give some responses to Dr. Walters' paper.

To add on to Rev. Dr. Walters' introduction of Chapters in the New Testament referring to the history of Christian relationships with other religions, I would like to take a passage from the Old Testament. This passage from Isaiah serves as a reminder.

During my reading of Walters' article, I am reminded constantly of the passage in Isaiah 11:6-9, "The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion will feed together". In order to express his message of hope to the Israelites, Isaiah uses imagery that shows a time when people and all of creation were at peace with God. From verses 6-9, Isaiah describes what it would have been like in the Garden of Eden. But, I think one of the central messages in these verses is that when humanity makes peace with one another, only then will there be peace with God. Humans do things that keep us apart from God, and we set obstacles for ourselves from knowing God and walking with God. As such, it must be acknowledged that the conflict and disunity between humans mean that without God, or rather, without realizing God's role in saving humanity from horrible, dark times, humanity will not find peace. We do not and should not seek peace, (by peace, I mean the absence of violent conflict), just for the sake of peace-We seek peace because we seek God. Therefore, it is incumbent among all Christians to actively find ways to create and maintain good relations between other religious faiths. Seeking peace with others becomes a duty because we seek our peace with the Lord.

With this passage from Isaiah in mind, I turn to Walters' section in his article that gives recommendations and policy options for Christian leaders in Malaysia, and Christian communities around the world. From a political science view point, there are two ways to deal with the racial, ethnic, religious and ethnic diversity in Malaysia. One way is to establish what is called as the "Millet" system (Pronounced <Mille> or

<Millit>). The Millet system is what the Ottoman Empire employed to keep the 'peace' amongst the diverse group of their empire. It was actually a very successful method and it entails segregating all the different religious and ethnic/ cultural groups from one another. Christians lived amongst Christians and they followed their Christian leaders; Muslims lived with Muslims and followed Islamic laws; Jews lived with Jews and followed Jewish laws (I don't know how many Jews there actually were during the Ottoman empire). As long as everybody paid taxes to the empire and respected the Sultan (the emperor), religious minorities lived in relatively safe communities. Essentially, this society was based on the tolerance of various ethnic and religious groups located within it, but the society had no commitment to protecting the individual's civil and political rights against the state and against the groups of which they are members (i.e.: Christians could not complain about the treatment by their own Christian leaders. The Ottoman state would not get involved).

Examples of a millet-type system in our time is Switzerland, where Catholicism is practiced amongst French Catholics and Protestant Christianity is observed amongst protestants. The Swiss state has no say over how each respective community lives. However, the segregation in Switzerland is between ethnic-national groups, and there is less concern over religion.

The second option for a multi-ethnic, multi-racial country like Malaysia is to truly in a Multicultural society. What I mean by Multicultural society is that there is a real sense of mutual respect between each group and that ideals and values should reflect the respect between groups. Unfortunately, the political climate in Malaysia is not particularly helpful in fostering this climate of mutual respect for a multicultural society. Therefore, again, it is incumbent on all, and in our context, on all Christian communities to initiate and to foster an environment of mutual respect. In the Malaysian history, since there has already been such a mixing of groups, Multiculturalism seems to be the option. A multicultural society would be conducive to fostering not only inter-ethnic dialogue but also interfaith dialogue, the type of dialogue which Rev. Dr. Walters' suggests should occur.

The term 'Multiculturalism' has different levels of several meanings. I will refer to three levels of meanings, since these three are the least controversial and are widely used by political scientists and sociologists. First, multiculturalism can be used in the descriptive or empirical sense to describe the physical, ethnic and racial make-up of a society. I will refer to this as multiculturalism as 'fact'. Second, there is multiculturalism as 'ideology', which is a prescriptive statement of what 'ought' to be in terms of the ideals of a society. Third, there is multiculturalism as 'policy', which refers to the explicit government initiatives to foster cultural diversity and national interests. Multiculturalism as 'fact' is very apparent in Malaysia; multiculturalism as policy or even as an ideal, are struggling to develop in Malaysia. This is not to suggest that multiculturalism as policy and ideal must develop in a linear fashion. Rather the relationship between these two levels of multiculturalism is circular. With these different levels of meaning of multiculturalism out of the way, let us now focus on multiculturalism as an 'ideal' and try to flesh out this ideal.

However, it is also important to keep in mind that in discussing multiculturalism as an ideal, there are several meanings of multiculturalism. Even within the discourse between liberal political scientists, there are varied interpretations of what multiculturalism and its theoretical principles should entail. The perspective that I prefer is called the 'multiculturalist perspective'. This perspective does not lapse into the easy but dangerous position of cultural relativism. Instead, the multiculturalist perspective urges dialogue and understanding between groups. According to Bhikhu Parekh, the multiculturalist perspective has three main underlying assumptions. First, human beings are culturally embedded, meaning, we all grow up and live within a culturally structured world and our value systems are shaped by our cultures. Second, cultural pluralism is both inescapable *and* desirable. All cultures must understand that each culture represent different visions of the good life and different value systems. No one culture with their value system is completely reflective of all that is good. Moreover, in order to guard one culture from narcissism, it is desirable that cultures be open to understanding another's culture. In multicultural societies, and in the modern

world, a culturally self-contained life is practically impossible. Third, all cultures are internally plural and “reflect a continuing conversation between its different traditions and strands of thought” (Parekh, “What is multiculturalism”). Within each culture, there is an ongoing process of evaluation and re-definition. “A culture’s relation to itself shapes and is in turn shaped by its relation to others...a culture cannot appreciate the value of others unless it appreciates the plurality within it” (Parekh, 1996)¹. Bringing our discussion back to religion and relations between different faith groups, these three underlying assumptions of the multiculturalist perspective are the foundations of establishing an environment that is conducive to inter-faith dialogue. Without the willingness from each culture and in our circumstance, each faith, to open itself up to criticism and learning, there can be no dialogue.

Multiculturalism is a political ideal. Thus, a multicultural society does not subscribe to any particular political doctrine, since each political doctrine, be it liberalism or socialism, also derive from particular cultures. The multiculturalist perspective does not and cannot promote one particular vision of the good and moral life. However, what a multicultural society promotes and cherishes is the diversity of cultures and their different moral visions. Therefore, a multicultural society needs to encourage each members’ rights to their culture, and contribute to each culture’s development. From this perspective, a multicultural society would also understand if some groups wish to lead more self-contained lives and avoid interaction with others (ex: Amish and Mennonite groups in North America; tribal groups in Southeast Asia). Most importantly, a multicultural society should not make the mistake to impose multiculturalism and require that *all* communities be multicultural. It is precisely because a multicultural society cherishes cultural plurality that it will accommodate those who do not share the dominant culture’s value system.

At this point, many fear that the multicultural society would be unable to develop a common sense of belonging among its citizens. The nineteenth and the twentieth centuries were the era of the nation-states coming into being; where nationalities and languages fell neatly along the lines of a state. However, in this increasingly

interdependent world, political communities around the world are realizing that nationalities, ethnicities and religions no longer fall neatly along the lines of separate territories. The states that have been able to achieve some sort of peace and stability are those who have realized that they must accommodate the diversity within their territories. Thus, what holds a multicultural society together is its strong political commitment to the political community. The members of the community do not belong to each other as in an ethnic or religious group, but they belong to one another through their “mediating membership of a shared community, and they are committed to each other because they are all in their own different ways committed to a common historical community” (Parekh). Although members may loathe the lifestyles and values of some of their fellow-members, members must tolerate because of their mutual commitment and concern as members of a shared community. Toleration is perhaps one of the greatest tasks for members in a multicultural society.

To conclude this section, this particular ideal of multiculturalism is just that - an ideal. The underlying principle that we must cherish cultural diversity is in practice, incredibly difficult to act upon. The suggestions made by Rev. Dr. Walters on interfaith dialogue, would be conducive to creating an environment that is open to dialogue in the political arena. Thus, interfaith dialogue would help Malaysians “transcend cultural, racial, linguistic and religious barriers” (Walters, 12), as well as creating an environment for inter-cultural dialogue in the political arena. At the same time, a multicultural society would also continue to encourage interfaith dialogue.

What can Christian leaders do to foster respect?

In response to Rev. Dr. Walters’ Recommendations and Policy Options, education is the key to promoting interreligious harmony. I particularly appreciate Walters’ emphasis on:

- * Religious and community leaders to ensure harmony in society by not knowingly and blatantly sowing the seed of discord
- * Christians to actively engage and interact with people of other religious traditions through genuine social concern and community involvement

* Christian community to take Muslim-Christian relations seriously and research into Islamic issues and to engage in intellectual discourse with Islamic scholars and intellectuals (p. 11)

Inter-faith dialogue between leaders and lay people is the key to passing the message of mutual respect on to the children and to the future. The leaders must set an example. For instance, the recommendation that Religious community leaders should be cautious of what they say about other religious doctrines also means that the Christian community (and hopefully, by example, other religious communities will follow) must seriously research into Islamic issues and especially, engage in intellectual discourse with Islamic scholars. Much of what has taken place in the Western world between Jews and Christians after the Holocaust, must also take place in Islamic countries.

Also, it seems to me that in order for Christians to show that they are taking other religious communities seriously and treating them with respect, something must be said about those Christians who feel they should try to push Christianity onto other groups. Christian leaders must be especially cautious in its missionary work. (This is a possible point that Rev. Walters' can be asked to elaborate upon).

Thus, I agree and appreciate with much of what Rev. Dr. Walters' article suggests. However, I would like for him to elaborate more on what he feels should be the response by others in the Christian community by those Christians who feel that they should push their beliefs on other groups.

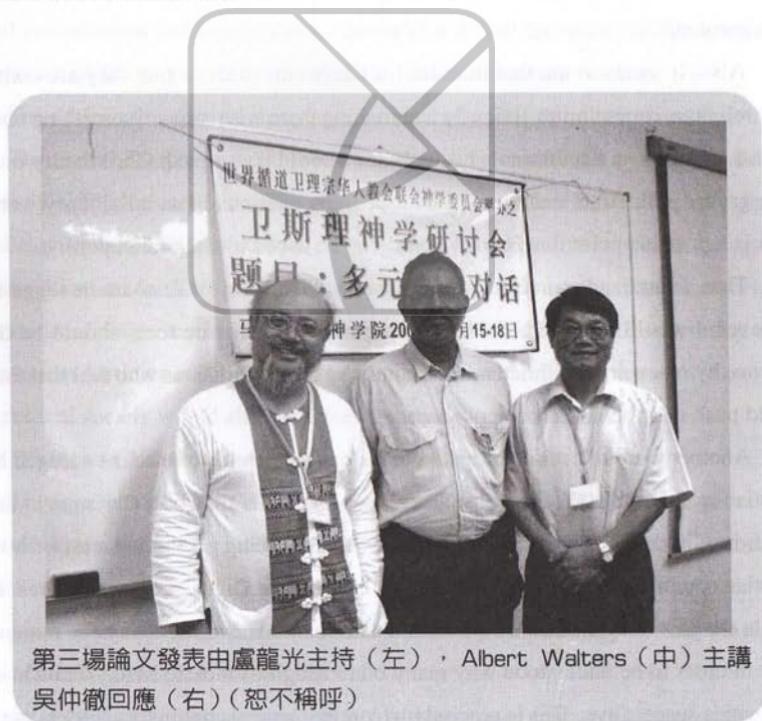
Another word of caution or a note of history that needs to be acknowledged by Christian communities (Walters also discusses a bit of this). To be a Christian in this world, in this century, must also mean that We are taking on the legacies of how Christian countries and empires (The British Empire, the Dutch peoples, the French) have in the past treated those who were not Christians. This must always be remembered in order to be understood why many other religions look to Malaysian-Christians with a suspect eye. This is precisely why religious and community leaders must take such care and cautious steps to not knowingly and blatantly sow the seed of

discord between groups (regarding Muslims and Islam as backwards, is a persistent, prejudiced and harmful view to hold).

Malaysia must overcome the ethnic and religious conflicts that is a legacy from its colonial past. Instead of looking to the Western world as examples of how different religious and ethnic communities have learned (and are learning) to live with one another, Malaysia and all the different communities within it should hope that perhaps one day, with the help of God, the rest of the world can look to Malaysia as an example of a country that works and lives together in their own way.

Footnote:

I. Bhikhu Parekh, "Minority Practices and Principles of Toleration" (1996) Vol.30, No.1, International Migration Review, pp.251-284.



第三場論文發表由盧龍光主持（左），Albert Walters（中）主講，
吳仲徹回應（右）（恕不稱呼）



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Religious Dialogue-- From Asian Wesleyan perspective

Introduction

* **T**he Wesleyan Church in Asia belong to the only and unique Body of the catholic, universal, apostolic Churches of Jesus Christ, We have the Responsibility, to practice the Mission of the Lord in Asia and in whole world. Religious Dialogue is one of the positive Method to approach an universal Mission.

Thesis To Dialogue

- * In order to have a Systematic overview of the Dialogue, we prefer the way of Thesis.
- * Dialogue is a Hermeneutic, an Art of Understanding to know our self and the pluralistic Religions better
- * Dialogue must result in Doing, to be a blessing and to make Asia better

Thesis 1: World Ethics: Religious Dialogue as Christian world Ethics

- * -Global Mission of Wesley has the Dimension of World Ethics of Peace, Love and Justice.
- * -Peace, Mercy, Love and justice are the Core Value of Religions, if not, the Dialogue would have no value.
- * -If the Religions can't live with other religions in Peace and Love, the Peace for world would be impossible.(Hans Kueng: Weltethos)

Thesis 2: Theological Challenge: Religious Dialogue as Theological Challenge

- * -Theological Education has to open to world perspectives just like Wesley: The world is my Mission, my Church.
- * -Dialogue is immanent in Theological Education: Learning through Dialogue

- * -Catholicity, universalism and apostolicity of Theology encourage us to Dialogue

Thesis 3: Hermeneutics: Religious Dialogue as Hermeneutics

- * -Religion as Interpretation of World and Life, Dialogue is therefore Hermeneutics of Life and World
- * -Dialogue makes Understanding and interpretation deeper and wider
- * -Dialogue is creative Hermeneutic, universal Logos and Wisdoms in Religions deepen each other and penetrate each other

Thesis 4: World Mission Dialogue as Scope of Mission

- * -World-Mission in Wesleyan Theology includes world-Dialogue
- * -Asian Wesleyan Theologians must equip Capability of Mission through Dialogue to understand better the Task and Context of Mission
- * -Dialogue as first step of Asian Wesleyan Context-Theology

Thesis 5: Truth Dialogue search Truth

- * -Religions believers shall search, learn and practice the Truth
- * -Dialogue shall search and discover the truth or true meaning of Life
- * -Dialogue is the Love to Truth and Wisdom, the spirit of Tolerance and respect of Life
- * -Dialogue share the Truth together

Thesis 6: Social Justice Dialogue as Responsibility

- * -Social justice is mutual social concern of religions
- * -Wesleyan Tradition of social Holiness contributes a good sample for Dialogue
- * -Dialogue to overcome the social Injustice is critical function of religious Dialogue
- * -Dialogue shall develop mutual Strategies of Protection of social justice

Thesis 7: Human Right Dialogue to Protect Human Right

- * -Human Right and human Dignity is core issue of Asian Dialogue
- * -Dialogue develop the Activity to protect Human Right and protest against

Depressor of Human right

- * -Dialogue to establish a Humanistic Education to believer of Religions
- * -Human right shall realize in politics

Thesis 8: Peace Dialogue to achieve Peace

- * -In Peace Dialogue to make Peace, Dialogue on peace shall be peace in Heart and peace in Doing
- * -Peace shall be Core value of all Religions
- * -Religion shall Practice Peace in Dialogue and educate the World to Peace
- * -Dialogue is Prayer for Peace and living together in Harmony

Thesis 9: Sustainable Development Dialogue for Sustainable Development

- * -Poverty, injustice and social economical, environmental crisis threaten the Asian Development, Dialogue shall gather all resources of religions and society to enhance sustainable Development
- * -Dialogue shall unify Asian people for Co-operation in sustainable Development (Agenda 21 of united Nations)

Thesis 10: Education Dialogue to better Education

- * -Good Education can upgrade Asia Society, Dialogue can serve to optimize and upgrade Education
- * -Wesleyan Theology focusing on high level theological education shall share with religions
- * -Religion is Education of Mankind with big Responsibility

回應 Dr. Lien Fu- Long 一文

Religious Dialogue:

From Asian Wesleyan perspective



應

亞洲衛理宗當正視宗教對話



•黃家源牧師•

馬來西亞衛理公會砂拉越華人年議會

先此祝賀連博士在繁忙中完成了這篇論文，這是協助建構亞洲衛理宗神學之一項努力，尤其是在多元宗教對話的範疇作出了積極的貢獻。

此論文的內容牽涉廣泛：從宣教到神學教育、人權到社會公義、教育到亞洲社會之提升，還有從真理的根本到生命意義的探討，內容可謂豐富。再從作者把宗教對話視

爲對世界與生命的詮釋，宗教對話內溫神學教育(immanent in theological education)並多層面的應用來看，此論文是富有創意的。從整體的探討上來說，它是具有啓發性的。

一、兩個體會

對此論文在寫作，在下對此有兩個體會。

1。寫作動機旨在引發興趣

作者開宗明義的說，他的討論進路是命題式的綜覽多元宗教對話多層面的意義。這意謂著他乃作蜻蜓點水式的探討，點到爲止，故顯其闊度而缺深度，旨在提供眾讀者在有關課題上的一些基本認識，引起他們的興趣與討論。在福音派教會如亞洲衛理宗而言，這是有積極的啓發作用的。因爲普遍上，我們對多元宗教對話欠缺認識，甚至常存有敵視的態度。

此文在這方面是有建設性的。

2。命題與假設

既是命題式的探討，旨在引發興趣，因此作者未嘗試對本議題的兩大重點：亞洲處境與衛理宗神學作深一步的交待。相信他假設讀者是亞洲衛理宗的信徒對二者皆有一定的認識，不必累贅。

以上兩個體會有助于欣賞此篇論文。

二、兩個意見

1。命題的整合與擴充

作者所提示的十個討論命題稍嫌重複。若加以整合並給以擴充，則有助于讀者更清楚各論點。如第一論題的世界倫理跟第八論題的和平，後者可說是前者的一部分，放在一起有助于加深該

命題之討論。第三論題的詮釋學似乎也可與第五論題的真理之追尋加以整合，因為宗教對話作為詮釋學正是在作真理之追尋並生命意義之探討。再者第六論題的社會公義與第七論題的人權也是相關的。

2. 邏輯與那根線

或者作者需要幫助讀者看到連貫整篇論述的那根線，告訴讀者這些論題先后次序之背後邏輯。比如說，為何世界倫理會是整篇論述的起點呢？在多元性的亞洲處境裡，如星、馬、印之經驗，多元性之敏感性是在國內的種族和諧多過國際間的。或者這是作者所經歷的台海兩岸緊張的關係所致。

以上是小弟對連博士大作的一點理解，不正確之處尚祈海量包涵，多加指正。

三、一位教牧對多元宗教對話的反思

以下小弟以一位教牧的身份，嘗試從衛斯理對宗教對話之啓迪在亞洲處境之應用作一些反思，與可敬的連博士並世界循道衛理宗教會聯會大家庭的教牧神學界長輩交流。

1. 須先在亞洲衛理宗確立宗教對話在神學中的地位

此屆神學研討會的主題是「從亞洲衛理宗角度看宗教的對話」。對這議題，起初我們多感愕然：約翰衛斯理究竟跟多元宗教對話扯上什麼關係？有教牧同工說這是在福音真理上妥協的一種行為，乃屬自由派之行徑。與其他宗教信仰者對話，等同承認他們是對的。如此，我們還有何福音可傳講呢？

也有一些的教牧立場正像鐘馬田曾經表達過的意見一樣說：「神不是用來討論或辯論的……好像討論一個哲學議題一般。」¹ 意

思是說神與福音乃是用來宣告的，是權威性的，不宜屈尊降卑地作為一個討論的題目。

故此，宗教對話之神學須先在亞洲衛理宗中確立，從聖經找宗教對話之理據，方可可能進一步發展宗教對話事工。

潘嘉樂(Clark H. Pinnock)是一位深具爭論性的福音派作家。在他那本深具創意的聖靈神學書籍《靈風愛火》中說，聖靈乃在遍地工作，當然更少不了在人類文化的寶藏，也就是宗教中工作。² 哥尼流正是一個聖經例証（徒十：1－33）儘管哥尼流是個非信徒，但聖靈已在引導他，向他啓示，這正與衛斯理約翰的預設恩典（prevenient grace）之神學相吻合。

根據衛斯理約翰的解釋，預設恩典，是指我們尚未經歷悔改信主之前，上帝所具備的恩典。在我們尚未清醒的思想上帝或是知道需要祂之時，上帝的恩典已經發動。這是引導的恩典，那是上帝借聖靈作成的。³

上論乃是探討宗教對話的聖經與衛斯理神學之依據，是一項嘗試的例証。

2。宗教對話要回到聖經

宗教對話作為一門詮釋學(Hermeneutics)，解讀宗教對話中之發現時，我們必須回到聖經，以聖經為量度神學的準繩，在聖經亮光來審視一切道理。

宗教對話必須有聖經之依據方令人信服，剛才講過。另一點很重要的是在宗教對話中期待發現的真理在本文中稱作“universal logos”、“Wisdom”或“Truth”、“meaning of life”必須在聖經真理和福音亮光中解讀，否則恐怕我們會偏離真道。當衛斯理約翰說：“A man of one book”時，相信他是在強調聖經之權威，

高舉聖經，他自己也總是回到聖經來看事物。當我們欣喜于在宗教對話中發現什麼「新大陸」時，要謹慎，不要超越聖經。使徒保羅提醒警告我們小心所傳的福音。他說：「我們已經說了，現在又說，若有人傳福音給你們，與你們所領受的不同，他就應該被咒詛。」（加一：9）

3。帶有宗教意識的宗教對話

以宣教為本的宗教對話是積極進取的。

以純學術的立場看，宗教對話是絕對坦誠開放，不容存在向對方傳福音的動機。但我看不到在宗教對話時希望對方能與真理的主相遇有何不妥。除非這種動機會攔阻了宗教對話之進行。這和說社會關懷不可帶有宣教的意圖類似，一樣難以理解。

社會服務把身心的好處帶給別人可以，却不把更大最真的好處—永生與人分享，則反而顯得說不過去。宗教對話公正些說是彼此受益，但對基督徒說，我們要給對方什麼最好呢？除了福音還有什麼呢？

所以在下認為以宣教為本的對話方是積極進取的。使徒保羅提醒我們無論得時不得時，務要傳道。衛斯理約翰的一生正是這樣地走過他的傳道生涯。他巡迴佈道，一天講道可以多達三、四次。更何況「10/40 視窗」—那未得之民絕大部分在亞洲，因此宣教為本之宗教對話更是迫切，只是我們要進行得有智慧，免得使對話停頓。

關於絕對開放的宗教對話之態度，我想讀出 John Stott 的一段話作為彼此勉勵：“Good Christian preaching is always dialogical, in the sense that it engages the minds of the listeners and speaks to them with relevance ... The evangelist who proclaims the gospel is not

claiming to know all but only to have been put in trust with the gospel. We should also ... be willing to enter into dialogue. In doing so we shall learn from the other person both about his beliefs and also (by listening to his critical reaction to Christianity) about certain aspects of our own. But we should not cultivate a total openness in which we suspend even our convictions concerning the truth of the gospel and our personal commitment to Jesus Christ. To attempt to do this would be to destroy our own integrity as Christians.”⁴

絕對，完全開放式的宗教對話態度似乎有放棄我們對福音真理與基督委身之嫌疑或危機。開放的對話態度是謙卑與尊重，承認我們可以跟對方有所學習，自己的思想行為也可能需有所改變，但絕對不是認為我們的信仰是有待商榷的。

4. 相信聖靈在宗教對話中的主動性

宗教對話是一種信心的工作，一是對對方誠信的信心，相信他會講出他真實的宗教信仰。宗教對話更是相信、依靠上帝幫助我們可以在對話中正確地了解對方，也能正確地傳達自己的信息。其實我們有一個不可少的信心，那就是相信聖靈普遍性地工作。在我們還沒有對話之前，聖靈其實早在那兒工作。聖靈總是主動地促成福音工作，總是先於我們去作我們認為是上帝要我們作的事。亞伯蘭便是一個例証。（創十二：1－3）亞伯蘭作為一個異教徒因聖靈工作成為舊約聖徒，可不是人的福音工作成果，乃是神自己的工作，也是聖靈促成的工作。（創一：1）

因此當我們進行宗教對話時，不容低估聖靈的工作，而是要以依靠聖靈的態度去做，相信聖靈能在任何一種人身上成就上帝的工。

四、結語

謝謝連博士的論文給小弟多方啓發，也帶動大家一同思考，在亞洲這塊，尤其在衛斯理亮光下之宗教對話空白上，其努力是可賀可喜的。

愿宗教對話的神學在我們當中確立，

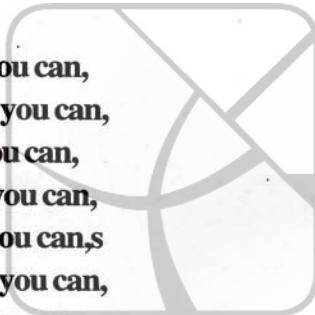
讓聖經成為宗教對話的量度。

又愿宣教成為宗教對話的動力，

讓我們相信聖靈先於我們工作，超過我們所想所求。

最后讓我們以宗教對話為善事來解讀衛斯理約翰的生活守則，彼此勉勵：

**Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.**



註脚：

1. John Stott, *Christian Mission in the Modern World*, 59.
2. 潘嘉樂，《靈風愛火》，頁 263 — 267.
3. 使提夫哈伯，《衛斯裡約翰的今日信息》，頁 18 — 21.
4. John Stott, *Christian Mission in the Modern World*, 60.

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2. 潘嘉樂著，楊子江譯，《靈風愛火》(Flame of Love) 基道出版社，2002。
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第四場論文發表由連福隆主講（中），黃家源回應（右），郭漢成（左）負責主持（恕不稱呼）



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Interfaith Dialogue In the Chinese Methodist Church of Sarawak (CMCS) Malaysia -An Inquiry

Introduction:

Living in a multi-religious nation like that of Malaysia, the issues of Christian understanding of and relationship to other religions are both real and challenging. The importance of these issues which may lead to the discussion, debate and engagement of interfaith dialogue can never be overstated.

However, it is interesting to note that in general, interfaith dialogue is largely an uncharted territory for the Chinese Methodist Church of Sarawak (CMCS) even until now. This is justified by the lack of initiation on this matter from the authority concerned¹ and clear guidelines in the Book of Discipline of the Methodist Church in Malaysia.²

As a Church called to serve in Sarawak, a state where diverse cultures and religions are the obvious realities and assets, the absence of any robust interfaith dialogue activities is difficult to comprehend. Whether from the sociological or missiological aspects, such deficiency, if not rectified, may snowball into a much bigger problem the CMCS is not prepared to face, i.e. to run the risk of becoming alienated from the very people it tries to serve and thus unable to make significant impact upon the society.

I. Aim, Scope and Methodology

Therefore, the aim of this paper is to find out in what way the thought and practices of the Wesley could help in the consolidation of the concept and practice of interfaith dialogue in the CMCS today.

In order to achieve this aim, the introduction of this work sets the parameter and method for our study so as to facilitate a meaningful and manageable discussion later. A history of interfaith dialogue and defini-

tion are also given for the same purpose.

The thought of Wesley on other religious traditions are studied in the first chapter of this work. Its purpose is to know whether or how far the thought and practices of Wesleys may seem to shed light on the idea of interfaith dialogue and enlighten us on the relationship between Christianity and other religions.

Chapter Two examines the concept and practices of interfaith dialogue in the CMCS. The purpose is to know how far interfaith dialogue activities have been carried out in the CMCS.

Based on the data from two previous chapters, the conclusion of this work attempts to encourage the CMCS to embark on the ministry of interfaith Dialogue. However, it is not the intention of the author of this work to formulate a strategy or draw a comprehensive plan for the involvement of interfaith dialogue by the CMCS. Nevertheless, a crucial direction is given so as to help the CMCS to examine its attitude toward other religions and move forward with conviction in building up a dynamic ministry of interfaith dialogue in the CMCS.

The scope of this work is confined to the Chinese Methodist Church in Sarawak only. This work is not meant to be exhaustive as it is a humble inquiry and a pioneering attempt to deal with the issue of interfaith dialogue in the CMCS. The aim is to stimulate further in-depth researches along this direction.

As this work is the first attempt of its kind to explore the issue of interfaith dialogue in the CMCS, a simple survey through a self-administered questionnaire³ was designed and distributed to the CMCS leaders-clergymen or laymen-throughout Sarawak so as to tap their views and practices on interfaith dialogue. Leaders are targeted because they are involved directly in the CMCS ministries, for example, in decision making and policy formulating in the local churches in Sarawak. Therefore, they are in the best position to provide information sought in the questionnaire.

Further, primary sources of Wesley such as his Works, specific monographs on Wesley and other literatures, particularly those scholars who are relatively advanced in the field of interfaith dialogue from Wesleyan perspectives, such as Kenneth Cracknell, Frank Whaling, Dean Flemming and Randy L. Maddox are consulted so as to shed light, in one way or another, on the topic discussed in this paper.

Before we turn to Wesley's thought and practices, It is important to know the history of interfaith dialogue and its definition so as to put our discussion into perspective. Therefore a brief survey of its historical background and its definition are outlined below.

II. History and Definition

It is fair to say that the global history of Christianity for the past 2000 years or so is a history of relationships. It has witnessed, for the most part, tense and even hostile relationships with other religious traditions. There were divergent schools of thought as to the proper relationship between Christianity and other Faiths (Ariarajah 1991 ed).

For example, from the very beginning, Christianity had already come into contact with the Greco-Roman world and the Persian empire where different religious traditions, such as Judaism and other belief systems of the Gentiles were present. The book of Acts (Acts 15) and the epistles of St. Paul to churches such as in Galatia (Gal. 2) and Corinth (I Cor. 7: 12-16) mirrored some of their interactions and reactions (Ariarajah 1991 ed; John R. Stott 1981, 165-168).

A more recent example is the history of the last century in which the concept and practice of interfaith dialogue were systematically studied, discussed and debated by many, particularly during the few major international mission conferences such as those at Edinburgh in 1910, in Jerusalem in 1928 and at Tambaram in 1938 in Madras, India (Ariarajah 1991 ed).

Later, from 1948, it was under the umbrella and leadership of the World Council of Churches (WCC), that interfaith dialogue received greater

attention and consideration, particularly in Asia. (Ariarajah 1991 ed; Evers 1998, 239-255). For example, at the conference of 1967 in Kandy in Sri Lanka, two crucial things happened. First, during the conference, the WCC began to show serious interest in the issue of interfaith dialogue with far-reaching consequences. Second, the Roman Catholic Church's view on Non-Christians were considered and discussed (Samartha 1974, 248; Ariarajah 1991 ed).

It is important to note that within the Roman Catholic tradition, there was a hugely significant development in which the concept and practice of interfaith dialogue was largely clarified and affirmed. Such development was brought about by a release of a crucial document of the Second Vatican Council promulgated on 28 October 1965-The Declaration on the Relationship of the Church to Non-Christian Religions (Nostra Aetate) (Plantinga 1999, 304-308).⁴

Since 1948, opportunities for the study and discussion of interfaith dialogue and its related topics were many (Ariarajah 1991 ed).⁵ This is because interfaith dialogue was and still is an important, if controversial, issue within the ecumenical family (Ariarajah 1991 ed; Amaladoss 2000 ed; John 2001 ed.).

The controversial nature of interfaith dialogue is largely the result of different theological stands on the issue of how Christian approaches other religious traditions. Three broad approaches were identified: particularism, inclusivism⁶ and pluralism⁷ (黃勇1996,9-37; 吳宗文1993, 8-16; McGrath 1998, 531-538).

In fact, the biblical attitude toward religions is complex. The Bible never addresses directly the questions of or gives explicit guidance as to how Christians should relate to people of other faiths, and whether and in what way other religious traditions have a role to play in God's plan of human eternal salvation in Christ.

Nevertheless, we do believe that Dean Flemming's has a succincts and vital conclusion on this issue which may, in some ways, enlighten

us. He wrote:

We find, then, in both the New Testament and the Old Testament, a tension between exclusiveness and universality. Human religions and cultures can be the arena of both sinful opposition to God and God's gracious activity [via prevenient grace/ the Holy Spirit] that prepares peoples for the final and saving revelation in the Christ event (Flemming 1988, 15, 20).

In the light of the discussion above, we have adopted, in this work, a view on interfaith dialogue as suggested by Vinay Samuel and Chris Sugden. In their words, interfaith dialogue means open, sincere and respectful interaction with people of other faith traditions so as to "recognise God's activities in them and to see how they are related to God's unique revelation in Christ (Samuel and Sugden 1984, 266)."

Such view is rather similar to the position of particularism.⁸ Alister E. McGrath summarises this position in this way:

Particularism, which holds that only those who hear and respond to the Christian gospel may be saved ...God's revelation occurs in many ways and places-but insist that this revelation can only be interpreted correctly and known for what it really is, in the light of the definitive revelation of God in Christ [one of the key positions]. (McGrath 1998, 532-533).

Further, the goal of interfaith dialogue, as stated by Samuel and Sugden, is "to affirm the Lordship of Christ over all life in such a way that people within their context may recognise the relevance of that Lordship to them and discover it for themselves (Samuel and Sugden 1984, 266). "Scholars such as John R. Stott (1981, 168) and Hwa Yung (1997, 235-236) hold similar views as well.⁹

We believe the above-mentioned definition on interfaith dialogue is biblically sound and is informed by the thought and practices of Wesley, a man of one book.

Chapter One:
Reflections on Wesley:
Attitudes to Non-Christian Religions

It may not be appropriate to ask if Wesley supported the idea or even participated in interfaith dialogue as it was never a conscious or intentional agenda of his days. However, it is interesting and necessary to find out what he can offer us concerning the issue of Christianity's relation to other faith traditions.

I. Wesley's Attitudes to Non-Christian Religions

It is mentioned earlier that Christianity today has three broad approaches to other religious traditions. It would be useful to know how Wesley had reacted to Non-Christian religions of their time.

According to the works of Wesley, we can safely identify four commonly mentioned major religions in 18th century England: Christianity, Judaism, Mahometanism [Islam] and Paganism.¹⁰

A. Judaism

Wesley's view on the Jews or Judaism was rather negative (Maddox 1992, 4-5). He believed that Judaism was in need of external help from Christianity (*Works* [Jackson] 1872, 1991, 1998, 8: 136-146; *Works* [Davies] 1989, 9: 226; *Works* [Outler] 1986, 3:336; *Works* [Hildebrandt & Beckerlegge] 1983, 7: 614-617).

In fact, such a reaction was common in 18th century England (Maddox 1992, 4-5). Nevertheless, in later years, in Sermon 106 (1788) *On Faith*, John Wesley had something neutral to say about the faith of modern Jews:

It is not so easy to pass any judgement concerning the faith of our modern Jews. It is plain, 'The veil is still upon their hearts, when Moses and the prophets are read.' The god of this world still hardens theirs hearts, and still blinds their eyes, 'lest at any time the light of the glorious gospel' should break in upon them... *Yet it is not our part to pass sentence upon them, but to leave them to their own Master [God]* (*Works* [Outler] 1986, 3: 495). [Emphasis mine].

B.Islam

Wesley's view on Islam was hostile and, perhaps, even distorted (Maddox 1992, 5). This is reflected in John Wesley's Doctrine of Original Sin. Wesley Wrote:

Let us now calmly and impartially consider what manner of men the Mahometans [Muslims] in general are...men who have but a moderate share of reason cannot but observe in his Koran ... the most gross and impious absurdities... It may suffice to observe, in general, that human understanding must be debased, to an inconceivable degree, in those who can swallow such absurdities as divinely revealed...Mahometans will butcher each other by thousands ... ever since the religion of Mahomet appeared in the world, the espousers of it ...have been as wolves and tigers to all other nations ... Such was, and is, at this day, the rage, the fury, the revenge, of these destroyers of human kind (*Works* [Jackson] 1872,1991,1998,9:216).

In addition, John Wesley placed the faith of the Muslims at the same level as that of the Heathens. To him, even the Jewish faith had a higher ranking than that of the Islamic faith (*Works* [Outler] 1986, 3:494-495).

Further, in the many collected hymns of the Wesleys for *Believers Interceding for the World*, one hymn has its focus on the Mahometans. The content is somewhat sarcastic. It is partially reproduced as follows:

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For the Mahometans

1. Sun of unclouded righteousness,

With healing in thy wings arise

A sad, benighted world to bless,

Which now in sin and error lies,

Wrapped in Egyptian night profound,

With chains of hellish darkness bound.

2. The smoke of the infernal cave,

Which half of the Christian world o'erspread,

Disperse, thou heavenly Light, and save

The souls by that impostor led,

The Arab-thief [Prophet Mohammed], as Satan bold,

Who quite destroyed thy Asian fold.

(*Works* [Hildebrandt & Beckerlegge] 1983, 7: 608)

However, Wesley's comment on Islam seems to be more positive in later years. In Sermon 130 (1790) *On Living Without God* (*Works* [Outler] 1987, 4:174) he argued that no man should have the right to "sentence all the ... Mahometan world to damnation." Further, just as in the case of the Jews, he suggested that "it [would be] better to leave them to Him that made them... [as he was]" the Father of the spirits of all flesh; who [was] the God of the Heathens as well as the Christians, and who hateth nothing that he hath made."

In addition, Wesley seems to be rather optimistic that God's work among the Muslims were experienced and responded by some positively. This is echoed in Sermon 106 (1788) *On Faith*, partially reproduced below:

No more, therefore, will be expected of them [heathens] than the living up to the light they had ... many of them...*being taught of God, by his inward voice, all the essentials of true religion*. Yea, and so was that Mahometan, an Arabian, who a century ago wrote the life of Hai Ebn Yokton. The story seems to be feigned; but it contains all the principles of pure religion and undefiled (*Works* [Outler] 1986, 3: 494-495). [Emphasis mine]

C. Heathens

In Wesley's time, heathens or pagans was an inclusive term which denotes "all who lacked exposure to God's unique revelation offered to Israel and in Christ" (Maddox 1992, 5). There were three groups of people under this category, namely the Greco-Roman philosophical & faith traditions, tribal religions of Africa & North America and religions of India and China (Maddox 1992, 5-6; *Works* [Outler] 1985, 1986, 2: 485-499).

Although Wesley sometimes showed sympathy for the heathens and praised some of the philosophers for their genuine piety and virtue (Maddox 1992, 5-6; *Works* [Jackson] 1872, 1991, 1998, 6: 485; *Works* [Cragg] 1989, II: 518), his evaluation of their religions were generally

negative, particularly on their religious practices (Works [Ward & Heitzenrater] 1995, 23: 34; Works [Hildebrandt & Beckerlegge] 1983, 7: 609; Standard Sermons [Kinghorn] 2003, III: 160).

However, Wesley seems to take a more positive view on the relationship between heathens and God in later years. This is reflected in his sermons, such as Sermon 91 *On Charity*, Sermon 106 (1788) *On Faith* (Works [Outler] 1986, 3: 494-495), and Sermon 130 (1790) *On Living Without God* (Works [Outler] 1987, 4:174). Sermon 91 is partially cited below:

“...does it not follow, that the whole heathen world is excluded from all possibility of salvation ... seeing they are cut off from faith [?] for faith cometh by hearing; and how shall they hear without a preacher?” I answer, St. Paul’s words ... are applicable to this: “What the law speaketh to them that are under the law.” Accordingly, that sentence, “He that believeth not shall be damned,” is spoken of them to whom the Gospel is preached. Others it does not concern; and we are not required to determine anything touching their final state. How it will please God, the Judge of all, to deal with *them* [those who have not heard the Gospel], we may leave to God himself. But this we know, that he is not the God of the Christians only, but the God of the Heathens also; that he is rich in mercy to all that call upon him, according to the light they have; and that “in every nation, he that feareth God and worketh righteousness is accepted of him.” (Works [Jackson] 1872,1991,1998, 7: 47-48)

The outcome of the above study on Wesley’s evaluation of three major religious traditions of his time suggests that the Wesley’s concept of non-Christian religions went through a life long process of mutation. The later Wesley¹¹ seems to argue that “some of those have never heard of Christ may experience a degree of God’s present saving power and enter into God’s eternal saving Presence” (Maddox 1992, 13).

Why did Wesley, a “Man of One Book” who strongly believed in the doctrine of justification by faith in Christ alone, placed so much emphasis on the preaching of Christ, and who cared so much about evangelism, hold such view? In order to answer this question, one needs

to know his understanding of the revelation of God.

II. Wesley's Concept of the Revelation of God

Influenced by the early Greek theologians and continuing Eastern Orthodox (Eastern) tradition who opposed any polarization of God's revelation between general and Christian, Wesley believed that "there [was] an initial universal knowledge of God available to those who [had] not heard of Christ, while insisting that this knowledge was itself an expression of God's gracious activities epitomized in the revelation of Christ (Maddox 1994, 28-29)." He rejected the notion that human beings had the inborn idea of God in their minds as he believed that all knowledge of God must come from His self-revelation whether "through inference from creation or by direct sensation (Maddox 1994, 29)."

In his later years (1780s), Wesley, as mentioned earlier, maintained that the initial universal revelation of God might have taught some non-Christians "all the essentials of true religion (i.e. holiness) by an inward voice (Maddox 1993, 30)."

However, Wesley was quick to add that all inward revelation must be tested by Scripture and "the most definitive and important knowledge of God [definitive Christian revelation] was not universally available, nor derived by mere inference. It must be obtained directly from God through the Scripture (Maddox 1994, 30-31)." Wesley wrote:

...concerning God and spirits. But in the tracing of this we can neither depend upon reason nor experiment. Whatsoever men know or can know concerning them, must be drawn from the oracles of God. Here, therefore, we are to look for no new improvements; but to stand in the good old paths; to content ourselves with what God has been pleased to reveal (Works [Jackson] 1872, 1991, 1998, 13: 487).

Hence, in Maddox's words, "for Wesley, definitive Christian revelation finds normative expression in Scripture (Works [Jackson] 1872, 1991, 1998, 7: 255), a status that is personally attested by the internal witness of the Spirit (Maddox 1994, 32)."

How would God deal with those who only have initial universal

revelation, i.e. those who have not heard the gospel? Will they enjoy the eternal blessings of God or will they be saved? As mentioned earlier, Wesley argued that as God was just, no one was created for damnation and his universal love was (prevenient grace) available to all, it would be impossible to exclude anyone from heaven based on the ground of the lack of contact with Christ through no fault of their own- "invincible ignorance" (*Works* [Jackson] 1872,1991,1998, 6: 206; Maddox 1994, 33; Cracknell 1998, 65)

Further, Wesley believed, as shown earlier, that the Scripture gave no authority to "judge those that are without." Nor could he conceive that any one had a right to sentence the heathen and Mohametan world to damnation. "It [was] far better to leave them to Him that made them[as He was] the God of the heathens as well as the Christians. (*Works* [Outler] 1987, 4:174; *Works* [Jackson] 1872,1991,1998, 7: 47-48.)"

Nevertheless, Wesley stated that God would judge those who had no knowledge of Christ with some discrimination; not on the ground of their rejection of Christ but on the ground of how they respond to the revelation (light) they received (Maddox 1994, 34). Wesley wrote:

(1)Who of us is now accepted of God?

He that now believes in Christ with a loving, obedient heart.

(2)But who among those that never heard of Christ?

He that, according to the light he has, "feareth God and worketh righteousness."

(3)Is this the same with "he that is sincere?"

Nearly, if not quite.

(*Works* [Jackson] 1872,1991,1998, 8: 337). (Emphasis mine)

Was Wesley advocating universal salvation? Maddox argues that Wesley was not advocating an universalistic position but that their encounter with God and their response to God "according to the light"

were possible through the "universal Prevenient Grace of God which [was] rooted in the atoning work of Christ" (through Christ) (Maddox 1992, 13; Whaling 1995, 23).

Indeed, as maintained by Dean Flemming: "if people are in heaven apart from the preaching of the gospel, it will not be on the basis of their sincerity or their own goodness or devotion to religious observance. It will be because the grace of God was active in their lives through the Holy Spirit, drawing them to Christ (Flemming 1988, 18)."

Therefore, in explaining Acts 10: 35, Wesley maintained that righteous and God-fearing men were accepted by God "*through Christ*, though he [knew] him not He [was] in the favour of God, whether enjoying His written word and ordinances or not (Wesley 1754, 1977, 434-435)." (Emphasis mine)

Hence, the outcome of the above discussion on Wesley's attitude toward other religious traditions and his concept of revelation indicate that there is a *possibility* of establishing a saving relationship with God for those who follows non-Christian religions or who have not heard of Christ (implicit faith in Christ/implicit Christian ¹²).

Basically, Wesley's concept of non-Christian religions and attitude toward them echoes that of the biblical principles. ¹³

Nevertheless, Flemming, in dealing with a similar subject, caution us that we "should be careful not to go beyond what careful exegesis of the Scripture will allow, prematurely turning possibilities into certainties (Flemming 1988, 20)."

These findings are significant as they help us to understand how we should relate to people of other faiths in a proper manner (interfaith dialogue), i.e. to witness with integrity but also to hear with humility the evidence of people of other faiths with a purpose of recognizing God's activities in them, to see how they are related to God's unique revelation in Christ (Samuel and Sugden 1984, 266) and to leave the final judgement to God.

Chapter Two: Interfaith Dialogue and the CMCS

I. The Religious Situation

Sarawak is a multicultural, multiethnic and multi-religious state in the nation of Malaysia. The religious situation of Sarawak is just as complex as its cultural situation. The statistics in Table 1 below show that in 2000, among the various religions in Sarawak, Christianity, such as the Roman Catholics, Anglicans, Sidang Injil Borneo (SIB), Methodists, Baptists, charismatic churches, Evangelical congregational churches, Salvation Army and Seventh-Day Adventist (SDA), formed the largest religious group, constituting about 44 percent of the total population (Malaysian citizens only).

About 30 percent of the population were Muslims while 12 percent were Buddhists. Followers of Confucianism, Taoism, traditional Chinese religions, folk religions made up about 8 percent of population. The rest, no religion or another religion such as Hinduism, formed about 6 percent of the population.

Table 1
Religion by Ethnic Group in Sarawak
(Malaysian Citizens Only): 1980, 1991 and 2000.

RACE ----- Religion	Malays	Melanau	Iban	Bidayuh	Other indigenous	Chinese	Others*	Total
Islam								
1980	247,972	53,689	2,355	855	11,541	813	7,350	324,575
1991	349,362	74,024	5,517	2,474	18,503	1,917	9,768	461,565
2000	462,270	89,409	11,829	4,405	21,675	7,237	3,180	599,987
Christianity	0	8,486	136,177	72,520	45,409	84,121	4,648	351,361
1980	0	14,808	266,215	118,309	71,137	122,148	1,813	594,430
1991	0	19,657	420,329	151,974	90,608	187,454	2,314	872,336
Hinduism	0	3	36	18	8	172	1,814	2,501
1980	0	3	77	62	22	285	2,252	2,701
1991	0	3	78	48	24	576	1,891	2,620
Buddhism	0	26	381	202	218	120,247	565	121,639
1980	0	67	792	453	154	167,222	86	168,774
1991	0	251	3,273	946	545	242,164	135	247,314

CTCR		56	523	186	53	79,322	48	80,398
1980	0	63	972	313	97	94,147	17	95,609
1991	0	24	931	225	59	51,973	9	53,321
TFR		1,749	149,070	22,565	631	2,968	126	183,009
1980	0	2,984	136,315	8,794	682	1,440	78	156,393
1991	0	1,653	93,805	4,238	275	6,038	22	108,031
Others		241	16,718	2,939	153	3,245	576	24,872
1980	0	30	13,305	2,300	788	763	408	17,594
1991	0	65	21,654	2,844	271	1,263	426	26,523
No Religion		5,328	62,948	5,600	1808	68,996	718	145,198
1980	0	1,501	58,350	2,719	1995	57,450	76	122,091
1991	0	1,281	43,690	1,174	408	32,836	49	79,438
Unknown		--	--	--	--	--	--	--
1980	26	30	140	33	21	176	2	428
2000	0	641	8,146	902	1,743	7,689	77	19,198
Total		247,972	69,578	368,208	104,885	66,731	359,884	15,845
1980		349,388	93,510	481,683	135,457	99,499	445,548	14,500
1991		462,270	112,984	603,735	166,756	117,690	537,230	8,103
								1,233,103
								1,619,585
								2,008,768

Source: Population and Housing Census of Malaysia, 1980: State Population Report Sarawak Part I, Department of Statistics, Malaysia, Kuala Lumpur, 227-228; Population and Housing Census of Malaysia, 1991: State Population Report Sarawak, Department of Statistics, Malaysia, Kuala Lumpur, 112-120; Population and Housing Census of Malaysia 2000, Department of Statistics, Malaysia, Kuala Lumpur, 81.

* Others: Include the Indians

CTCR: Confucianism, Taoism and other Chinese Religions

TFR: Tribal/folk Religion

Islam is the official religion of Malaysia but other religions are allowed to be practised as freedom of religion in Malaysia is protected by law as enshrined in the Constitution (Constitution). Further, in Sarawak, it is not uncommon to see that the Government provides financial grants and lands for the usage of other religious organisations, such the Methodist Church (Chio). However, the propagation of non-Islamic religious

teachings to Muslims is prohibited by law (Constitution). This creates a problem or dilemma for many, such as Christians who believe that the Gospel of Jesus Christ is for all.

Nevertheless, in general, it is believed that the peoples of Sarawak are able to "tolerate with each others' differences in religion (Kedit 1989, 3)" Many, including senior Government ministers, also shared this optimistic view (Mahmud 1989 xvi; Numpang 1989, xviii-xxii; Wong 1983, 160). The Chief Minister of Sarawak goes further to maintain that the peoples of Sarawak "did not forget that what [was] vitally important [was] not [their] differences but [their] common future together (Mahmud 1989, xiv)"

However, in the light of the religious restriction mentioned above, and the unavoidable inter-ethnic tension and segregation, one could not afford to be over optimistic or complacent about the religious and cultural situations in Sarawak.

In such a challenging context, we must ask how the churches in Sarawak in general and the Chinese Methodist Church in particular, should relate to other faiths. How they would cooperate with those of other faiths to bring about a social transformation for the common good of all. How they should carry out their missiological task across religio-cultural barriers. How they would recognise God's activities in these non-Christian religions. These are valid questions which deserve our attention. Certainly, there are no easy solutions or answers to them. However, we believe one of the most fundamental steps we should take is to engage in interfaith dialogue.

Before we try to outline a way forward in carrying out interfaith dialogue for the Chinese Methodist Church in Sarawak (CMCS), it is important to know how far the CMCS has engaged in interfaith dialogue in the past.

2. Interfaith Dialogue in the CMCS

A recent survey on interfaith dialogue carried out among the lead-

ers of the CMCS reveals many things. There are 61 respondents representing the 8 major ecclesiastical districts or city and towns across the states of Sarawak and Sabah. These are Kuching, Sarakei, Sibu (East & West), Bintangor, Kapit, Bintulu, Miri, and Sabah (East).

Table 2
Personal or Church Involvement in Interfaith Dialogue

	Description	Persons	%
A	Have engaged in Interfaith Dialogue	22	36
B	Have never engaged in Interfaith Dialogue	30	49
C	Not sure	9	15
Total Number of Respondents		61	100

Source: Question No. 2 Part One of the **A Survey of Inter-Religious Dialogue** 宗教對話問卷調查 2004

According to the survey, as shown in Table 2, it is important to note that majority of the respondents or their churches, about 64 percent of them, are not involved in or not sure of any involvement in interfaith dialogue in Sarawak.

Table 3
Personal or Church Involvement in Interfaith Dialogue

	Description	No. Of Times Mentioned
1.	There is no such a need/Not the greatest need/ No one, including the pastor, has arranged interfaith dialogue/ Too busy with the various church ministries already	6.

2.	Lack of such an opportunity / Have not been challenged by people of other religions	6
3.	Lack of training/Not able to handle it/ Afraid that church Members could be led away by people of other faiths/ Afraid of religious syncretism/ Church leaders are Spirituality weak	5
4.	Have never thought of that/ It has never been done before	5
5.	(Blank: no reason is given)	5
6.	It should be done at a higher level, such as the Annual Conference Level	3
7.	Newly posted (pastor) to the church	2
8.	Church is small/ Village church	2
9.	Leaders/churches are conservative/ Church authority may not support it	2
	Total	37

Source: Question No. 2 Part two of the *A Survey of Inter-Religious Dialogue* 宗教對話問卷調查 2004.

Note: Total number of respondents who have never involved in interfaith dialogue: 30; some of them gave more than one answers.

Perhaps, it is even more crucial for us to know the reasons why they are not engaged in interfaith dialogue. The statistics given in Table 3 above suggest that interfaith dialogue is not deemed to be an important ministry in the CMCS as the leaders, in general, either have some misconceptions about interfaith dialogue or are not equipped to handle it.

Hence, the main reason for the majority of the leaders in the CMCS

to neglect interfaith dialogue is the lack of education, i.e. a proper understanding of the concept, importance and methods of interfaith dialogue.

The statistics in Table 2 also show that about 36 percent of the CMCS leaders (respondents) engaged, in one way of another, in interfaith dialogue.

Table 4
Reasons for Engaging in Interfaith Dialogue

	Description	No. Of Times Mentioned
1.	It is a requirement in theological education	9
2.	For evangelism	6
3.	For mutual understanding/Enhancement of relationship	7
4.	Others (reason not stated)	3
	Total	25

Source: Question No. 2 Part Two of the ***A Survey of Inter-Religious Dialogue*** 宗教對話問卷調查 2004.

Note: Total number of respondents who have never involved in interfaith dialogue: 22; some of them gave more than one answers.

The reasons for their participation in interfaith dialogue are shown in the Table 4. It suggests that interfaith dialogue is taught and carried out under the guidance of theological institutions and that most of the CMCS leaders, the respondents, who involved in it seem to perceive interfaith dialogue as having *either* a missiological (evangelism) or a sociological (harmonious & moral living) objective. They are seldom put together or considered as of equal importance.

The statistics in Table 4 harbored important messages. First, it justifies the notion we mentioned earlier that proper education on inter-

faith dialogue is effective and necessary so as to establish any meaningful interfaith dialogue ministry in the CMCS. Second, there is room for improvement as far as the understanding of the objectives of interfaith dialogue are concerned. Third, it seems that interfaith dialogue in churches is never carried out under the supervision and blessing of the Annual Conference of the CMCS. In other words, it is often done at the personal level and not at the top level of the CMCS. There is little or no directive given from the top as well. Needless to say, as a result of the inaction, it was not well participated by the whole of the CMCS.

Hence, the outcome of the survey on the interfaith dialogue of the CMCS, as briefly discussed above, suggests that even though interfaith dialogue activities are carried out in the CMCS, they are not well understood, encouraged and participated. The CMCS still has a long way to go as far as interfaith dialogue is concerned.

Indeed, the multi-religious situation of the Sarawakian society and the pathetic and sporadic interfaith dialogue activities of the CMCS calls for an urgent and robust response from the church.

It is high time that the CMCS should work out an interfaith dialogue theology/strategy which is creatively informed by the thought and practices of Wesley, relevant to the Sarawakian context and biblically sound.

Conclusion

This work has tried to demonstrate to us that the importance and necessity of the ministry of interfaith dialogue can never be overstated. However, the history of interfaith dialogue in the global ecclesiastic arena shows that it is still a controversial issue, particularly among the Protestants. Controversial, because it is a complicated subject.

Indeed, the Scriptures, as pointed out by Dean Flemming, does not give us explicit guidance as to how we should relate to other religions and whether and in what way other religious traditions have a role to play in God's plan of human eternal salvation in Christ. Naturally,

Wesley, as a Man of One Book, does not make our inquiry on the subjects of attitude toward other religions and interfaith dialogue any easier.

Such ambiguity is unavoidably reflected in a survey conducted among the leaders of the CMCS across Sarawak and part of Sabah where interfaith dialogue is never a prioritized and systematized activity. At best, it is carried out by some leaders on a personal basis and is neither supported by the Book of Discipline of the Methodist Church nor the top level of the Annual Conference.

Perhaps, it is precisely because of this ambiguity or implicit-ness of the subject and the reality of the Sarawakian social contexts which motivate us to examine our own faith more thoroughly and study other religions more carefully and humbly.

Inevitably, all these would not only justifies our advocacy of interfaith dialogue but also consolidates our determination to carry it out in a pluralistic society of Sarawak, where people of different faiths live & work together.

It is our hope that this work would somehow stimulate a positive respond from the CMCS to think deeply how we should relate to people of other faiths in a proper manner through interfaith dialogue, i.e. to witness with integrity but also to hear with humility the evidence of people of other faiths with a purpose of recognizing God's activities in them, to see how they are related to God's unique revelation in Christ (Samuel and Sugden 1984, 266)" and to leave the final judgement to God.

Indeed, a change in the attitude of the CMCS toward other religions and interfaith dialogue¹⁴ is suffice to create an impact which would eventually snowball into something big and exciting for the attainment of our missiological and sociological objectives in Sarawak.

This may not be an easy thing to do as history did not convinced us otherwise. However, Flemming has these words of encouragement and advice for us as we boldly embark on this journey of interfaith dia-

logue in the CMCS:

If we believe that God's prevenient grace is at work among peoples of other faiths, then we must be willing to recognize signs of grace wherever they are to be found: in their cultures, in their sacred writings, in their personal devotion and lifestyle, in their struggles for justice and righteousness.

The biblical understanding of God's universal Self-revelation and ministry of grace leads to an attitude of hopeful expectancy concerning how the Holy Spirit is working among peoples of other faiths and leading them to Jesus Christ ... This suggests a more open attitude toward non-Christian religions ... It upholds the historic tendency toward inclusivism among Wesleyans.

Even so, Wesleyans who accept an inclusivist stance toward the question of the unevangelized should be careful not to go beyond what careful exegesis of the Scripture will allow, prematurely turning possibilities into certainties.

On a practical level, a biblically-informed attitude toward non-Christian religions should lead us to pursue a greater understanding of them as well as personal relationships with peoples of other faiths. We need not reject [interfaith] dialogue simply because it has been misused at times, but we should see it as an opportunity for mutual understanding and witness to those of other faiths (Flemming 1988,20).

Footnote:

1. To be sure, some church leaders of the CMCS did, in the past, involved in some sort of interfaith dialogue albeit in informal, personal and unsystematic ways. This is reflected in a recent survey carried out by the present author. See *A Survey of Inter-Religious Dialogue* 宗教對話問卷調查 2004.
2. See sections under the Constitution, Doctrinal Statements and the General Rules, Social Principles or Rules of Organization and Administration.
3. See the Appendix for the questionnaire.
4. It is stated, in this document, that "the Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and life, those rules and teachings [of other Faith traditions] which, though differing in many particulars from what she holds and set forth, nevertheless, often reflect a ray of that Truth which enlightens all men... The Church therefore has this exhortation for her sons: prudently and lovingly, through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, acknowledge, preserve, and promote the spiritual and moral goods found among these men, as well as the values in their society and culture." For a full text of the Declaration, see (Plantinga 1999, 304-308)
5. For instance, the WCC's fifth assembly at Nairobi in 1975, the WCC theological consultation in Chiang Mai, Thailand in 1977, the WCC's sixth assembly at Vancouver in 1983, the WCC world conference on mission in San Antonio in 1989 and the WCC's seventh assembly at Canberra in 1991.
6. Inclusivism, argues that, although Christianity represents the normative revelation of God, salvation is nonetheless possible for those who belong to other religious traditions.
7. Pluralism, holds that all the religious traditions of humanity are equally valid paths to the same core of religious reality.
8. It is mentioned that works published in the 1980s would usually use another similar term: "exclusivism." It has now been abandoned as it has a polemical connotation (McGrath 1998, 534).
9. See also the C. C. A. Statement on Christian Encounter with Men of Other Beliefs (C.C.A. Statement 1976, 334)
10. The works of Wesleys denote his sermons, journals, diaries, hymns, correspondences, scriptural notes and other materials.
11. A term used by Richard P. Heitzenrater, a prominent Wesleyan scholar (Heitzenrater 2003, 393-394).
12. Terms used in Dean Flemming's paper.

13. Dean Flemming's article on the Foundations for Responding to Religious Pluralism brings us to the Old and New Testament to see how we should view other religions in the light of Wesleyan perspective. He is concerned whether the position of Wesley is consistent with the overall teaching of the Bible. This is an excellent article on this subject.

14. For some recent studies on inter-religious dialogue, see Rajashekhar 1987, 11-16; Selvanayagam 1992, 20-25; Dhavamony 1994, 61-93; Bryant 1996, 3-13; Arinze 1997, 1-11; Evers 1998, 239-255; Plantinga 1999, 304-308; "Documentation: 'Religious Freedom, Community Rights and Individual Rights: A Christian-Muslim Perspective.'" - Final Report, 2000, 91-94. Further, for some liberal (pluralistic) accounts of the relationship between Christianity and religions or religious pluralism, see Hick 1993, 3-10; Hick 1998, 322-330. For some moderate views of the same subject, see Plantinga 1999, 11-25; Newbigin 1999, 347-257; Hesselgrave 1990, 131-138; Klootwuk 1993, 455-468; Samuel & Sugden 1984, 265-289; Sissons 1999, 132-147.



Appendix One

問卷調查 2004

從亞洲循道衛理宗的觀點看宗教對話

Inter-religious Dialogue — from Asian Wesleyan Perspectives

(東馬衛理公會的情況)

- 調查目的：欲知東馬衛理教會對宗教對話的主張與回應。
- 調查單位：廖玉強牧師——年會執行部所委派的第二屆衛斯理神學研討會東馬區研究文章的撰寫與呈報員。
- 調查對象：東馬衛理教會的領袖們，包括牧者與會友。

(一) 宗教對話(Inter-religious dialogue)的定義：

英文：

The inter-religious dialogue is a coming together of two persons or groups of different religious traditions, as religiously committed persons with the view of enriching, deepening and broadening their religious life through mutual understanding of one another's convictions in obedience to truth and respect for freedom and through witnessing and the exploration of respective religious convictions. Source: Mariasusai Dhavamony.

中文簡譯：

宗教對話是兩個不同宗教信仰的人或團體，為了富化，深化和擴大他們的宗教生活而有的交流活動。他們以相互了解對方的信仰，在順服真理和尊重自由的大前題下見証和探究彼此的信仰。

(二) 請回答以下三個問題：

1. 請問您同意或不同意以上的宗教對話的定義？

同意

不同意

不清楚

為何呢？

2. 請問您自己或您的堂會曾否進行過上述的宗教對話呢？

曾經有

不曾有

不清楚

為何呢？

3. 您的堂會 _____ 教區 _____

事奉崗位 _____

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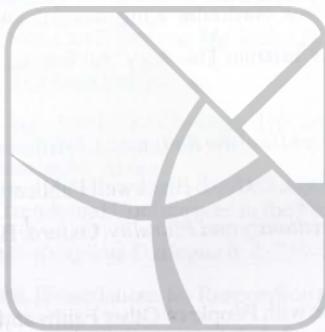
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回應廖玉強牧師一文

In the Chinese Methodist Church of Sarawak
(CMCS) Malaysia - An Inquiry

回應

裝備好進行宗教對話



•林崇智牧師。
香港循道衛理聯合教會

首先多謝廖牧師藉著論文向我們介紹馬來西亞砂拉越華人衛理公會與不同信仰人士對話的情況。本人十分同意廖牧師在論文前言所講，在馬來西亞的社會，教會與不同信仰人士的對話若被忽略，最終會使教會與她所希望作出服事和見證人的疏離，不能對社會作出重要影響和貢獻，這是一個關乎教會前途的重要問題。

(一) 根據本人理解，廖牧師的論文分為三部份

第一部份，他從歷史角度介紹，特別是二十世紀後一個又一個的普世教會宣教大會，對基督教與不同宗教對話的關注，討論和至今仍未達至統一的立場。他借用幾位學者意見指出，對話是我們對其他信仰傳統，懷著一個真誠、開放、尊重的態度互動交往，藉此認識上帝在他們中間的工作，了解這主權其他宗教如何與上帝在基督裏獨特的啓示接連。對話的目的要是肯定基督的主權彰顯在全人類的生活中及了解這主權在當中的意義。

第二部份，廖牧師指出衛斯理約翰對非基督教的信仰，分別是猶太教、伊斯蘭教和異教，早期和後期有所轉變的立場。他更借用學者梅鐸蘭地(Randy Maddox)的論點，認為衛斯理約翰後期的立場，是會接納一些未聽聞基督福音的人都有可能得救的。這種可能性是因著上帝在基督裏代贖的工作，所帶來的先臨的恩典(Prevenient Grace)，給了全人類一份普世性的，初步的啓示(Initial Universal Revelation)。其他宗教人士按著他們對這份從上帝而來的光照啓示作出配合回應，便是表現出對隱含的基督的信心(Implicit Faith in Christ)，也可能因此成為了隱含的基督徒(Implicit Christian)。但看來廖牧師對這結論有所保留，故此他借用學者費明丁(Dean Flemming)的說話提醒我們不要太快下結論，將可能變為事實。廖牧師認為在這啓示的觀點下，我們一方面可持守我們所信的，另一方面能謙卑的學習上帝在其他宗教中的作為，別人得救與否就讓上帝作最後判斷了(To Leave the Final Judgment to God)。

第三部份，廖牧師指出馬來西亞是一個多元文化、多種族，多宗教的國家，法律保障宗教自由，憲法却禁止其他宗教人士向回教徒傳教，在這處境下，與不同信仰人士作宗教對話是基督徒宣教的一個極重要表達。但情況是 CMCS (砂拉越華人衛理公會) 大部份信徒和領袖對宗教對話不熱衷，也不認為是重要，而在總會的層面上亦沒有推動，也沒有提供教育裝備。廖牧師認為教會要作出積極回應，現在是迫切需要建立宗教對話的神學和策略的時候。

(二) 衛斯理約翰與其他宗教

相信各位都知道宗教對話絕對不是衛斯理約翰神學思考和使命的中心。他實實在在是一個生活在英國十八世紀，特殊的社會歷史和宗教信仰下的人物。他所回應的，是英國十八世紀的問題，而不是今天不同宗教的對話。他若是生活在今天的馬來西亞，本人相信他的神學和使命表達會有完全另一個面貌。我們若同意衛斯理約翰所受的歷史限制，那麼簡單地重建他個人對其他宗教的立場，作為我們今日循道衛理宗教會在宗教對話上的準則 (Norm)，看來作用不大。本人相信他也不會鼓勵我們這樣做。因為他不希望別人將他個人的觀點和特殊的經驗，變成了一個信仰的立場或標準來效法，所以縱使影響他一生那麼重要的亞爾德門街的經驗 (Aldergate Experience)，他也不認為是一個信仰標準，所以他絕少重提這經歷，何況他對其他宗教的觀點呢？

本人同意廖牧師指出衛斯理約翰對其他宗教的立場分析，他確是懷著一份十分矛盾的感情，早期的觀點與後期的看法，確實

有轉變。可惜本人未有足夠時間研究衛斯理約翰信念轉變的原因，是因著神學立場的改變還是社會文化改變的影響，在這方面廖牧師也沒有給予我們任何提示。

後期的衛斯理約翰相信上帝藉著先臨恩典，使其他宗教人士對上帝有所認識，而將來他們受審判時，是以他們對心靈所領受，從上帝而來的亮光的態度，而不是以他們對基督的態度而定，這論點的理據在那裏？約翰衛斯理有沒有解釋？若有，他如何將這接近普通啓示的立場與他所強調的基督論和聖靈觀結合，在文章中我們是看不到的。

我們若嘗試以廖牧師提到宗教對話的三種立場，第一種是特殊論(Particularism)以往叫排它論(Exclusivism)，第二種是包含論(Inclusivism)以往叫成全論(Fulfillment)，第三種是多元論(Pluralism)以往叫相對論(Relativism)去看衛斯理約翰屬於哪一類，論文看來沒有明確的立場。廖牧師一方面指出衛斯理約翰強調上帝因著基督的代贖帶來的恩典，同意上帝在其他宗教的啓示，都有救贖成份，其他宗教都有得到救贖恩典的可能。這看來好像是包含論。但另一方面他又指出衛斯理約翰強調人內心的啓示需要聖經啓示，去分辨真假，因為聖經是最重要，最具有規範的啓示，直接由上帝而來。若這些觀點配合衛斯理約翰所高舉的基督論，因信稱義、藉基督而來的新生，那麼衛斯理約翰又看似屬於特殊論。廖牧師的論文沒有給衛斯理約翰定位，可能他會同意有些學者認為衛斯理約翰是在“排它”與“包含”之間。有沒有人認為衛斯理約翰屬於多元論者，當然是有的。

這樣難以確定衛斯理約翰屬於哪一方，他令我們感到他好像可以是甲，也好像是乙，甚至也可以是丙，甚至進一步是甲乙或乙丙……怪不得學者歐策(Albert Outler)稱他為難以捉摸的人(Elusive Wesley)。循道衛理宗傳統所表現的開放包容性，正正是衛斯理約翰神學的特色，也可能是他的長處。他常常站在十字路口，每每以他的中庸之道(Via-media)手法，堅持一些表面看來是矛盾的立場，却能發揮當中創造性的張力(Creative tension)，這也是循道衛理宗信仰傳統特殊之處吧！衛斯理約翰留下來的豐富傳統，給予我們也有這種循道衛理宗難以捉摸的特色。在他論文的第五頁，他引用 Fleming 、 Samuel 及 Sugden 等學者表達意見，我以為他的立場是包含論，但他突然提出 McGrath 所指的立場。我便不知道他本人是特殊論還是包容論，還是其他。

循道衛理宗傳統對亞洲教會宗教對話可以有不少貢獻的，本人希望另外提出兩方面供各位參考。

(三) 大公精神(The Catholic Spirit)

作為循道衛理宗一份子，我們所強調的其中一個信仰傳統就是大公精神。本人認為大公精神能夠使我們今天在宗教對話上，站在一個很有利的位置。而這方面在廖牧師的論文中却没有提到，實感到有點可惜。甚麼是循道衛理宗所強調的大公精神，衛斯理約翰在一篇名為〈大公精神〉的講章指出，擁有大公精神的人，「他的心向全人類展開，不論他所認識的、或不認識的，他強烈和真摯的愛，接納鄰舍、陌生人、朋友、仇敵，這就是大公

的愛(Catholic love)。」但是這份大公精神並不是對信仰採取一份無所謂的態度，不是任何形式的宗教放任主義，也不是宗教上的混合主義。而是「他在所相信，認為是耶穌基督真理的事上，是很堅定。」他說「每一個人必須以坦率和虔誠的心跟從自己的良心指引，他心裏必須完全相信，然後按照他所得的最好的光照去行。但沒有人有權利使別人照自己的原則去行，上帝沒有給任何人這種權利。」

我們都知道這種對自己立場清楚堅定，對別人立場採取一種開放寬大的大公精神，原本不是用來作為今天多元文化宗教對話的立場，而是作為基督教內不同信仰派別，強調不同信仰立場，為著共同的見証而作出的態度。但我們可以將這種堅持與包容的傳統借用過來，用在今天宗教對話上。問題在於衛斯理約翰在大公精神所強調堅定的立場的是甚麼？他將信仰分為核心教義(Doctrines)和解釋應用上的意見(Opinions)兩類。衛斯理約翰很清楚知道，他所認為是意見的部份，對其他人來說可能是重要的教義，所以他沒有為核心的教義，系統地列出一張明確的清單（當然並不是他沒有特別著重的教義），本人相信他的用意可能是給予我們在信仰對話交流時，一些重要必需的空間。

大公精神還未解決的，也是廖牧師所關心的，就是我們今天仍然未有源自本宗傳統，扎實的宗教對話神學可用。基督教從西方傳到亞洲後，與多個屬於亞洲的世界性宗教如回教、佛教、印度教，過去彼此間的對話都不大成功。今日我們在這方面，沒有很多用得著的材料可繼承，在這個觀點下，本人認為廖牧師的論

文只寫了一半，希望他盡快完成下半部，本人建議題目應是〈循道衛理宗宗教對話的神學獻議〉。能否寫出來，我很樂觀，一方面是廖牧師的湛深學養，另一方面是因為衛斯理約翰的神學，對上帝恩典十分樂觀，他認為這恩典是白白的給與人類，也是在全人類之內(Free For all, Free in all)。除了衛斯理約翰的恩典觀給予我們一個開放包容的立場外，有學者認為衛斯理約翰在約翰福音所表達的基督論與聖靈論觀點，能給與我們建構宗教對話神學時一個很好的發展基礎。

（四）整全的宣教和神學傳統

(Holistic/integral approach)

宗教對話是有許多方法、層面和內容，若關係的建立是對話的重要一環，最理想的起點，相信絕對不是在文字或語言上，比較兩個宗教的強弱優劣，相同相異之處，以這樣硬梆梆的信仰命題或開始，而不是以生活的共同經驗作起點，會使宗教對話容易出現難以連接的鴻溝。

循道衛理宗有一個很寶貴的傳統，就是著重整全(Holistic)的信仰。二十世紀七十年代本宗拉丁美洲波利維亞教會的傳道宣言已表達很十分清楚，真正的傳道(Evangelism)是整全的。「完全的福音是為整體的，個人和整個人類而設。它正視人的完整生命，包括他的個人、社會、靈性、肉體、歷史的和永恆的生命。我們拒絕將那按著上帝形象而被造的人分割，以致福音只有一個層面。我們不能接受福音僅在拯救靈魂和單單獲取個人來世的永

生，這些說法是得不到聖經的支持。我們亦拒絕將福音簡化為社會服務，社會發展或是社會政治行動」。

這種整全的信仰傳統，使我們與任何不同宗教人士交流對話時，我們都可以找到不同方式、不同層面，但却是彼此關心，有著同一目標，可以彼此互通的橋樑。無論時代處境怎樣，我們著重整全性福音的美好傳統，讓我們的信仰神學，在社會服務、社區改善、種族和諧、追求政治上的開放、公平、公正、民主，甚至一切與人生命得到釋放，提升改善的地方，我們都能帶著信仰，伸出手來，找到（其他宗教）對話的朋友。這種整全的立場，在衛斯理神學上最明顯的一點，就是由稱義而進入的一生追求成聖的生命，也就是愛上帝愛人的生命。這種成聖的追尋建基在個人但必須表達在社會的層面上，挑戰社會罪惡，活出社會的聖潔(Social Holiness)。衛斯理約翰對上帝救贖的工作，認為最終的目的絕對不是個人的認罪悔改(Conversion)，而是上帝對整個人類，甚至整個宇宙的新創造(New creation)。整全的信仰，成聖的實踐，救贖帶來新創造的終極目標，都能給與我們很廣闊的空間和很多彼此感興趣的議題，與不同宗教人士對話時均可賦予重要信仰意義。

（五）我們已裝備好與不同信仰人士對話嗎？

我們的態度已準備好嗎？我們有渴望與不同信仰人士接觸對話的文化嗎？

對話的本質是關係建立，是帶著平等、開放而且必須包括願

意改變的態度，與持著另一個信仰、信念和經驗的人，建立持久互信的關係。人與人生命的真正相遇(Encounter)過程及之後，雙方都發覺彼此間已不再是相遇對話前的那個人。若你真的要與不同宗教人士作有意義的相遇對話。我們必須放下看待其他宗教人士是信仰上的敵人，是撒但迷惑人的工具，是要征服的對象。若我們帶著優越態度，認為只有我們的信仰是最終極和不能改變的，若要改變便只可能是對方作出，真正的對話是不可能的。

對話過程不單是困難，而且是危險，好像我們是將擁有的、安全的信仰放下作賭注一般。我們不知道在這條必須冒險，又危險的路途，主帶領我們最後走到一個怎樣的地方。當然我們深信聖靈在當中帶領，是上帝藉聖靈在世上宣教，聖靈才是護教者，我們只是與聖靈同工。

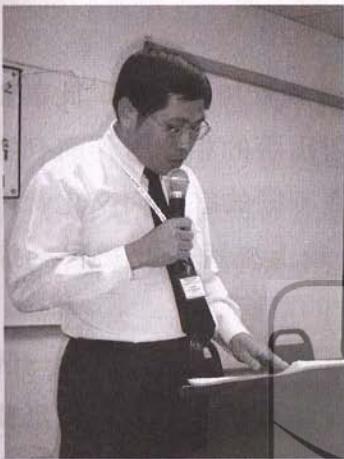
我們能否因此而放開一點，開放一點。終點若是出現一個有回教色彩的基督教或馬來西亞色彩的基督教，那又何妨呢（我們今天何妨不是接納一個有濃厚西方色彩的基督教）？情況正如婚姻生活開始時雙方說了「我願意」，但有誰知道二十年後，這個家庭將成為一個怎樣的家庭。

最後，我們要問自己，今天我們在宗教對話時我們知道所信的是甚麼？哪些是核心教義，哪些是應用的意見？我們有沒有一套宗教對話的神學，不單能幫助我們適當的對其他宗教所發出的挑戰作出回應，它（不應只是一套護教學）更應是開放性的，能幫助我們在宗教對話時作出有創意的整合。我們的信徒，教會領袖若未有準備好，未有基本的裝備，我們只憑一腔熱誠，盲目地

鼓勵他去作宗教對話，結果可能會產生許多混亂、迷失、挫折，我們這樣作是不負責任的。但我們絕不能叫他們站著不動，等待二十年、三十年後的對話神學出現。也許首先可以作的是鼓勵弟兄姐妹懷著開放態度與其他宗教人士交交朋友，互相多認識，一起作義工，一起服務，一起改善社會民生，藉此建立互信關係，為將來深入地作對話的橋樑做好準備。



第五場論文發表由戴俊男主持（左），主講者乃廖玉強（中），由林崇智回應（恕不稱呼）



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從東馬教會合一 看宗教對話

引言

宗教對話是近代基督教會所熱忱探究的課題。此事實可從羅馬天主教與普世教會協會所出版的相關著作與刊物見之一般。他們企圖透過對話，在不同的宗教與文化背景的人民中為主作見證。然而，一般上來說，此種對話探究，或多或少，祇局限於學者研究的層面。

宗教對話的理念，甚少傳達至教會的基層。其中一個原因恐怕是教會領袖無意談論此課題。或許有人認那是費時又費神的事工。另外，他人擔心宗教對話會削弱宣教的重要性，畏懼它會遮蓋了宣教活動。再來，宗教對話是個敏感課題，並且教會也沒有把握進行宗教對話，因此馬來西亞基督教會不看好宗教對話。

筆者相信世界循道衛理宗華人教會神學委員會由於已經意識到基督教會如今的困境。因此，當局舉辦此次（第二屆）衛斯理神學研討會的目的，正是關懷教會所面對的有關宗教對話的課題與出路。這是值得慶幸的一回事。老實說，筆者相當關心這個課題，願意以個人膚淺的見識來陳述此課題。

本文乃從東馬教會合一的處境來談論宗教對話。由於

資料的限制，本文僅陳述東馬砂拉越衛理教會的合一近況。因此沙巴的情況將不包括在談論的範圍內。再者，本文亦無法詳細考究教會合一的歷史。然後，筆者將陳明宗教對話的神學，之後才建議宗教對話之可行性的出路。

〔一〕 東馬砂拉越衛理教會的合一近況

在未簡介東馬砂拉越衛理教會的合一近況之前，筆者認為有必要先稍微瞭解砂拉越的處境與教會合一的神學思想。

〔1〕 教會合一的神學思想

教會合一的神學思想可由下列兩方面來簡述。第一方面是合一的意義與性質，第二方面是教會合一的神學基礎。

〔a〕 合一的意義與性質

「合一」這一詞，按一般的瞭解，那是指教會的組織而說的。具體地來說，所謂教會合一，通常被意味著不同的宗派放棄現有的組織與制度，而合併成為一個新的教會。其實，那是可遇而不可求的事，是故，合一並不是組織上或形體上的合一。嚴格來說，合一本來就是以多數或複式為前題。

對教會來說，合一是指信徒們在耶穌基督裏共同與上帝及信徒彼此之間的聯合關係。各教會在上帝裏共享祂的統一性，並且在教會的存在模式以及事工上把這統一性展示出來。換言之，合一，一方面是基督與整個教會的合而

爲一；它是不斷地在主的臨格中的信仰，在基督徒的團契生活、崇拜和見證中已獲得證明。

另一方面，合一則是指基督徒之間的合而爲一；這包括以下四個層面：

- (i)個人與他人之間的交通與合作
- (ii)堂會與堂會之間的交通與合作
- (iii)宗派與宗派之間的交通與合作
- (iv)國際基督團體之間的交通與合作

在基督徒之間合一的性質方面，我們可以有下列幾個層面：

- (i)團契上的合一：信徒與信徒之間的交通
- (ii)工作上的合一：教會與教會攜手從事聖工
- (iii)見證上的合一：當教會在社會中站在聖經真理的立場上發表言論，全體教會給予一致性的支援。

從積極的角度來說，教會合一的性質是一個永恒、奧秘、屬靈及不可分解的合一，是一種本體、機體上的合一。這個神學思想又有什麼神學基礎呢？

(b)教會合一的神學基礎

教會合一是一聖經的真理。新約聖經啓示教會合一是一主耶穌的心意，是主基督的禱告，也是教會的本質。

(i)主耶穌基督的禱告

教會合一的呼聲不是開始於廿世紀初葉新教會各宗派的合一運動；也不是教宗約翰廿三世開頭提倡的。雖然說

教宗誠懇、熱心的態度的確使基督徒合一運動獲得新希望，得到建設性的進展，然而教會合一的思想卻是在兩千多年前，我們的救主耶穌基督就提出了。因此，論及教會的合一，先該從主耶穌基督在受難前夕所作的禱告（約翰福音第十七章）做為神學基礎。

在主耶穌基督向聖父禱告的內容裏說：「求你因你所賜給我的名保守他們，叫他們合而為一，像我們一樣，」（約十七：11）主耶穌基督對教會的合一還有更大的願望，那就是要求歷代信徒完全的合一。他說：「我不但為這些人祈求，也為那些因他們的話信我的人祈求，使他們合而為一。」（約十七：20－21）

接著主耶穌基督祈求聖父說：「我在他們裏面，你在我裏面，使他們完完全全的合而為一」（約十七：23）。顯然主耶穌就是要禱告所有的基督徒在祂裏面合一。事實上，約翰福音第十七章所記載主耶穌的教會的禱告中，只有一個大題目，就是使信徒們都合而為一。故此，主耶穌的禱告是教會合一的神學基礎。

(ii) 教會的本質

教會是基督的身體，所以教會應該只有一個。正如保羅所說的：「教會是他的身體……身體只有一個……」（弗一：23，四：4）。教會是基督的身體亦意味著基督是教會的頭，是唯一的中樞，使信徒的生命彼此得以合而為一。也唯有在基督裏面才有真正的合一。

可以說，教會合一的根源就是耶穌基督，因為耶穌基督將祂自己賜給教會，教會是藉賴這恩賜就有了其合一生命之道。換句話說，基督那拯救的愛，無條件地來接納世人，藉著住在各人心中的基督，把教會貫穿起來。正如保羅所說：「我們不拘是猶太人、是希利尼人、是為奴的、是自主的，都成了一個身體……這樣你們不再作外人和客旅，是與聖徒同國，是上帝家裏的人了。」（林前十二：1，二：19）。

保羅不但指出教會的本質是基督的身體，他也說：「我們……都從一位聖靈受洗，成了一個身體，飲於一位聖靈」（林前十二：13下）。這說明教會信徒是由聖靈所引導，組合為一的。在神學意義上來說，教會是聖靈的團契。也就是說信徒生命的聯絡與配合，有內在屬靈的相契。可說是聖靈把聖徒聯於元首基督；然後使他們在他裏面彼此合而為一。由此可見，合一本是教會的本質。

教會失去了合一，便失去它的本質。因此，教會的本質是教會合一的神學基礎。

(2) 砂拉越的脈絡

砂拉越是馬來西亞的十三州之一。它位於北緯1度與5度，東經109度40分與116度之間。其東部和西南部都與印尼的加裏曼丹相連。有天然的山脈縱橫中部為界。西北臨南中國海。全面積約12萬4千多平方公里，長達450英里，闊度從120到20英里，沿海地低平，內地多山嶺，全境有四分

之三的地區是熱帶雨林。

根據 2000 年官方的人口普查，砂拉越的總人口是 2,008,768 人，最多人口的群族是伊班人，其次是華人，第三是馬來人。其實況如下圖表一：

圖表一：砂拉越人口數字與比率

種族名稱	人口數字	總數比率 (%)
伊班人	603,735	30.05
華人	537,230	26.74
馬來人	462,270	23.01
畢打友人	166,756	8.30
其他土著	117,690	5.86
馬蘭諾人	112,984	5.62
其他	8,103	0.40
共計	2,008,768	100.0

在宗教層面，基督教占上風，其次是回教，排名第三者是佛教。其實況如下圖表二：

圖表二：砂拉越宗教信徒數字與比率

宗教名稱	信徒人數	總數比率 (%)
基督教	872,336	43.43
回教	599,987	29.87
佛教	247,314	12.31
民間宗教	108,031	5.38

無宗教信仰	79,438	3.95
道教	53,321	2.65
其他宗教	26,523	1.32
未知者	19,198	0.96
興都教	2,620	0.13

在基督教內，不同種族的信徒人數比率與在其群族中的比率可見於下圖表三：

圖表三：砂拉越不同種族基督徒人數、比率與在其族群中的比率

種族名稱	信徒人數	總數比率(%)	在其族群中比率(%)
伊班人	420,329	48.18	69.62
華人	187,454	21.49	34.89
畢打友人	151,974	17.42	91.14
其他土著	90,608	10.39	76.99
馬蘭諾人	19,657	2.25	17.39
其他	2,314	0.27	28.56
共計	872,336	100%	

顯然，絕大部分的畢打友民族信奉基督教。其次是內陸土著。在伊班群族中有將近 70% 的人是基督徒。可以說，只有基督教是比較傾向多元或超種族的宗教。其他宗教則比較傾向於種族性的宗教。例如絕大部分的佛教徒(97.92%)與道教徒(94.47%)是華人；清一色(100%)馬來人信奉回教。

砂拉越的基督徒包括四大宗派：天主教、聖公會、衛

理公會與婆羅洲基督教會，此外尚有許多獨立教會。天主教約有 20 萬教友、婆羅洲基督教會約有 16 萬會友、聖公會 11 萬 8 千名，而衛理公會的信徒近 12 萬名(包括華人年議會 77,584 人，伊班年議會 42,366 人 = 119,950 人)

在上述的處境中，東馬衛理教會有何合一事工呢？

(3) 東馬砂拉越衛理教會合一的近況

東馬砂拉越衛理教會合一的近況可從兩個層次來看。第一，衛理公會內部的合一；第二，對外；與其他宗派的合一。

(i) 內部合一的近況

東馬衛理教會包括華、伊兩個年議會。因此，東馬衛理教會對內的合一，不僅祇有年會屬下各堂會合一的表現，也涉及年議會之間聯合性的工作。

(a) 年議會之間聯合性的工作

目前華人年議會與伊班年議會還是繼續發展於 1954 年合辦的衛理神學院。可以說衛理神學院是華、伊衛理教會合一的結晶。五十年來栽培了幾百間教會所須要的傳道人與宣教士。近年來，亦為了平信徒的需要開辦了延伸神學教育課程；短期宣教學校（華）與平信徒領袖訓練課程（伊）。此項神學教育事工見證了華伊教會的合一。此外，衛理神學院亦透過世界循道衛理宗華人教會聯會與其他本宗的年議會聯絡，推廣神學教育事工。

近年來，東馬華人衛理教會亦與伊班年議會配合，推展長屋領養事工。這項聯合事工在今年三月在雙邊會長與有關人士見證與簽署備忘錄之下，正式宣告事工的合一性。華人衛理教會可與伊班牧者合作到未信主的伊班長屋進行佈道與栽培工作。目前華人教會共領養了至少 12 間長屋。

(b) 屬下堂會之間合一的表現

東馬衛理教會如今仍然依照法規組織聯繫性的教會。各堂會在教區與年會的指導下推動教會聖工。年會作為最高行政機關，策劃兼指示事工方針。教區聯絡兼推動各堂會參與。例如年會主辦孫大程佈道大會，年會屬下教區協辦。詩巫東西教區負責於 11-13/6/04 假詩巫敦再迪體育場的佈道大會。同樣地，民都魯、美裏與古晉教區分別於 18-20/6，25-27/6 與 2-4/7/04 假該地體育場舉行露天佈道大會。各教區受指令聯繫各堂會積極參與代禱、宣傳，並負責詩班、招待員與陪談事工。

值得一提的是，東馬衛理教會繼續承傳統籌統辦的制度。無論在經濟或人力資源上，各堂會都呈現出合一的精神。祇可惜，伊班年議會屬下各堂會之間合一的表現似乎較遜色，不如華人教會那麼來得周密與系統化。這是由於華人比較多集中於市鎮，並且經濟實力較雄厚。而整體來說，伊班人較貧弱；再加上多數堂會在鄉區，交通不便，促使他們無論在教區性或堂會之間合一推動事工就顯得有

一定的困難。

(ii)與其他宗派的合一

東馬衛理教會與其他宗派之間的合一可以從兩方面來看。第一，透過教會聯合會來促進教會合一；第二，直接與其他宗派配搭推行合一事工。

(a)透過教會聯合會

在砂拉越，教會合一的事工主要是靠「砂拉越教會聯合會」來推動。它註冊於1984年7月11日。目前該聯合會的主要成員有衛理教會、聖公會、天主教、婆羅洲基督教會和基督教安息日復臨會，其他獨立教會還未加入該聯合會。此外，尚有福音機構，例如救世軍與基甸會作為此聯合會的聯屬會員。

砂拉越教會聯合會成立的目的在於：

- (1)作為一個促進砂拉越所有教會的機構，除了保留個別原有的信念下所進行的事工之外，進而能為共同所關心的事工彼此合作。
- (2)對時代道德、社會、國家和國際的問題，特別是關係到砂州人民生活和福利的問題，提出基督教的意見。
- (3)作為馬來西亞聯邦和州政府與聯合會會員教會之間的機構，以致政府可以諮詢有關教會所關注的事工。
- (4)作為與其他宗教對話的機構。
- (5)與馬來西亞各州和國外的基督教團體聯絡與交往。

根據該聯合會常年報告書，其主要合一事工有如下：

- (1)建設基督教合一崇拜中心
- (2)舉行基督徒合一週聯合禱告會
- (3)舉辦國慶日聯合崇拜
- (4)舉行復活節期朝陽會
- (5)主辦耶誕節聯合崇拜兼報佳音遊行
- (6)成立教會教育諮詢委員會
- (7)主辦青年合一晚會
- (8)推動婦女事工，成立「親生命小組」(pro-life group)
- (9)聯合會職委禮貌會晤州元首與首席部長
- (10)教會領袖于馬來年期間拜訪回教徒朋友

砂州衛理教會也透過馬來西亞基督教協會(CCM)來促進宗教之間的合一。此協會成立於1985年2月6日，其設立的宗旨與砂拉越教會聯合會的成立目的大同小異。倘若對照其章程【參閱附錄(二)與(三)】顯然前者較強調教會會員之間內在的聯繫，而不提及與其他宗教團體的對話。第十一屆會員代表大會將于本年5月10日-13日假亞庇舉行。

該協會組織小組來負責下列事工：

- (1)婦女工作
- (2)青年事工
- (3)原住民工作
- (4)基督教教育
- (5)合一與教育
- (6)宣教與社會見證

- (7)合一貸款金
- (8)資源研究與傳播
- (9)信仰與信制

雖然上述教會合一事工較傾向於內部的聯繫，但這些合一事工也正展示各教會在基督裏的合一性。順此一提，砂拉越教會聯合會還不是馬來西亞基督教協會的會員。縱然東馬衛理教會亦透過 CCM 附屬亞洲基督教協會(CCA)、馬來西亞基督徒協進會(CFM)與馬來西亞宗教資訊會(MCCBCHS)，祇是其合一事工並沒有得到直接的參與。

此外，東馬衛理教會也參與華福運動來促進不同宗派的華人教會之間的合一。東馬區華福聯絡員是東馬華人衛理教會的牧者。除了教會聯合會，東馬衛理教會為了福音的緣故，亦與海外宣教機構(OM，Wycliff)合作，並派宣教士到州外宣教工場。在神學教育方面，東馬衛理教會直屬的衛理神學院也透過東南亞神學教育協會與馬來西亞神學院協會跟其他宗派教會合作，彼此聯繫神學教育事工。

(b)直接與其他宗派配搭推動的合一事工

東馬衛理教會與獨立教會——美里福音堂聯辦三福佈道訓練。除了成人三福佈道法，今年六月初，雙邊亦將聯辦兒童三福佈道訓練。在宣教方面，東馬衛理教會與婆羅洲基督教會配搭推動原住民短宣事工。其短宣的目標為：一、強化本地宣教，二、深化工人培育，三、擴化教會合一。事工的目的在於教育、佈道、培靈、社關、醫藥服務

與支援宣教士。今年東馬衛理教會將首次差派兩位宣教士（李文娟與林美萍）前往內陸牧養及教導本南族兒童事工（開辦學校）。

〔二〕 對話

本段文章將論及對話的三方面：

(1) 何謂對話？，(2) 對話的聖經基礎，及(3)為何對話？

(1) 何謂對話？

在企圖為對話下定義之前，有必要澄清一下什麼不是對話。顯然對話不是獨白。學者洛黑得(Lochhead)敘述對白為一種關係，其中一方的態度與信念絲毫不受他方的影響。這假定認知的一方僅在於宣告資訊，而沒有知識的沒有反應，但對話不是單方面的告白。正如學者麥可爾菲則各拉得(Michael Fitzgerald)堅決地說，對話不應該是只限於一個方向的。那到底對話是什麼？

根據牛津英文字典，對話意味著兩人或更多人之間的交談。因此，對話包含雙程的交通(*Current Dialogue*)，這刊物的主編，漢斯烏可(HansUcko)認為對話是一種特殊的關係，它干涉到雙方將其本身的世界觀帶入會話工程。是故，對話可進一步解說為有不同宗教或信仰傳統經驗的人之間的交通。無疑地這是宗教間的對話。的確在過去廿年來，對話應用於宗教間的關係多過於其他關係。

英國的佐真尼爾勝(Jorgen S. Nielsen)教授指出世界主要的

宗教皈依者之間的對話都一直地進行著。威廉布羅斯(William Burrows)概括性地把對話定義為個人與其他信仰團體之間一切正面與建設性的關係。如此說來，對話涉及不同宗教信念人士的相交與合作。因此，筆者視對話為人與人之間面對面的相交，是生命與生命之間互動的生活運作。

(2) 對話的聖經基礎

聖經沒記載「對話」這一詞。因此有人認為對話不是聖經的字眼(Reed 2000,59)。雖然在聖經中找不到「對話」這個名詞，但整本聖經屢次以對話式的關係與緊密個人相遇的動詞來佐證。本文將從三方面來論述。第一，神的創造；第二，耶穌的生平事；與第三，聖靈的顯在與工作。

首先，對話是基於承認人是按著神的形象造的。「按神的形象」這一詞句曾有多方面的詮釋。但近來似乎被理解為主要是交通程式的關係。正如學者秋斯帖利得(Ester Reed 2000,61)辯證說，是神的恩典使到被造者與神之間的相通成為可能。換句話說，神人之間的關係發出了對話的根本思想。

從起初神就出示其作為一個交往的神。神創造了人之後，人墮落，神沒有不理會他。創三：9說：「耶和華神呼喚那人，對他說：『你在哪里？』亞當回答說：『我在園中聽見你的聲音，就害怕，因為我赤身露體……』」(創三：10)。神再次說：「誰告訴你，你是赤身露體呢？……」(V. 1)。那人回應說：「你所賜給我，和我在一起的那女人……」

(v.2) 然後，神對女人說：「你作了什麼事呢？」此例證清楚說明神與人相交。

其實，神時常與不同的人有交往。例如：神與挪亞立約，神對挪亞說：「在我面前全人類的盡頭已經來到。我要和你立約……」（創六：13，18）。聖經記載說：「神吩咐他的，他都照樣作了。」（創六：22b）。同樣地，神與亞伯拉罕有交往的效應。耶和華對亞伯蘭說：「你要離開本地……到我指示你們地方去，……亞伯蘭就照著耶和華吩咐他的去了」（創十二：1，4）。神與摩西之間的對話是再明顯不過了。神呼叫他說：「摩西，摩西」（出三：4），摩西說：「我在這裏」，（v4b）神說：「我的子民……痛苦……所以現在你來，我要派你……把我的人民……領出來」（出三：7，10）。摩西對神說：「我是誰……把以色列人……領出來呢？」（v11）神回答說：「我必與你同在……」（v12）。如此一來一往的對話在摩西的生平事蹟中是沒有缺少的。難怪聖經記載，「在以色列中，再沒有興起一位先知像摩西一樣的，他是耶和華面對面所認識的」（申卅四：10）。

當然，神亦與其他人交往。他與君王、士師、先知與祭司都有相交。除了舊約的記載，在新約中，神人的交通也是明顯的。以大佈道家保羅為例。當保羅為逼迫教會大發熱心時，神呼召他說：「掃羅，掃羅！」（徒九：4）保羅說：「主啊！你是誰？」（v5）神說：「……起來！……去！你應當作的事」（v6）確實，有如克拉夫（Kraft）所斷言：「神與

人們相交是雙向的特形過於單向的。」

第二，對話是基於道成肉身的基督耶穌。約翰福音一章 14 節說：「道成了肉身，住在我們中間，滿有恩典和真理」。這意味著主耶穌選擇與人交往，顯然易見，耶穌基督的生活與事工正展示此點。根據路加福音二章 46 節，才十二歲大的耶穌被「發現在聖殿裏，坐作在教師中間，一面聽，一面問」。這可分析為耶穌與宗教人士有著對話的認證。

往後，在他於世的生活裏，耶穌時常與個別人士進入一種嚴謹的會話。例如耶穌與那有錢的年青官的對話（太十九：16－23），還有與尼哥底母的會話（約三：1－21）都一再顯示耶穌與個人嚴肅地對話。此外，在公開的場合裏，耶穌也與不同信仰的人對話。例如與撒瑪利亞婦人在雅各井旁的談論（約四：1－26）。耶穌在光天化日下向一個前來打水的撒瑪利亞婦人說：「請給我水喝。」（約四：7）。她對耶穌說：「你是猶太人，怎麼向一個撒瑪利亞婦人要水喝呢？」（v9）聖經在此有括符注解原來猶太人和撒瑪利亞人不相往來。這是文化上的隔離。那婦人說：「先生，我看出你是先知。我們的祖先在這山上敬拜神，而你們卻說，敬拜的地方必須在耶路撒冷。」（v20）

耶穌說：「婦人，你應當信我……你們敬拜你們所不知道的。我們卻敬拜我們所知道的……神是靈，敬拜他的必須用心靈按真理敬拜他。」（v21，24）

婦人說：「我知道那稱爲基督的彌賽亞要來。」（v25）

耶穌說：「我這現在跟你說話的就是他。」（v26）這是其中一個最典型的宗教對話。

第三個對話的聖經基礎是聖靈的顯在與工作。約翰福音第三章8節告訴我們聖靈如風隨意而吹。這表示聖靈是不能局限於某一特殊處。它可以在世界任何地方顯存。聖靈是以其奧秘的方式，於任何地點工作。因此，聖靈不僅在教會顯存與工作，亦在整個世界中運行。信斯折（Singh Jai）辯證說：「聖靈普世性的顯在正是對話的根本基礎。」

再者，約翰的著作透露聖靈在世上的顯存是要在罪、在義、在審判各方面（指證世人的罪）（約十六：8）。接著約翰記載說：「真理的靈來.....要引導你們進入一切真理，他不是憑著自己說話，而是把他聽見的都說出來，並且要把將來的事告訴你們」（約十六：13）。這似乎宣告聖靈的活動是超越人的描繪與限制。

使徒行傳一章8節指出聖靈降臨使基督徒有能力進入世界，爲主作見證。在初期教會，聖靈顯現出來，分別落在使徒各人身上，他們就照著聖靈所賜給的，用別種的語言，對來自各國不同文化的僑民說話（徒二：4，七-11）。然而，我們要記得一個事實，聖靈親自和我們的靈一同作見證（羅八：16）。因此，聖靈成了對話的論題，祂促使基督徒有必要進入對話。

（3）爲何對話？

許多學者曾建議不同的對話之目的。有些神學院比較關注神學性的原因，其他則多聯繫于文化的層面。在許多廣泛的對話動機中，筆者願指出下列幾個主要的因由：

(i) 創造的啓示

創造的實體義含著神人的對話，神沒有創造一個作為隔離的人。人類不能自我隔絕，因為神創造人是個可在他人裡看見神的形象的社交者。這樣看來，神人的對話是人類存在與人對話的關鍵。換句話說，神人的對話是人存有的秩序，是人類對話的前題。人類間的對話，一方面是神人對話的反應與果效。另一方面，它意味著神人對話的揭露與經驗。故此，基督徒的對話是由於創造的啓示。

(ii) 在基督裏的信心

基督徒與他人進行對話是因為他們在那已成為人的耶穌。此道成肉身可考慮為耶穌基督與人的對話。基督徒與他人尋求正面的關係，正是因他們在耶穌基督裏的信心。換句話說，基督徒參與對話是他們具體生命的流露。他們活出在基督裏信心的表現。正如聖經所記明耶穌基督與所有信仰文化的人建立關係。

(iii) 聖靈的應許

前面已說過，聖靈的應許是要指導人進入一切真理。這暗指真理在聖經的理解中，不是定言命題而是相關的。爾達（Nida）認為聖經的啓示不是絕對的。爾達陳清這不表示聖經的啓示是錯的。其實聖經作為神啓示的真理是絕對

正確。但人那非常有限的時空與文字使絕對的啓示成為不可能。因此，基督徒不可以宣稱獨佔了真理。還有許多神真理的奧秘尚待向人類顯露。但聖經中所顯露、理解與傳達的真理清楚指明人們須尋找將要來的事，尤其是在個人與神的關係，及個人的團契的區域。是故，對話成為人們探索真理的媒介。

(iv) 探求更加瞭解

在東馬，教會是處在多元宗教的情況當中，多種普世性與當地的宗教都增漸地彼此接觸。基督徒就必定面對許多不甚肯定的宗教運動或傳統。在這不確定的處境中，敏感的基督徒將探求瞭解。因此，對話是為更加瞭解不同信仰與理念的人。可比（Cobb 1982, viii）認為在對話中，人們不僅探求更加彼此瞭解，它亦容許人學習他人的屬靈亮光，以而豐富了個人的屬靈生命。這恐怕可讓基督徒學習表達福音的有效新方法。

(v) 基督徒處在多元化的社體中

對話之所以有必要，乃因為基督徒是生活在多元化的社會裏。這是很迫切的，因為基督徒與其他人一樣面對生活在一起的壓力，共擁尋找公義與和平的掙扎。因此，對話是為了達成共識行動，服務在多元社會中的人。在現實的生活中，正如洛黑得所說的：「對話與獨白之間的選擇是生死之間的選擇」（Lochhead 1988, 79）。換句話說，如果對話是作為人在社體中生活，獨白就使人隔離，無法與人溝

通，最終祇有死路一條。

(vi) 超文化溝通的複雜性

今日普世宣教面對許多問題，其中，有如哈利康（Harrie Conn 1984, 11）所指出的，宣教士的掙扎是與文化有關。難怪當今著名的宣教學者，勒斯溫得（Ralph Winter）認為宣教的實際前線不是地理，而是文化，但文化本身是複雜的。當然超越文化界限的交通，更為複雜。正因為超文化溝通的複雜性，「一個特殊功夫必須去尋找適當的文化類似點」（Shenk 1999, 127）。這就是所謂福音與文化的接觸點，在那兒福音可被瞭解，對話就可能會通了福音與文化之間的障礙。因此，為了宣教的緣故，對話是必要的。

祇是對話的原則要清楚。此就以保羅的對話觀為例。

(4) 對話的原則

使徒行傳十七：22 – 31 記載保羅在第二次宣教旅行時有意的將「基督教」這個當時新興宗教帶到有極深異教文化的雅典人中。從保羅的佈道詞可發現他懂得欣賞希臘文化博大精深之處，又能從中找出「對話」的接觸點，而後從彼此的對話中使人瞭解「福音」的內容。保羅演講的內容實在可做為今日基督教會對異教社會人士的對話原則。在此簡述如下：

原則一：肯定其他宗教文化的價值

保羅來到雅典社會的第一步，就是了解雅典社會的宗教現象，而後找出對話的接觸點：「未識之神」以此做為

佈道主題。但他在其演詞中，引用希臘詩人的話（v28），來證言希臘文化也有神的自然啓示。這意思是說，保羅肯定異教文化的價值，大膽以其他宗教文化來做為基督福音的媒介。在此保羅解除了基督教與異教信仰相遇時的緊張情況，因而建立了與異教徒「對話」的可能性。

原則二：堅持自己的信仰立場

保羅始終堅持自己的信仰立場。他以「一神主義」的立場與雅典人對話。保羅不妥協地指明雅典人「偶像崇拜」的缺點：「既然是上主所生的，就不當以為上主的神性像人用手芸、心思所雕刻的（偶像）」（v.29）。同時也指出人類都是「真神」的兒女，因為上主從「一本造出萬族的人」（v26b）。由此可見，「對話」的信仰立場是十分重要的。

原則三：強調基督教的特色

保羅用一種雅典人未曾聽見的口吻來強調基督教的特色即「復活」的資訊。可以說，雅典人對保羅的辯證大都能夠接受，只是「死人復活」的道理，知識份子聽不進去。因為乍聽之下不懂它真正的意義。不過保羅的教訓還是有人領悟，例如亞略巴古的官丟尼修，與一個婦人大馬哩以及別人（v34），他們因此都信了主。因此，強調基督教的特色仍然可以有效地將耶穌基督真理宣揚出去。

（三）宗教對話的獻議

在未建議宗教對話的可行性事工之前，或者有須要略

提馬來西亞的對話團體與事工的概況。早在 1956 年，在政府的支援下，由現任砂州首席部長（當時他是聯邦青年體育部長）發起「馬來西亞人宗教組織會」（MIRO：Malayan Inter-Religious Organization）提供了有益處的服務如青年營，與宗教座談會。

然而該組織最終結束於七十年代初期。其中最主要的原因也許是因著 1969 年的五一三事件（種族衝突）所設立的國家合一部，而取代之。

馬來西亞各宗教（回教除外）包括佛教、基督教、興都教與錫克教于 1983 年成立宗教資訊協會（MCCBCHS）。其成立的宗旨有：(Batumalai 1990,125)。

- (i)促進不同宗教人士之間的瞭解，互相尊重與合作。
- (ii)研究與解決所有影響宗教之間關係的問題。
- (iii)作為代表向政府反映有關宗教事務。

自該協會成立以來，它儘量改善宗教間的關係。對話的課題包括公義、合一、和平、人權與宗教自由。然而，此種宗教對話多數是限制於各宗教的領袖。可以說，一般上祇有教會領袖參加超文化與宗教交流。教會基層甚少有正式的宗教對話。在東馬更是沒有那樣的機會。無可否認地，個別基督徒活動地向非基督徒佈道或積極地參與宣教，也是某種型式的宗教對話。

以此處境為念，筆見願意為在東馬的宗教對話提出一些淺見。這些獻議的應用，一方面在於個別教會肢體的決

策程式，而另一方面在於基督徒們在本地社區的生活。當然，這兩者是相互相成。

(1)建構對話神學

東馬衛理教會常有宣教的熱誠，但卻對對話神學缺乏瞭解，甚至亦可以說沒有對話神學。或許其中一個最主要的原因是衛理教會缺欠對馬來西亞宗教有很深造詣的基督徒神學家。有鑑於此，東馬衛理教會應該透過教會合一團體來建構對話神學。東馬衛理教會必須催促砂拉越教會聯合會履行該協會的宗旨：第 4.4 條款，推動宗教對話事工。而東馬衛理教會屬下的衛理神學院可藉著神學教育合一機構（馬來西亞神學院協會）來與其會員神學院共同探究宗教對話神學。

目前東馬衛理神學院尚未有講師專任教導宗教比較學。其實近來衛理神學院也設開辦宗教比較學這一科，但有開設有關馬來西亞宗教的兩科目來取代之。他們是馬來西亞宗教（回教）與馬來西亞宗教與文化。後者的研究範圍包括認識佛教、道教、伊班宗教與民間信仰等。筆者認為東馬衛理教會可在這些科目中加強宗教對話的神學。更盼望東馬衛理教會能為神學院物色人才並保送同工專門研究宗教比較學。相信這不但豐富神學教育的內容，也能幫助教會較有效地從事佈道宣教的工作。

(2)推動宗教教育

基本上，搞神學是神學院或神學家的責任。但若宗教對話祇是他們專利的玩意兒，很可能對教會沒有多大的幫助。東馬衛理教會必須積極推動宗教教育。宗教教育應該普及于普羅大眾的信徒，使他們對各種宗教有認知。他們在前線從事佈道與宣教工作時，便可能胸有成竹地與非基督徒進行宗教對話。這樣一來，我們的會友就可以減少對其他宗教的無知，甚至無言以對的窘境。

筆者認為東馬教會的基督教教育委員會，應有合一的心去推動宗教教育。這可以藉著主日學或教會屬會小組來進行教導的工作。可惜，不論是主日學課本，還是屬會小組所用的材料甚少提及其他宗教。就是成人主日學的課本，也只有區區一本淺論其他宗教。據悉其銷售量差強人意，因為沒有幾間教會願意使用該教材。其實，神學院是為教會而存在。因此，在神學院建構的宗教對話神學必須編印成冊任憑教會使用。

(3) 信徒自我醒覺

教會教育會友認識其他宗教固然重要。但個別信徒對宗教對話的自我醒覺也同樣重要。這正所謂：「知彼知己」。美國宗教學者，里奧那爾斯威得勒（Leonard Swidler）教授曾于 2001 年在英國伯明罕大學的一個宗教對話之研討會中指出深入對話的七個階段。筆者願此摘錄其七階段的要點如下：

1) 根本差異的相遇

- 2)跨入他人世界
- 3)活在其中去體驗他人世界
- 4)以擴大的異象跨回
- 5)交流性的醒覺
- 6)全球性的醒覺
- 7)個人與全球性生活舉止的轉化

里氏從自我的角度來看宗教對話的景象，並針對上述七個階段命名為下列自我意識的變動過程。

- 1)自我面對他者
- 2)自我同理心的轉化
- 3)自我轉化進入他者
- 4)自我以新知返回
- 5)自我內向的轉化
- 6)自我與他人、世界的關係
- 7)自我在新的全球化交流意識中生活與行動。

在上述自我醒覺的狀況之下，信徒們要參與宗教對話就比較有把握，至少在心靈的裝備上較有資格應付宗教對話。否則未宣戰，就敗北了。是故，東馬衛理教會應該同心合一地栽培信徒自我醒覺。

(4)進行信仰對話

信徒自我醒覺的主要目的就是要讓信徒與非信徒對話。雖然在東馬信奉基督教的信徒人數最多，但遺憾的是除了衛理神學院的護教學師生偶爾與其他宗教進行對話

外，信徒與非信徒之間沒有進行正規的信仰對話。教會或其他宗教團體之間的正式信仰對話，似乎是敏感的事件，尤其是與回教徒對話，衆信徒皆認為是法律禁止的。根據官方統計近十年來，基督徒人數增加了十巴仙，並且各教派之間聯繫與合作不在話下。祇是缺少與其他宗教來往，好似井水不犯河水的狀況。

在東馬，不僅基督教有復興的現象，其他宗教，尤其是回教與佛教顯得更興旺。如果衛理教會和其他教派繼續一意孤立自己，不與其他宗教打交道，恐怕不瞭解對方是一回事，彼此有什麼誤會，成見或偏見亦難以處理。這可能引伸成為教會宣教的障礙。是故，東馬衛理教會必須透過教會合一機構作為一個平臺與其他宗教進行信仰對話。也許以座談會的形式作為初步切入宗教對話。

(5)促進社關功能

縱然東馬衛理教會有能力與其他宗教進行信仰對話，除了幾位學者，神學家或教會領袖之外，也許可以直接受與正式或有組織的宗教對話的信徒是往往寥寥無幾。相信大部信徒與其他宗教人士的接觸皆在生活層面上，且不涉及宗教課題。而那些時常「忙碌」於教會事工的教會領袖，特別是傳道人更是無閑暇與其他宗教人士交流。此種聖職與社懷的分化局面產生了屬靈與屬世兩極對立的思想。

根據聖經（馬太福音第廿五章）的教導，最終神對基督徒的審判不在乎得救不得救的問題，或者召開了幾次神學

研討會的課題，而是有否關注世上貧窮、軟弱、有病與被囚的人等。這就是社會關懷的行動，其實，主耶穌一開始出來傳道時，就藉以賽亞先知的書宣告說：「主的靈我身上，因為祂用膏膏我，叫我傳福音給貧窮的人，差遣我報告被擄的得釋放，瞎眼的得看見，叫那受壓制的得自由，報告神悅納人的禧年」（路四：18 – 19）。主耶穌來到人世間就是要履行這種宣教使命，正如他所強調的說：「因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命作多人的贖價。」（可十：45）

東馬衛理教會應當效法主耶穌基督的榜樣，看重社會關懷。不錯，東馬衛理教會自設教以來都不斷提倡並實踐社會關懷事工，例如在教育方面，似乎有教堂的地方就很可能有教會學校建立在隔壁芭。自七十年代國家教育部接管中小學後，衛理教會就往幼稚園教育事工拓展。近年來東馬衛理教會亦關懷智障兒童，提供特殊教育課程。

此外，教會的幸福家庭輔導中心，也開設輔導服務。再者各教區堂會也不時聯合推動社會服務事工，例如清潔社區、醫藥服事與捐血運動等等。但可惜的是教會從事上述社會關懷事工時，並沒有顧及宗教對話的可能性。似乎教會忽略社懷的功能也可以是與其他宗教對話的橋樑。是故，筆者認為東馬衛理教會須要促進社懷功能，透過教會內部合一的精神向外展獻之社懷事工作為讓信徒們參與非正式的宗教對話的有效管道。

結論

從世界各種宗教存在的現象看來，基督教不是世上僅有的宗教，而是多宗教中的一個。它存在至今不足兩千年，比「猶太教」、「印度教」、「佛教」與「儒教」（道教）的歷史都短。所以許多學者都能肯定古舊宗教存在必然有它歷史的意義與價值。事實上，主耶穌基督降世並不是要滅除異教，而是要更新異教。正如主耶穌曾說：「莫想我來要廢掉律法和先知。我來不是要廢掉乃是要成全。」（太5：17）換言之，耶穌是要與其他宗教相遇，使異教信徒得以成全，與神達成和解。

主耶穌基督是教會的元首，教會是主基督的身體。許多教會宗派祇不過是基督身體的肢體。東馬衛理教會是其中一個肢體。從主耶穌在世的生平中，顯而易見地主耶穌不時都與其他宗教領袖與信奉者相遇，對話。作為耶穌基督的身體之教會理當效法主耶穌的榜樣。東馬衛理教會有合一的實質。而其內部的聯繫或與其他宗派的交往都彰顯合一的精神。可惜此種精神尙未成爲具體的力量來進行宗教對話。不論是正式或非正式的宗教對話，在東馬這土地上仍舊等待開花結果。

針對上述情景，筆者誠心地為東馬衛理教會建議五個宗教對話的可行性策略。它們是：

- （一）建構對話神學
- （二）推動宗教教育

（三）信徒自我醒覺

（四）進行信仰對話

（五）促進社懷功能

這些策略可以藉著教會合一機關來推行亦可以透過個別信徒彼此間的合作而達成。無論如何，教會合一（不論是整體還是個體的層面）在宗教對話上能扮演著重要的角色。所謂團結就是力量。以教會合一作為基地來推展宗教對話，其影響力很可能是事半功倍。因而東馬衛理教會能更加強壯。



附錄(二) 砂拉越教會聯合會的宗旨

ARTICLE 4 – OBJECTS

The objects of the Association are :-

- (1)To offer itself as an instrument or agency to the Churches in Sarawak whereby they can more and more do together matters of common concern except what differences of sincere conviction compel them to do separately
- (2)To form Christian public opinion on the moral, social, national and international issues of the day, particularly those issues affecting the life and welfare of the people of Malaysia in the State of Sarawak.
- (3)To provide an agency through which Government in Malaysia both Federal and State may consult with Member-Churches of the Association on matters of common concern to all Member-churches of the Association.
- (4)To provide an agency for dialogues with other religious bodies.
- (5)To maintain fellowship with other Christian Councils in other States of Malaysia and foreign countries.

Resource: ACS Constitution. P.2

附錄(三) 馬來西亞基督教協會的宗旨

ARTICLE 5

OBJECTS OF CCM

The objects of the Council are :

- (1)to offer itself as an instrument of agency to the Churches in Malaysia whereby they can more and more do together everything except what irreconcilable differences of sincere conviction compel them to do separately.
- (2)to show forth among its members, that Christian unity which is God's gift to His people in Jesus Christ, and by common prayer, study, consultation and action, promote the Church's mission in Malaysia and the World.
- (3)through common consultation and action to form Christian public opinion and bring it to bear on the moral, social, national and international problems of the day, particularly those problems affecting the life and welfare to the people of Malaysia.
- (4)to promote discussion and action among Churches in Malaysia towards Church union.
- (5)to provide an agency through which governments in Malaysia both central and state, may consult with member-churches and organizations on matters of common concern to all member bodies of the Council.
- (6)to maintain fellowship with other Christian Councils or National Council of Churches of other countries and with ecumenical bodies as the Council may decide, and in particular to fulfill its obligations as an affiliated member of the World Council of Churches and Christian Conference of Asia.

Resource: CCM Constitution. P.2-3.

附錄(四) CCA Purpose

Purpose of the CCA: an organ of formal and continuing cooperation for

- a)mission and wider dialogue
- b)promotion and strengthening of churches in Asia with a central objective
- c)encouragement of indigenous Asian art and culture
- d)development of mutual awareness and relationships and the promotion of unity, A way of being "church"
- e)stimulation of Christian action
- f)development of relationships with people of other faiths
- g)protection of human dignity and promotion of the environment

Resource: Minutes of the 10th General Assembly 23-26/4/2004. P.20.

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- (1)〈衛理報〉，541期，2004年4月15日。
- (2)〈衛理報〉，538期，2004年2月29日。
- (3)Focus Vol. 20. No. 2. 2000
- (4)Current Dialogue No.36 Dec. 2000.
- (5)Current Dialogue No.34 Dec. 1999.
- (6)International Review of Mission. Vol LXXXVII No. 350, July, 1999.
- (7)Statistical Bulletin, Sarawak, November, 2000.
- (8)Constitution of the Association of Churches in Sarawak

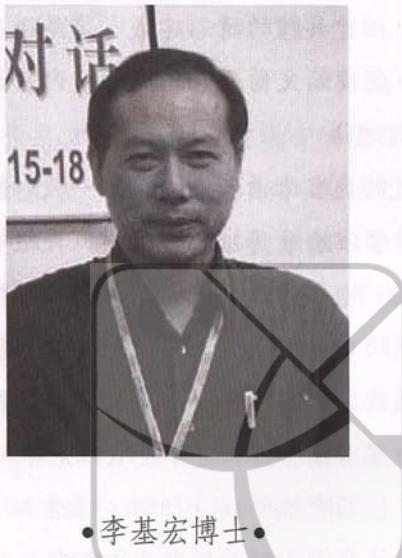
D. 報告書

- (1)砂拉越伊班年議會2003年年議會報告書。
- (2)砂拉越華人年議會2003年年議會報告書。
- (3)砂拉越教會聯合會詩巫分會常年報告書(2001—2003)。
- (4)Minutes of the 10th Triennial General Assembly.
- (5)Handout of "Inter-religious dialogue" Seminar 2001.



應

從教會合一到宗教對話



•李基宏博士•

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二十世紀「宗教對話」的起源與基督徒合一運動有關。基督徒合一運動旨在超越基督教派間有關教義與組織上的歧見，以重現當年耶穌與使徒所宣揚的宗教。不僅促進基督教派間的互動與合作，也引發了與天主教、及與猶太教間的溝通；更引發了世界各宗教間為彼此了解，促進世界和平，以溝通方式消弭各宗教間由於誤解與排斥所造成的衝突的宗教對話。

林忠錦牧師的這篇論文係以〈由東馬教會合一的處境來談論宗教對話〉為主題。文中就「教會合一」與「宗教對話」二議題，提供許多聖經與神學論述的相關參考資料，並且從砂拉越衛理教會的處境多方探討他們在「教會合一」與「宗教對話」的實察情況，以及提出相當具體的精彩建議。這是一篇具有相當實用參考價值的論文。茲從論文的題目、結構、內容等方面，對此論文提出一些回應與建議。

首先，從論文的內容來看。在本論第一段「教會合一」的議題上，作者先對神學理論做了相關的說明，再報導當地宗教情況與教會合一的實例，頗具參考價值。除了論到砂拉越衛理教會年議會間以及堂會間的合一互動情況，特別是提到基督教會宗派間一些有計劃與組織性的合一行動，如藉著砂拉越教會聯合會、以及馬來西亞基督教協會(CCM)來進行區域性宗派間的合一行動；另提到積極參與一些國際性的福音行動，促進各地教會與宗派間的合作。這些地域性與國際間的教會合一行動，提供了極具實踐性的參考價值。

在本論第二大段「宗教對話」的議題上，作者對「宗教對話」的定義、聖經基礎、因由與原則等做了相當的闡釋。在本論第三大段「對宗教對話的建議」也提出相當具體的神學見解與策略建議。根據東馬砂拉越的情境，提到馬來西亞宗教諮詢協會(MCCBCHS)的宗旨，以及一些實際的對話議題；另外，作者建議應加強教會基層的宗教對話，見解具實而卓越，可供未來在倡導地區性的「宗教對話」上做為借鏡，以及進一步探研議題。

其次，從論文的題目與內容的相關性看。文中只分別就「教會合一」與「宗教對話」二議題加以討論，而對該二議題的相關性並未涉及，使人感到題目與內容的不對稱。建議作者可將題目稍加修改以符合內容。或可修改題目如下：〈從東馬衛理教會看教會合一與宗教對話〉。

第三，從論文的結構與標題來看。分析論文大綱，發現在標題和標序上有些紊亂宜加以修繕。建議有待修改的地方列舉如下：

1. 第一大段標題：（一）東馬砂拉越衛理教會的合一近況，與該段的次標題(3)東馬砂拉越衛理教會合一的近況幾乎相同，實不相宜，須做適當修改。第一大段標題或可改為「（一）砂拉越衛理教會的教會合一」或「（一）教會合一」。
2. 第二大段標題：（二）對話，與全文結構不太適合，若改為「（二）宗教對話」或「（二）砂拉越衛理教會的宗教對話」將較為貼切。至於第二大段內之(1)至(4)的次標題也可做一些的修改。
3. 全篇的標序格式有些不一致，宜修正。如第一大段的各層標序格式的次序為（一）、(1)、(a)、(i)，但在其他段落的標序格式的次序則為（一）、(1)、(i)、(a)，盼能修改差異，使全篇各段落的標序格式統一。

從該篇論文，作者對宗教對話提供了不少頗具啟發性與建設性的建議，令人佩服。最後就個人學到一些有待今後努力的「宗教對話」課題，分述如下：

1. 體認以「教會合一」為進行「宗教對話」的基礎與力量。作者期許東馬衛理教會在教會合一上所做的努力實質，來做為與

其他宗教進行對話的努力方向。基督教會各教派的領導者，應以坦誠與彼此尊重的胸懷，熱愛與開放追求真理的態度，促進教會合一，才能做好「宗教對話」。

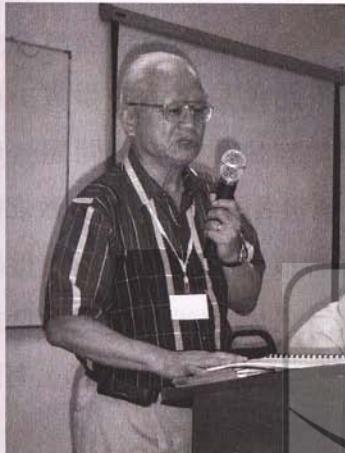
2. 建議基督教會建立適切的「宗教對話神學」，以建立對話的策略與方法，使與其他宗教的對話能落實在各個層次的信徒中。在實踐上，要鼓勵神學專家與學者去研究與發表論文，舉辦各種研討會，藉書報文字與各種媒體宣導，並要在教會向信徒傳遞與教導。

3. 建議須要建立常設性的機構以作為各宗教間進行對話的平台，促進良性的、全面性的宗教對話。可按地區、教派等設立各種地區性的、宗教間的、宗派間的、堂會的常設性的機構來負責執行。

4. 建議按各地的教會處境、宗教情況、與需要來擬定適當可行的宗教對話議題，以及舉辦各種類型的宗教對話活動。



第六場論文發表由張舉輝主持（左），林忠錦（中）主講，
李基宏回應（恕不稱呼）



李景雄博士
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宗教對話——

還可放何異彩？

引言

在這時代，世界各地宗教多元化是不爭的事實，而宗教衝突頻頻發生，有些地方宗教自由是嚴重的問題。瑞士神學家漢斯·昆(Hans kiung)有一句名言，「沒有宗教之間的和平，就沒有世界和平。」昆教授主張宗教對話為促進宗教和平的渠道。其他宗教界著名人士同意，宗教對話是急切的需要。在西方學術界中，宗教對話是熱門話題，有關這題目的著作可謂汗牛充棟。

香港也是一個多元宗教的地方，多個宗教卻和平共處，而且都享受宗教自由。一個相當普遍的看法是，各宗教自行推進他們的活動（宣教、辦學）好了，可不必擔心別宗教的自由。這類人並不是激烈份子，沒有想到會傷害其他宗教的權益。

如此一來，宗教對話似乎無此必要。香港不少基督教的牧職人員及信徒都屬這類人。

另一種取態是，跟別宗教人士打打交道沒有什麼不好。他們的信仰、習慣與咱們有不同的地方，但宗教總是導人向善的，大家既是左鄰右里，多點認識對方祇有增加

社區和諧，絕無害處。近年來香港常見這種宗教社交式活動。至於宗教對話，則未到深層的地步。

基於以上兩種心態，在香港這個地方宗教對話看來並不歸入迫切的議程。筆者歷年來在香港及其他地區參加各式各樣的宗教對話活動，此次得悉有這個衛斯理宗華人神學研討會，以宗教對話主題，於是在思索：從香港的經驗說起，宗教對話是不是例行公事，抑或還有異采可發放呢？本文整理近幾年來在宗教對話事情上的思考及實踐所得之作出的一些結論，不錯以香港的經驗為出發點，但希望可以成為一個小平台，與本宗亞洲各地的同道們切磋切磋。

對話中的「我」、「你」、「他」

何謂對話？最簡單的回答是：兩人（或多個人），面對面，在交談。哲學家、心理學家、研究對話的專家可在這裡大造文章。我們在此為這幾個片語用普通的言語補充幾句就是了。

「兩人」——與其抽象地指任何兩個人，不如用代名詞來表示。其中的一人是第一者代名詞「我」。另外一人是對方，他是誰呢？在未確定對方是誰之前，且說對方是「他者」(the other)。現象學家喜歡用「他者」的名稱，以界定我以外的對方。

「他者」可能是指名道姓的人物，可能是鄰舍，可能是

陌生人，可能是朋友，可能是冤家。跟這些「他者」可有不同程度的相遇。

「面對面」——且看兩人（或多人）坐著面對面的一幅圖畫，現在借用「我」、「你」、「他」、「它」等代名詞來述說一下。

「他者」可被稱為「他我」(other ego)，現象學宗師胡塞爾(E. Husserl)語¹，意為有自我意識的他。有自我意識的我（「本我」"I ego"）可與有自我意識的他（「他我」）建立主體際關係（intersubjectivity）。²可想而知，主體際關係是對話的基本架構。

更直接了當的是布伯（Martin Buber）的「我－你」(I-Thou)關係。英文的 Thou 是第二者代名詞的尊敬式（古語），接近中文的「您」。不過布伯用 I-Thou 之時，不僅是對在上者的尊敬，並且包括了平輩直接的親切感，因此索性將 I-Thou 解為我－你。我－你是對話的典型關係，「我」直接稱對方為「你」（或「您」），與上帝對話，與別人對話。

相對於「我－你」是「我－它」(I-It)，另一布伯語。⁴ It 是不具人格的第三者代名詞。我利用對方為工具，或視之為無生命之物時，就產生「我－它」關係。布伯夠實在，人不能永遠維持「我－你」關係，有時不能不訴諸「我－它」，如處理事情（甚至人事），整理數據，即使在我與你交涉時，也得客觀地分析問題或執行事件。

老實說，人際關係並非時刻像「我－你」這樣直接單

純。人與人之間有所謂「異化」或「疏離」(alienation)。存在主義作家沙特 (J. Sartre) 曾說「地獄是他人」(Hell is other-people)⁵，語出驚人描述人與他人的疏離所導致的痛苦。當然，在此情景之下，對話等於零，這正好提示溝通破裂的苦楚。

還有一位存在主義大師，海德格 (M. Heidegger)，他的一个又一個引人入勝的詞彙，有助於闡明對話的形態。⁶人被「捲入這世間而存在」(hurled into the world to exist)，一旦捲入存在，人便「奔向死亡」(race toward death)，而在承認人的存在有死亡為極限時，「真實性的存在」(authentic existence) 方可實現。存在是「存在於世間中」(being-in-the-world)，而人的存在是受時間性的限制，亦有歷史的意識。存在不祇是個人的存在，而且是與「他者」共在 (being-with-other-in-the-world)。套入這樣的存在主義世界觀，對話不僅是對話者面對面的交談，並且是投入世間的旋渦中，面對千變萬化的世事，交流講述關乎有真實性的人生問題。又，在言語哲學上海德格有精湛的貢獻，⁷但其論說冗長，不便在此詳述。他在對話中的言語一事上的見地，以下當有機會提及。

在交談」

談話是一項非常奇妙的人性活動。一個人開口說話，

說話用聲音傳遞意念，聽者聽到聲音傳出的訊息。說話的人若有意將他所講的按照語言及思想的遊戲規則組織起來，他傳達有紋路的思想，而透過聲音及其他表情還可表達情感。聽者聽到發言者所傳達的，經過他的解讀，接收為訊息——不一定祇是一個簡短訊號，而是串連起來的意念。聽者繼而作出反應，又可抒發己見。本來是發言者，又變成聽者。這麼一來一往，談話成為交談，有交有接的談話又相交，又連接。交接可加強雙方的共同意識，亦可引發進一步的議論。

總之，對話——兩人（或多人），面對面，在交談——是挺具人性意味的活動。各方的身份（我）必先得以肯定，對方的身份（你或他）也應受尊重。有意義的對話循著雙方接受的遊戲規則進行，而不論是達致結論或是激發討論，都是增進認知的作為。認知以外，還可有其他層面——情感、心靈等。

宗教對話的多層次意義

宗教對話更是有特殊規格的交談。宗教畢竟是「終極關懷」，每個宗教背後有長遠的歷史及精密的組織。宗教對話總比茶餘飯後的閒談有深度，更為高瞻遠矚。宗教對話既不是單向式傳教，又跟時攻時守的護教學不同，也不是學術討論。宗教對話的伙伴平坐平起，宗教之間既有共

通點，又有差別之處。對話的目的不一定求一致的共識，而即使在差異之中，依然可有溝通，相得益彰的溝通。

宗教對話牽涉到多層次的交談。諸宗教各有其教義、傳統、禮儀、教制、言語、文化，不過這一切不一定是全然密封的體系，卻有開通之處。就在此間，對話的空間開出了。宗教對話並不是簡單的事，但又不是無從入手，⁸而最重要的是有「同理心」(empathy)，不是認同別宗教的教理，而是能夠進入對方心靈的深底處。較有規格的宗教對話需要有心人士共同效力，需要心胸廣闊、洞察世事、最好又是「宗教雙語」(religious bilingualism) 的人才來參與。

所謂宗教對話其實不限止於純是宗教之間的份內事。宗教界人士不可不理會世上發生的事。反轉過來說，世上發生的事有時不由宗教界人士不理會。就如海德格所說的「共在」，宗教人士與教外人物都「共在」世間，共同存在世間。假設教內與教外人士都有誠意面對「真實性的存在」(authentic existence) 的問題，他們就有宗教對話的嚴肅議程擺在面前了。⁹

所以應當補充一句，宗教對話不受限於宗教之間的對話，而可包含宗教與教外的對話。教外的「他者」可能是政治團體、經濟學家、教育界人士、藝術家、科學家、作家、家庭主婦等等。不一定要與這些教外人士討論純宗教性的議題，但祇要彼此所關心的問題是有宗教的涵意，宗

教界與教外人士的對話亦可編入宗教對話的範圍。

以下藉著幾類曾在香港舉行的宗教交流活動，引伸宗教對話多層次的意義。

市民宗教與公民社會

「六大宗教」近年來在香港的市面是一個不時出現的名稱。「六大宗教」是天主教、基督教、佛教、道教、孔教、回教，它們都是以華人信徒為主，都是有長遠歷史的建制宗教。每年新春在報章出現一份由六大宗教首領簽署的「新年賀辭」，文告除了向香港市民祝賀新年之外，還提及值得大家關注的社會事項（如青少年問題、環保等）。又在特別的日子（如國慶日、特區首長就職典禮等）六個宗教的代表都是被邀請為嘉賓之列。總之，「六大宗教」是被市民接納的宗教團體，可說是典型的「市民宗教」。

「六大宗教」的起源是在1970年初期，由天主教的一個宗教聯絡委員會帶頭，組織新春團拜，六宗教的代表互相祝賀。這個宗教團體團拜一直舉行至今，從未間斷，輪流由各宗教作東道主，氣氛良好，是香港宗教和諧的佳話。「新春賀辭」的傳統也是從那時開始的。

1974年成立了一個「六大宗教領袖座談會」，由六宗教各派出三位領袖級代表，每年舉行最少兩次座談會，針對時下的社會問題交流意見，如能達到共識，發出聯合聲明

或共同行動。¹⁰ 該座談會完全屬志願性質，不受任何官方壓力。諸宗教以平等地位、互相尊重的姿態相待。座談會盡量避免針鋒相對，採取交流意見的方式，希望能夠達到共識。如遇面對的問題是大家共同關注的（如敬老、道德教育、宗教自由等），達致共識，並不困難。然而具爭議性的論題（如婦女地位、死刑、民主發展等）則索性避而不談。所以「共識」有一定的限度。

六宗教聯繫下有另一項活動：「宗教思想交流會」。交流的內容包括宗教教義及實踐。交流的目的是增加彼此認識，避免護教及辯論。這個思想交流會初時每年舉行三次，後來減為每年一次，至今依然舉辦，但熱心程度不如當年。這個思想交流會在大眾化的層面沒有辜負了互相認識的目的，但討論的水平不高，亦未達到有深度的對話。

用「市民宗教」（civic religion）的名稱來形容「六大宗教」的聯繫是可以的。這六宗教不是「民間宗教」，卻是屬建制的宗教，而諸教間的活動由一個非正式而靈活的網絡聯繫起來，多少觸及市民的生活。香港是一個都市，不是一個國家，香港人有「市民」的意識（他們居住在這都市，參與各種市區的活動）而沒有強烈的國家公民意識。「六大宗教」的活動足以引起一般市民的注意。每年的「新年賀辭」和多次公開發表的聲明（如促請教育司署注意道德教育、提醒大眾傳媒的社會責任）是以市民的利益為前提。

各宗教的代表們建立的友誼是可貴的，而香港宗教間的和諧是今日世界任何地方所罕見的。

筆者從開頭便參加六大宗教的交流活動，本人的感受是矛盾的：一方面珍惜六宗教的代表建立的良好關係和對市民的一片善意。另一方面卻為它們未能進一步走在時代的尖端而惋惜。

現在用「市民宗教」與「公民社會」的對比來道出一種巧妙的關係。「市民宗教」並非是貶意語，六宗的活動確實打進市民的生活而且是具市民意識的。

不錯，香港不是一個國家，卻是中國的一個特別行政區，而中華人民共和國尙未能為香港市民建立完整的國家公民意識。不過香港市民不見得與公民意識絕緣。香港宗教團體所享有的宗教自由和所受的法律保障，¹¹ 以及諸宗教在社會的平等地位，在在表現香港人的公民權利和自由。「六大宗教」的活動——平等相待、不受政府牽制、向公眾發表聲明——正好反映「公民社會」的存在。

何謂「公民社會」？公民社會沿自英文的“civil society”。 “civil”可解作民間、民事、公民，“society”是多層次的團體生活組織成為一個有共同利害關係的大群體。“civil society”可說是多個志願團體連結成一個有公共意識的網絡，有別於較嚴謹的政治體制及較多「硬件」的經濟體系，但又不能與政治及經濟勢力脫節。¹² 公民社會是屬於人民的，他們

有共同的目的，藉著自發性地產生的權利和責任維繫起來，而在一個自由、民主的國家，他們的公民自由和權利得到保障，同時他們的公民責任與法治精神互相配合。

香港雖然有殖民地的背景，而現今是中國的一個特別行政區，但香港市民享有相當顯明的「公民自由」（civil liberties），包括言論自由、出版自由、集會自由、宗教自由等。這些是促成社會的要素。另一容許公民社會存在的條件是香港的法治精神。法治精神保障志願團體為公共利益合法化去發展。

再說，以上用「市民宗教」的名詞來表示六大宗教的活動，現在覆述那是在公民社會空間中的市民宗教活動，並非沒有意義。問題是：六宗教是否可以利用公民社會的空間盡量去發揮宗教性的潛能呢？與此同時，六宗教，又聯同其他宗教，是否可以增加公民社會的質素？以下分幾方面來說：

A. 香港的社會服務工作以亞洲的水平來說，算是數一數二的。志願團體在這方面有重大的貢獻，宗教團體，尤其是基督教與天主教的服務機構，佔重要的一席位。香港社會服務聯會是一個有規模、有專業管理水準的志願組織，協調非政府（non-government）社會服務機構的工作，同時經常與特區政府社會福利署接洽，如何與官方及非政府機構（NGO）增進合作。會員機構計有三百，屬基督教的機

構八十六個，天主教六個，佛教七個，道教四個（其餘一百九十七個是沒有宗教背景的），可見宗教多邊對話的機會非常多。

香港社會服務聯會現任主席陳智思先生是一位年青的商家，又是一位功能團體（保險業）選出的立法會議員，他強調商人的社會責任感，不遺餘力鼓勵私營工商業公司去分擔福利的資援。凡此種種，可見非政府社會服務機構、政府福利署、宗教社會服務團體、工業界有充份合作的空間進行多邊的對話，去共同負起社會服務的責任，這是香港公民社會光輝的一頁！順便一提，在社會服務方面，香港循道衛理聯合教會是有承擔的。¹³

B. 先前提及，香港的宗教領袖十分關心道德教育，曾有一次（1986年）以「六宗教領袖座談會」的名義去函教育司促請教育司署注重學校的道德教育。教育司煞有其事的召集一個大型研討會，邀請全港的中、小學校長及宗教界人士出席。可惜這樣大陣仗的安排，收效極微。人人都同意道德教育是應該注意的事，但無人提出任何具體的方案，於是大會以「無結論」散會。這次德育研討會的失敗，各方均有責任。最大的缺陷是，宗教界與教育司署都缺乏道德教育的專業人才。事後六宗教設立一個德育小組，以期編制一套集合各宗教倫理的德育教材，然而結果不理想，又是因為欠缺專業知識的輸入。

C. 已經說過，「六大宗教」最顯著的成就是建立宗教之間的友誼，可是不得不指出，所稱的六宗教局限於華人教徒。香港的宗教界當然不祇是華人，還有印度教、猶太教、錫克教、華人以外的伊斯蘭教等，這些宗教的教徒，加起來不是一個小數目。所以，若說六宗教建立友誼，除非華人以外的教徒包連在內，否則那個友誼範圍有漏洞。美國攻打伊拉克的前夕，香港基督教協進會有份召集一個多宗教的和平祈禱會，包括中東的宗教人士，這是一次有意義的彌補方法。

D. 最近一年來，香港社會面臨最大的衝擊是「一國兩制」的問題。2003年春季特區政府推動設立基本法二十三條的國家安全法。這是維護國家安全的法例，內容是可商榷的，不過引起民衆最大的反感是政府倉卒而高壓推動的手法，不給民衆足夠時間去消化和討論。適逢民衆，包括負資產階級、專業人士（如律師、教師、記者、醫療界人員）、學生、勞工界、宗教界等等，對香港的經濟現況及政府的施政深表不滿，積下集體怨氣，在2003年香港回歸日，7月1日，五十萬人上街抗議政府。從維多利亞公園到中環政府心臟地帶，在烈日之下，人山人海結隊遊行示威。最奇妙的是，這場巨型抗議遊行，是有秩序的和平行動。啊！這是公民社會強而有力的活證！接著，7月13日及7月20日，有香港民主化的大集會（每次有數萬人參加），

呼籲 2007 年及 2008 年分別全民選舉行政首長及立法局全體議員（基本法沒有如此規定但容許這可能性）。一時之間民主的浪潮高漲。中央政府及本港親中勢力初時不動聲色，但突如其來的，先有內地出來的所謂法律專家質疑 2007 年及 2008 年普選是否符合基本法，繼而有內地官員用「愛國」與「不愛國」的名稱分化香港人，聲稱香港人祇講「兩制」不支持「一國」，而有本港的左派人士在附和。民主派人士有異議，堅持香港人沒有放棄「一國」的觀念，但必需維持「兩制」。這場爭議鬧得滿城風雨。結果，中央政府的人民代表大會執行委員會以高姿態重新解釋基本法，認為 2007 年及 2008 年普選是違反基本法的。民意調查顯示，大多數市民不服，香港社會明顯地分化了。

香港的宗教界在這場政策改革風雨中有何表現呢？大致上，各宗教的領袖對政治敏感性的問題不願意公開表示意見。基督教及天主教部份人士比較積極。多個基督教及天主教團體及這兩教的牧職人員和平信徒參加七·一遊行，部份兩教的人士公開支持普選。

及至中央政府重釋基本法，基督教及天主教的領導階層停息反對政府的聲音，但有例外。天主教的陳日君主教毫不畏懼地表明不滿中央政府政策。香港循道衛理聯合教會的牧師部兩次刊登報章，表示對中央政府及特區政府阻滯香港政制民主化的措施感到失望。

在這場政治風波中可看到香港的宗教界人士慣於順從建制權威，而不習慣扮演先知的角色。一時公民社會的空間收窄了，在這方面宗教界是被動的，而沒有主動地用他們的宗教信念去把它撐開多一點。原因何在？這是值得進一步探討的課題。

有一點可以指出，中國人的宗教及思想缺少舊約先知的意識，那是，鑑察上主的審判，向當權者發出警誠的聲音，那是需要道德勇氣的。今日的教會領袖，未必有這樣的勇氣。

宗教與和平

東亞宗教和平議會（Asian Conference on Religion and Peace）於1994年2月21至23日在香港舉行一個「和平的危機與機會」研討會。兩篇主題演詞，「宗教與哲理中的和平理念」（Religio-Philosophical Ideals for Peace）¹⁴及「東亞：政治、經濟、軍事上的疑難問題」（East Asia：Political, Economic and Military Problematics）¹⁵是和平的理想與實現和平問題的對話。主題演講後，以地區分組討論如何在現實情況下實現和平的理想，最後作出總結及跟進方案。¹⁶整個研討會，從演講到分組討論到結論，都以對話形式進行。在該研討會中宗教界與現實世界在多方面展開對話，所以不是宗教界人士在獨腳唱高調，而是與現實世界有所交接（透過學者的分析）。

重閱研討會的記錄，厚達數十頁，心頭浮現一個疑問：如果討論和平的問題是「軟件」，現實世界的經濟、政治、軍事勢力是「硬件」，軟件對硬件可起何作用呢？不著邊際地高呼和平，當然是起不了作用的軟件。但如果和平的信息能夠感動人心，鼓舞士氣，凝聚力量，那是高智能的軟件，足以使全部機器的硬件靈活地運作起來。

研討會記錄中，台灣的報告報導兩項感人的消息：(1)證嚴法師的慈悲情懷激發了人心，動員了人力，去建立一連串造福人群的事業，醫治社會的創傷（證嚴法師發動慈惠事業的起步沿自她與幾位天主教修女的談話中所得「付諸行動的愛心」的靈感）。(2)在一個二·二八事件紀念會（1990年）宗教儀式中，台灣民衆學會了化悲痛為力量，國民黨政府終於為其于1947年2月28日，官方殺害衆多良民的惡行公開向台灣人道歉。積下數十年的仇恨開始化解了（多個宗派參加宗教儀式）。這兩樁事證明在真人物身上理想與實踐結合起來。

在另一宗教研討會上（2004年2月）筆者發表一篇「宗教與和平」¹⁷的論文。文中先引用《易經》的「泰」卦。原來《易》之謂泰十分注重溝通，上呈下達，天地交融，萬事亨通。又講儒家的「中」與「和」，「中和」正是典型中國人的品質。不過，「中」落在權力架構中，實在不能持中，在上的必然壓抑在下的，結果不會有真正的平「和」，

真實的「和」氣。古代的君王、今日的國內政權、香港的家長式管治，莫不如是。現時中央政府在香港特別行政區政改的議題上向香港人施高壓手段，弄到社會溝通隔斷，民心不寧。

初稿行筆至此，消息傳來，中央政府的統戰部長劉延東來港，她有機會與六大宗教領袖會面，包括一向敢於直言的天主教陳日君主教，陳主教用俏皮的口吻說，「若中央政府人士願意見我，我就見他們囉，希望他們懂得搞統戰，¹⁸ 統戰是交朋友，不是搞分裂。」果然，適逢佛誕日、佛教聯會設宴招待劉延東部長，六宗教的領袖列席為嘉賓，陳日君主教亦在內。事後，被記者訪問時，陳主教說，「大家開開心心吃一頓飯，有甚麼不好？」他承認，席上沒有跟劉部長談政治，周圍聽到不少人在唱「以和為貴」、「家和萬事興」的調子。

相形之下，有赤子之心的陳主教「大巧若拙，大辯若訥」（引用老子的話，《道德經》四十五章）是不是更有說服力嗎？

那篇文其實還有不少關於和平的寶貴資料，沿自各宗教的經典（古蘭經、太平經、新舊約聖經）。新約聖經有一個特點，就是關心弱勢群體，從弟兄中「最小的一個」身上做起（馬太福音廿五章、路加福音四章）。這樣宗教思想的互相使和平的理想更為充實了。

一段小插曲：宴會後的次日，有宗教領袖勸諭市民勿於7月1日（香港回歸祖國日）上街遊行，避免惹事衝突，陳日君主教則呼籲天主教徒參加遊行。如此一著，宗教領袖一貫的「共識」作風不是破壞了？尚有無對話的餘地？表面的共識其實沒有甚麼意義。關係破裂，當然不妙。宗教界的領袖未到這個地步，他們依然保持友誼。對話是必要的；但要有一個先備條件——共同的目標，如人民的福祉；手段可以不同，但必須是和平的、有原則的；觀點不必是一致的，可是要講理由。在國家人民大是大非的事情上，香港宗教界領袖的智慧尚待考驗。

對話與宣教

對話與宣教水火不相容嗎？抑或是相輔相成？這個問題可借用由佛教的法注學會舉辦的一系列宗教座談會（主題——「宗教對話與現代人的生活」，一九九二年冬季）來回應。該座談會的分題是「單向度的存在」、「孤獨的靈魂」、「信仰的支柱」、「超越死亡」、「精神的家鄉」、「時間與永恆」。¹⁹ 講員是兩位佛教人士，兩位儒家學者，兩位天主教神父，一位基督教牧師，均有信仰立場的學人（本人為唯一的基督教牧師），每次先由兩位講員以對話式講述，然後公開與聽眾對話。題目都是吸引現代知識份子的話題，聽眾是有大學學歷的就業人士，平均出席率每次

九十人，發言熱烈，對話起勁。交談中發現聽眾都有追求人生終極問題的熱忱，他們或多或少已受個多宗教思想傳統的混雜渲染了，而他們大部份對宗教及哲學的理念（如“永恆”、“超越”、“拯救”、“人性”等等）有興趣但有模糊的認識。講員從各自的傳統脈絡重新講解重要的理念，又在講者之間對話、講者與聽眾對話之時，再有機會去澄清、分辨、綜合。這是高水平的詮釋功夫，對明辨思維肯定有幫助。例如聽者們明白，原來所有宗教都有拯救論，可是內容和途徑很不同，亦有相似的地方。理性分析之後又怎樣呢？部份聽眾仍未滿足。原來宗教信仰還有委身、心靈、禮儀、團體生活等層面。當然，當時的座談會不是宣揚教義和信仰抉擇的場地，但假如座談、對話有助於理性詮釋及指示路向，這是有用的鋪排。座談會之後就有人自動找本人跟進如何成為基督徒。

此系列宗教座談會的經驗證明林貝克（Lindbeck）《教義的本質》論調中的三類型宗教（認知－命題、經驗－表現、文化－言語）不一定格格不入。例如老莊的著作多“經驗－文化”的成份，但可跟佛家形上學及基督宗教的神秘主義暢談“無”、“空”等“認知－命題”論題²⁰。再者，每宗教體系就可能有林貝克所講的三類型宗教特性。例如舊約聖經的先知文學既富於“文化－言語”的特質亦有“認知－命題”的神學論調（如堅持一神論）。該系列宗教座談會

是一個實證，宗教對話精彩之處在於其為宗教信仰者的對話 (dialogue with people of living faiths)，²¹在尋求宗教信仰者的心靈中打開一扇窗戶讓新鮮信仰空氣進來流通。

回返到「對話與宣教」的議題，這系列「宗教對話與現代人的生活」座談會明顯指示，對話與宣教並不是水火不相容的。在香港這個多元宗教的地方，用宗教對話的方式向當代人講解他們關心的終極問題，這在理性的明辨上有一定的幫助。講員甚至可在對話中宣講他們各自的信仰，然而抉擇完全在於聽者。換言之，對話可以兼容宣教，甚至是相輔相成的。這樣說來，對話是不是可為宣教予以一臂之助？

結語

這次以宗教對話為主題的會議是衛理宗同工的聚會，而衛理宗議事始終離不開宣教的話題，因此不如在結束之時仍然從衛理宗的角度看看宗教對話與宣教有何瓜葛。

本文的開頭已經說過，這是一個人人承認為多元宗教的時代。基督教不能放棄宣教的使命。那麼基督教對其他宗教應採取什麼態度？包容的態度？排斥的態度？相對的態度？這些是理論上各種可能的取決。哪一類可被認為屬於衛斯理宗的？其實很難為這樣的問題下一個決議。

約翰·衛斯理的時代並不是被喻為宗教多元化的時

代，而他沒有正面回應基督教與其他宗教的關係這個議題。²² 及後有屬於衛斯理宗的宣教學家或神學家討論這問題，可是他們的論調不一定代表著衛斯理宗的神學特色。且看衛斯理的東南亞宣教學家或神學家，他們不見得承接了西方宣教學的模式，但他起碼可表現衛斯理宗的精神吧！其麼精神？衛斯理精神，有如下特徵：

其一、一種普世救恩觀 (salvation universalism)，²³ 命定論 (predestination) 之反面，耶穌基督的救恩（基督的救恩仍是重要的）是施予普世之人的，接受與否則由個人決定。

其二、「世界是我的牧區觀念」(the world is my parish)²⁴ 一牧區（宣教、事奉的領域）擴展至全世界。

其三、大公教會的精神和實踐 (Catholic spirit and action)²⁵ —— 基督宗教以內是如此，向外也是採取開放的姿態。

賦予具備上述三種原素的衛斯理精神（但不必等待神學家們撰寫了長篇大論的論文或書本），本宗的同工們可與其他宗教，在面對世上各種衝擊之下，放膽進行對話。對！與其抽象地辯論包容、或排斥、或以相對方位對待其他宗教，莫如具體地跟宗教的「他者」對話，發現與某宗教在某些地方是有抵觸的，與另一宗教在某些地方是互通的，又與一個或多個宗教可以合力去抗拒惡勢力或共同促進人類的福祉。是的，我們相信三位一體的真神，有時真的可以高聲讚美上帝的國已經開始了，有時卻在忍耐等待，

始終沒有放棄盼望。

就以本人在香港的經驗來說，宗教對話不一定是暗淡無光的。宗教對話竟然在相當發揮公民社會的潛能；對和平的意識有所提昇，在實踐和平的事情上有所促進；與宣教的事業互相互補。宗教對話的活動可否放出些異采？可以吧？



註腳：

1. 蔡美麗著，《胡塞爾》（台北：東大圖書公司，1990），第七章）。
2. 同上。
3. 馬丁·布伯著，《我與你》（Martin Buber, *I and Thou*），許碧瑞譯（香港：基督教文藝出版社，1986）。
4. 同上。
5. 出自 Jean-Paul Sartre, *No Exit* (New York : Vintage Books, 1960) P.47.
6. 馬丁·海德格著《存在與時間》（*Being and Time*），陳嘉映、王慶節合譯（北京：三聯書店，1987）。
7. Martin Heidegger, *Poetry, Language, Thought*, tr. By Albert Hofstadter (New York: Harper & Row, Publishers, 1987)。
8. 林貝克 (G.Lindbeck) 著的《教義的本質》（*The Nature of Doctrine*）(1984) 列出三類型的宗教（「認知—命題」、「經驗—表現」、「文化—言語」，意味著這類型的宗教格格不相入。筆者不同意宗教對話因此不可行，以下再論。
9. 海德格不是一位有神論者，不過他有一套形而上本體論（ontology），可讓基督教神學將有神的存在主義插進去。參照 James M. Robinson & John B. Cobb, Jr. eds., *The Later Heidegger and Theology* (New York : Harper & Row, Publishers, 1963) 書中幾篇論文。
10. 有關六大宗教的活動，見《香港六大宗教領袖座談會十年紀念特刊》（香港，1989）。最近又出版了一本二十五週年紀念特刊（香港，2004）
11. 香港的宗教團體可循法律程序成為合法社團，得享法律保障。例如香港循道衛理聯合教會是「立案法團」（Incorporation by Ordinance），由一個特別立案成立的法人社團，給予法律上種種保障。
12. 意譯：Jean L. Cohen & Andrew Arrato, *Civil Society and Political Theory* (Cambridge : MIT Press, 1994) p.x.
13. 可參考循道衛理聯合教會的“社會服務使命宣言”（香港，2004）。
14. 講者是本文筆者，Pete K.H. Lee 當時為基督教中國宗教文化研究所所長。
15. 講者是，Yoshiaki Iisaka，日本 Gakushuin 大學政治學教授。
16. 研討會的兩篇主題演詞及全部紀錄收集在 Ching Feng. Vol.37, Nos. 1-2, May 1994.
17. 放入李志剛編《宗教的社會功能》（香港：基督教文藝出版社，2004）

- 18.「統戰」是中共取得政權的三大法寶之一，其手法是孤立敵人，團結大多數。團結大多數是一種對話，不過有時是傾側一邊的對話。
- 19.曾有錄音，但錄音帶已遺失，後來本文筆者用英語根據簡單筆記用英語寫成一篇，“Pathways to Faith and Interreligious Dialogue”，載於 *Inter-Religion* (Hong Kong), No.25, Summer, 1994.
20. David Tracy, *Dialogue with the Other: the Interreligious Dialogue* (Grand Rapids: Peters Press, 1991) 多處談論「神祕主義者 (mystics) 重遇先知 (prophets)」，證明不同類型的宗教可進行跨宗教的對話。
21. 普世教會協進會 (World Council of Churches) 曾有一個「宗教信仰者的對話」單位 (Unit on Dialogue with People of Living Faiths)，負責推進宗教對話事工。
22. 出席這次神學研討會的 Liong Yuk Chong，在他的論文 “Interfaith Dialogue in the Chinese Methodsit Church of Sarawak” 中引用了一些研究衛理對宗教對話的看法的資料，如 Frank Whaling, “John Wesley's Premonition on Interfaith Discourse”，但那最多是 premonition (預感) 而已，不是一套整全的理論。
23. John Wesley, “Free Grace”, in John Wesley, *Sermons: An Anthology*, ed. by Albert C. Outler and Richard P. Heitzenrater (Nashville: Abingdon Press, 1991).
24. 衛斯理回應一位主教禁止他在本牧區外向集合在郊外的礦工講道時所說的話。見 Richard P. Heitzenrater, *Wesley and the People Called Methodists* (Nashville: Abingdon Press, 1995), pp.101-102.
25. John Wesley, “Catholic Spirit” in John Wesley, *Sermons: An Anthology*, op. cit.



與不同信仰者一同生活

應



•張振忠牧師•

新加坡衛理公會華人年議會

我仔細地閱讀李博士的文章，是因為：

一、李博士以香港的處境來論述這篇文章，我盼望盡量能從文章里體會作者的處境。

二、李博士有實際的參與對話，反觀我自己只有在臺灣輔仁神學院作研究生時，隨神父和鄭志明教授帶領一班

的修士和修女去拜訪臺灣的其他宗教團體的總院和中心（包括一貫道總院、道教大觀、佛教精舍、禪宗中心、民間扶鸞等地）與他們的領袖、主持、堂主、導師、乩童見面和訪問。談不上我們這研究會所說的對話。因此，我在拜讀李博士論文時，是以學習求知的角度來回應，所以以下的論述和提問，是局外人和外行人向李博士和諸位討教。

在引言中的第一段，李博士覺得宗教對話是刻不容緩的急切需要，理由是「宗教衝突頻頻發生」，而且漢斯昆也說了句名言：「沒有宗教之間的和平，就沒有世界和平。」我想提出的看法是宗教衝突的原因或許更多是政治利益鬥爭所使用的政治手段，宗教成為政客的利用工具。

沒有對話不一定是宗教衝突的因，不過，當宗教與宗教之間出現緊張局面時，宗教對話是促進宗教和平的重要渠道。

我覺得李博士在定義什麼是對話時，比喻成兩人情誼式的對談，我以為是李牧師為我們後輩的善意鼓勵，以免我們對對話有過重的包袱。不過，從對話 Dialogue 這個字和交談 Conversation 這個字的字義來看，兩者實在是有不同的。對話是指「意見分歧者之間的討論」(Discussion between people with different opinions)交談則是與對方非正式的談話、談天(Informal talk with', informal talking with')。那麼，我們就可以對話是兩者一種正式的談話，彼此都須負言責。交談則是非正式的無所不談，言重或言輕，可以一笑置之，彼此可以不介意。所以像李博士說大家互相抱抱，

稱大俠，道英雄是很溫馨的（只是所以不是不具有弟兄姐妹）不過，在完全未曾有任何對話的情況下，先有交談是一個好開始。因此，我們還是要接受面對與其他宗教對話時，對方與我方是帶著不同的理念和立場對談的。就因為我們有不同的理念和立場，我們才需要對話，我們不必為因不同立場和意見的分歧覺得尷尬不自然，就像李博士所言，對話的目的不一定求一致的共識，而即使在差異之中，依然可以有溝通，相得益彰的溝通。因此，對話的目標不是雙方努力去化解彼此的分歧，而是通過對話和聆聽使雙方進一步認識彼此的分歧而促進雙方的關係。促進，不一定就是拉進距離，却是尊重對方。因此，當對方對自己的理念和立場執著和堅持時，仍然可以尊重接受和理解對方作如是的決定。總之，我們不能把宗教對話與宣教混淆。

李牧師用布伯的「我、你」關係，以及海德格的存在主義哲學觀念，闡明了宗教對話涵蓋的範圍是多元的，同時也需以正確的態度為前提。宗教對話不單是宗教與宗教之間的對話，同時也是與教內和教外的人共同面對人之「終極關懷」的對話。在這對話中，我們本著對他人和自我的尊重，并認定人在「真理」面前的愚拙和不完全，與「共在」的人一同探索真實性人生的問題，并合力去抗拒惡勢力和促進人類的福祉。進行宗教對話需要勇氣和開放性，這勇氣和開放性來自我們對自身信仰的認信和委身。

我可以從李博士的文字間感受到他的焦急：宗教之間如果不對話，那麼這將是一種不幸，因為這會出現如哲學思想家沙特所言：

人與他人疏離所導致的痛苦。那麼宗教與宗教之間就會出現疏離，且帶來溝通破裂的痛苦。可是，我們也覺察到對話可能帶來的風險。可是比起雙方因對話而彼此被更新、改造、轉化，對話的風險還是值得冒的。

誠如我先前說過，李博士好像說對話並不是一件什麼讓我們知難而退的艱巨工作，但在文章進入向我們講述香港教會參與宗教對話的經驗前，作者却提醒我們「宗教對話絕對不是簡單的事」、「需要有心人士共同效力，需要睿智、博學、技巧、需要宗教雙語的人才來參與」。

在接下來的文章中，那是李牧師與我們分享他實際的豐富的與其他宗交往、對話。李牧師字里行間流露了他對香港教會面對宗教對話課題的深切關懷。

這一部份牽涉到香港的政治情勢，作為非香港人的我，尤其已經長期居住在新加坡島國，我對其中的一些事件和立場需要請李牧師協助我解開茅塞。

1. 市民宗教與公民社會：

文章讓我們從「市民宗教」之產生以及「公民社會」之脈絡了解了香港特殊的社會和宗教處境，從中認識香港教會在宗教對話課題上的努力及其所面對的挑戰。

從香港教會的經歷和處境中，我們不難看到，亞洲處境中的宗教對話是與其政治時局有著唇亡齒寒的關係的。與亞洲的許多國家相比，香港的宗教言論自由空間更大，宗教與宗教之間的對

話氣候似乎也比較開放。文章提出香港六大宗教舉行的「領袖座談會」、「宗教思想交流會」等都是非常難得的例子，這多少反映了香港自由民主的大氣候是深入各宗教領袖和信徒中間的。

2. 國家公民意識：

由於香港與中國的微妙關係，的確使香港人在國家公民意識的建構上出現矛盾。一方面香港人會認定自己是中國人，但一方面對現在掌權治理中國的政治體制不很能夠認同。以致在現實生活政治議題上直接表達了這種矛盾。由於作者認為中華人民共和國尚未能為香港市民建立完整的國家公民意識，因此作者認為教會和其他宗教團體要扮演起保姆的角色，培育香港人建立其國家公民意識。因此文章對六大宗教寄予相當大的期望，甚至認為六大宗教的活動——平等相待、不受政府牽制、向公眾發表聲明等是宗教團體的重要任務。給讀者的印象似乎是香港的宗教團體應該藉著宗教對話取得政治立場共識，然後扮演先知角色向霸道的當權者發出警諭的聲音。可是，作者這種期望注定要失望的。

因為，在六大宗教里，只有基督宗教（包括占極少數信徒的回教）有信仰的傳統要求上帝的子民在必要時需扮演先知的角色，其他屬華人傳統的宗教，在面對利害關係時，會傾向「明哲保身」的變色本能護衛自己的利益而「服從建制權威」。我盼望大家可以指正我，過去中國歷史里，有儒家（教）、佛道以宗教人的身份與掌權者公開為民生爭取政治權利，伸張社會與公義甚至「上街」起義、革命？如果香港教會仍然執著於想通過與其他宗教團

體作宗教對話是為了扮演壓力團體，公開與掌權者爭抗議，那麼這一類的對話恐怕也很難繼續下去。

講到這裡，我針對李博士的言論作以下幾個反思：

首先，亞洲其他凡經歷殖民政府國家的人民，在 20 世紀六十年代開始，亞洲各國紛紛獨立成立新政府後，目前有那一個國家已經有成熟的、強烈的、完整的國家公民意識？新加坡在這 40 年來，政府雖然已經費了九牛二虎之力還在十分努力的建構新加坡人民的國家公民意識。如果香港是在 1997 年正式脫離英國殖民地政府而開始適應適應自己作一國的國民，10 年內不可能期望中華人民共和國能為香港市民建立什麼完整的國家公民意識。香港市民是不是可以，或者說教會是否可以幫助市民給中國政府有合理的時間表？於此同時，也作為香港市民一份子的教會能否積極和客觀地參與建構香港市民的國家公民意識？

其次，每一個執政者都有他們的治國理念。當權者自然希望他們的政治理念在可以看得見的執政時期落實這些理念。

因此當他們為國家制定任何的政策時，必然會考量其是否符合執政者的利益，即能否使自己的政權可以繼續被擁護支持，也必然要考慮此政策是否得到更大的群體或多數人民的利益願望。

因此，當李博士在文中提起中央在處理香港的《23 條》所引發的政策改革風雨而香港宗教團體似乎沒有積極全力的把握機會成為壓力團體感到失望，但對香港天主教以及本宗的抗議到底非常讚賞。

我個人認為香港基督宗教在扮演先知角色或支援團體，必須是非常客觀和公正不阿。

我還是要說這一段的論述啓迪我們，教會要抓住有利的時局，在政局穩定中積極推動宗教間的對話，一同為謀求普及人民的利益，在國家之前和發展中盡上一份力，這是處在多元宗教處境的亞洲教會刻不容緩工作。但是，在亞洲政治氣候巨變當中，如何為教會之千秋大業而與執政者保持和諧友善的關係，另一方面，又能正義凜然地向執政者指出社會之不公義，傳承舊約先知的精神，這確實是香港基督教會宗旨，作帶領、感染其他宗教，也是亞洲教會面對的兩難和張力。

3. 宗教與和平

李博士在宗教與和平這一段的論述，原諒我在「宗教對話」這課題的無知，我起初以為這是和宗教對話沒有什麼直接關聯的。不過從文中的敘述，發覺作者似乎要帶出一個社會應該開拓讓人民有對話空間是必要的信息。讓人民的不滿抗議透過實際的行動有對話機會。這樣就可以抒解社會不滿的情緒，對安定社群是必要的渠道。那是不是說教會看「宗教對話」的範圍又要向外擴大了呢？

4. 對話與宣教

在宗教對話過程可能有第三者聽眾，我想在此提出一個我的感受，究竟這些第三者聽眾（即不參與對話的其他人，他們在會場裡），在雙方對話中在怎樣的情況下不被他們的存在而有「宣

教」的衝動。把我們對話的真正對象轉移到這些第三者，也許李博士可以幫助我們。

最後，李牧師從宗教講座會的實際經驗中，認為林貝克在《教義的本質》所論述的三類型宗教（即認知—命題、經驗，表現、文化—語文）並不是格格不入的，而是能在宗教對話中並駕齊驅的，這是一個很好的觀察。的確，亞洲教會要進行宗教對話，不單要掌握過去傳統西方神學以客觀神學命題的討論為進路，同時也必須在自身的文化語言處境，共同的宗教經驗中來作為神學對話的素材和進路。

在這一點我心中有一個問題請教李博士：我們說亞洲教會在宗教對話這重要的教會使命過去一直沒有什麼關注，但現在我們至少已經提出來探討，相信在不久的將來還會有所行動，是遲，但還不算太遲，問題是：同樣處在亞洲處境，像我們所面對的環境一樣的其他宗教是否已準備好與我們對話？究竟作宗教對話，誰開始？

Lesslie Newbigin 相當樂觀，他以西方發言人對我們說：“If we are doing what we ought to be doing as Christian, the dialogue will be initiated by our partners, not by ourselves。”以我們亞洲人的情況來看，要不是我們經過探討前人的經驗而預備我們自己與他人對話，我們恐怕是帶著排他、批判、高姿態的架勢去「到處找人對話」，也許李博士的經驗可以給我實際的指引。

文章在結語的部份，提出了衛斯理的在預先恩典下的「普世

救恩觀」、「世界是我的牧區」和大公教會的精神和實踐，必須作為今日教會進行宗教對話的信念和精神，這是很重要的提示，也是我們循道衛理宗可以放膽在亞洲處境裡作對話的原因。正因為衛斯理約翰有這樣的信仰認信，他才能面對重重艱難，在反抗聲浪中散發正氣昂然的氣魄，帶領教會的發展。李博士讓我們看到香港在宗教對話方面的若干成果，指出宗教對話有助於理性詮釋，在尋求宗教信仰者的心靈，打開一扇窗戶讓新鮮信仰空氣進來流通，為福音鋪路，甚至可以助宣教一臂之力。

李博士在論文的結束時以提問句作為他的期望：宗教對談還能繼續有異彩嗎？我相信李博士的內心是肯定的，而且也希望我們的回應是肯定的。誠如一九八七年亞洲基督教協會及天主教亞洲主教會議在新加坡首度聯合舉辦的「與不同信仰者一起生活」(Living together with people of other faiths)宗教對話研討會中的（聯合宣言）最后一段所述：

「所有的生命均具有客旅的特質，不同宗教的信仰者和我們一起游歷。在人性享有的客旅生涯中，教會被呼召要成為上帝國的有效記號和象征。」¹

意思是說，基督宗教的教會必須不斷的和我們周圍一起生活的不同信仰者同走生命之路，雖然抵達的終點會不一樣，但肯定在途中——至少在這世界的路程，有相當一段的路是作伴同行的，那麼，我們與其他不同信仰的人的對話是必須繼續下去，而在這對話的過程里，教會要以謙卑、愛心、僕人的心與人交談，

讓對話同伴認得出教會所涵具的上帝容貌。而這對話應持續至彼此分道揚鑣為止。因此，宗教對談必定在彼此願意和真誠下必然要繼續綻開異彩。

註腳：

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Rev. Khoo Cheng Hook &
Group Chinese Annual Conference
Singapore Methodist Church

Religions in Singapore:

The Model of Eli Stanley Jones
and The Methodist Missionaries
in Singapore in Their Interaction
with Peoples of Other Faiths.

I. INTRODUCTION

Singapore is an urbanized city-state with a growing population of about 3.4 million. When Singapore was 'discovered' in 1819 by Sir Stamford Raffles, hardly anyone could imagine its future development in the years ahead. The tiny little island which is located at the tip of Malay Peninsula, with less than 650 square kilometers of land and practically no natural resources, has over the years emerged to be one of the most economically and culturally vibrant cities of the world.

Singapore is a rapidly growing nation state. Since her independence in 1965, the government of Singapore has vigorously banked upon the only resource available, the people of Singapore! Though incomparable with the long history of those such as China, Japan or India, the history of Singapore places a great deal of significance on the multinational, multicultural and multilingual facets of the people who have come together in establishing their home in this tiny little island, just one degree off the Equator. There are three main ethnic groups in Singapore: Chinese (77%), Malays (14%) and Indians (7%). Correspondingly, the main languages include Chinese, Malay, Tamil and English, the language of administration. There are four major religions in Singapore: Buddhism (42.7%), Islam (14.9%), Christianity (14.6%) and Hinduism (4%) with another 14.9% of the population professing with no religion. Throughout its brief history, the government has been very successful in maintaining stability and harmony, through a successful bilingual approach to education and public administration.

Modern Singapore, which is the fruit of the industrious people and

innovative government, has been able to integrate the multiplicity of religions and cultures, customs and languages. Amidst a world torn apart by religious conflicts, racial riots¹, ethnic cleansing and genocide, Singapore stands as a testimony of unity amidst diversity. Yet it must not be forgotten that in the not too distant past, racial riots¹ had also been commonplace in Singapore's struggle for independence. Presently, there is an emphasis on social cohesion against the backdrop of a multiracial, multicultural and multilingual society, as evidence in the annual celebration of the country's independence. The following is a song² composed for the National Day celebrations in 1992 and is a song that is familiar and sung by all Singaporeans.

*We've built a nation with our hands, the toil of people from a dozen lands
Strangers when we first began, Now we're Singaporeans
Let's reach out for Singapore, join our hands forevermore
One people, one nation one Singapore
That's the way that we will be forevermore
Every creed and every race has its role and has its place
One people, one nation, one Singapore
And when the time comes for the test, Our vigilance will never rest
We'll be united, hand in hand, we'll show the world just where we stand
And reach out for Singapore, join our hands forevermore*

In an important study of the religions in Singapore in 1988 conducted by three professors at the National University of Singapore, the following major findings³ were confirmed by data collected:

A. There has been a substantial growth in the number of Christians since the 1950s, especially among the Protestants but to a lesser extent, among the Catholics too. The charismatic churches, in particular, are attracting a large number of youth "born-again" converts as well as members from the mainline churches, mostly who are English-educated. Revivalism in Christianity is not only manifested in the growing numbers of its followers but also in the increased fervency and zealous work they put into Christian activities. The mainline churches have been relatively unaffected.

B. While the indications may be less clear (as compared with the case of Christianity), there appears to be a parallel increase in the number of persons who claim to have no religious affiliation in the past few decades. The non-religionists show demographic characteristics similar to those of the Christians except that the former are almost exclusively Chinese who come from both Chinese and English language streams. These people, however, need not be anti-religious. Neither is there any indication that they do not want or need religion at all. In fact, many of those in this category do perform some religious rites and rituals on certain occasions. They are perhaps best described as people who are not sure which religion they should identify with and hence perceive and define themselves as belonging to no particular religion.

C. Concomitantly, the numbers of persons who belong to the traditional Chinese religion have declined, although they still constitute the largest religious category in Singapore. We note that, as suggested by many specialists of Chinese society, most Chinese follow a syncretic religious belief system, which does not perceive a clear distinction between Taoism, Buddhism, Shenism and ancestor worship. It is for this reason that the term "traditional Chinese religion" is used in the project to refer to the combined category of Taoism and Buddhism, as defined by the census authority. As far as the self-proclaimed religious identity is concerned, relevant statistics show that the number and proportion of Taoists have declined considerably since 1980, while Buddhism seems to be able to retain its ground in a modernizing Singapore.

D. It is significant to note that there are indications that a trend of revivalism is taking place in Buddhism. Among other things, the teaching of Buddhism as a moral/ religious education course has drawn attention to it and this has facilitated its promotion in Singapore. Many Buddhism groups are also adopting a more active role in the promotion of Buddhist teachings and fellowship and with apparent success. Another source of influence

comes from the fastest-growing Buddhist sects represented by the Soka Association.

The report also submitted the observation that Islam continues to be in a relatively stable position in terms of number and proportion of its followers being supported by the cohesive and homogenous Malay community. While there has been no significant number of Muslims converting to Christianity, yet those few isolated cases cause tremendous concern among the closely knitted Malay community. While the community wishes to forward the understanding that to be Muslim is synonymous with being a Malay, yet the lack of homogeneity of the Muslim community (since there are also Indians and Chinese Muslims) raises important issues that have to be addressed).

With regards to Hindus, the report maintained that practically all Hindus are Indians, though only 57% of the Indians are Hindus. Hinduism therefore is supported by a marginal majority of a minority community in Singapore and no clear trend of any significant statistical change was reported.

Such is the complexity of religion in Singapore where race and religion are issues not to be callously trifled with. September 11th has precipitated a rise of global terrorism, for which Singapore is equally susceptible as evidenced by the arrests of two Muslims in Singapore, who are implicated with terrorist groups such as *Jemaah Islamiyah* by the Internal Security Department of Singapore under suspicion of planning or being involved in terrorist activities in Singapore. These events bring home the urgency for Singaporeans to develop strong inter-faith and inter-racial relations, social cohesion and integration, without which the peace of the nation will be threatened. Prime Minister Goh Chok Tong remarked on the arrest of the second group of *Jemaah Islamiyah* on 14th Oct 2002, "...I think, therefore, that this is a good time for all religions in Singapore to consider a statement to shore up inter-religious confidence."

The Singapore government is concerned that race and religions must not pander to the manipulation of those who seek to disrupt the fragility of peace and the sanctity of life. Member of Parliament, Mr. Chan Soo Sen, a freethinker, was put in charge of drafting harmony code in consultation with the representative leaders of the different religions in Singapore. This Declaration on Religious Harmony is another means of ensuring that religious fanaticism will not threaten the fragile peace of so diverse a population. In the wake of increased threats of terrorism of post-September 11th, the leaders of the various different religious traditions in Singapore have cooperated with the government in articulating the Declaration on Religious Harmony,⁴ which has been released in June 2003, and reads as follows:

We, the people in Singapore

declare that religious harmony is vital for peace, progress and prosperity in our multi-racial and multi-religious nation.

We resolve to strengthen religious harmony through

mutual tolerance, confidence, respect and understanding

We shall always

Recognize the secular nature of our State,

Promote cohesion with our society,

Respect each other's freedom of religion,

Grow our common space while respecting our diversity,

Foster inter-religious communications

And thereby ensure that religions will not be abused

to create conflict and disharmony in Singapore.

This above declaration is in addition to the existing religious harmony act.⁵ In light of the current situation, how should Christian respond? How can the Church respond? How can we relate to those of other religions? These become significant questions in helping us from a perspective of relating to those of other religions in the Singapore context. Perhaps the Church in Singapore has been passive but is now forced to face the challenge. More recently, The National Council of Churches in Singapore (NCCS) responded with a printed document: Guide to Common Issues in

Inter-Religious Relations.⁶

Furthermore, “Inter Religious Confidence Circles” have been formed and Christian leaders are included. Regular meetings provide a platform for networking as well as the opportunity for issues of religious relations to be discussed in increased transparency. This is also an expression of Christian commitment towards community building. Amidst the increasing efforts at maintaining religious harmony, Bishop Solomon has emphasized that religious harmony should not seek to harmonize the different religions but rather seek to emphasize harmonious relationships between people of different religions.

II. LESSONS FROM HISTORY

Perhaps for those of us who are raised in the Wesleyan tradition, there perhaps are significant lessons that we may learn from Methodist missionaries who laboured in those countries with religious diversity as well as from those who first brought the Gospel to the shores of Singapore. It is with this intention that the following section involves a look to the past to inspire us to press forward into the future.

Eli Stanley Jones (1884-1973)

If there be an adequate model in our Wesleyan heritage, that informs our contemporary pluralistic context, it perhaps is found in the life of Eli Stanley Jones, a Methodist missionary in India in the first half of the 20th century. A personal friend of Mahatma Gandhi, a political activist, Stanley Jones was also a dedicated evangelist who brought Jesus Christ to the leaders and people of India. The Jesus he proclaimed is a saviour who was easily recognised by the Indians, the Jesus of the Indian Road:

A friend of mine was talking to a Brahmin gentleman when the Brahmin turned to him and said, “I don’t like the Christ of your creed and the Christ of your churches.” My friend quietly replied, “Then how would you like the Christ of the Indian Road?” The Brahmin thought a moment, mentally picturing the Christ of the Indian Road—he saw him dressed in

Sadhu's garments, seated by the wayside with the crowds about him, putting his hands upon the heads of the poor, unclean lepers who fell at his feet, announcing the good tidings of the Kingdom to stricken folks, staggering up a lone hill with a broken heart and dying upon a wayside cross for men, but rising triumphantly and walking on that road again. He suddenly turned to the friend and earnestly said, "I could love and follow the Christ of the Indian Road."

Stanley Jones was born in Baltimore, Maryland, January 3, 1884. Growing through a period of potentially destructive teenage pursuits, Jones and his 'chums' were deeply and soundly converted when they heard the evangelist Robert J. Bateman. For Jones, the conversion was the occasion for deep and lasting change, one that influenced also his career decision. He was studying law at City College (of Baltimore) but later entered Asbury College in Wilmore, Kentucky, an independent college imbued by the Southern evangelist Henry Clay Morrison and his colleagues with their holiness version of Wesleyan doctrine. He graduated and later served on the faculty of Asbury College when he was called to missionary service in India in 1907 under the Board of Missions of the Methodist Episcopal Church.

Stanley Jones began his work among colonial strata of the Indian society, chiefly among the English and the anglicised. But sensing himself cut off from the real India, Jones began to minister among the members of the very low castes and the outcastes of the Indian in the city of Lucknow. It may be said that he was to have the greater effect among the higher educated Indians later in his ministry. He was sensitive to the beliefs and practices of the various religions in India, such as Hinduism, Buddhism, Islam, or the indigenous Indian religion.

In the early years of residence in India, Jones suffered a physical breakdown. But he had a fresh religious experience, resulting in a commitment that was to impact India in a phenomenal manner. He was elected bishop by the Methodist General Conference in 1928 but resigned the next

morning before the consecration, sensing God's call to continue as a missionary evangelist. The Methodist Church subsequently appointed Stanley Jones in 1930 as "Evangelist-at-large for India and the world."

Stanley Jones presented the Gospel of Jesus Christ, disentangled from western systems and cultures, and their sometimes non-Christian expressions. At a time when Indian nationalism was on the rise, Jones wrote:

Christianity must be defined by Christ, not the Old Testament, not Western civilization, not even the system built around him in the West, but Christ himself, and to be a Christian is to follow him...Christ must be in an Indian setting. It must be Christ of the Indian Road...Christ must not seem a Western Partisan...but a Brother of Men. We would welcome to our fellowship the modern equivalent of the Zealot, the nationalists, even as our Master did.⁸

With regards to theology, Jones wrote:

We want the East to keep its own soul - only thus can it be creative. We are not there to plaster Western civilization upon the East, to make it a pale copy of ourselves...We are not there to give its people a blocked-off, rigid, ecclesiastical and theological system, saying to them, "Take that in its entirety or nothing." Jesus is the gospel - he himself is the good news. Men went out in those early days and preached Jesus and the resurrection - a risen Jesus ... We have added a good deal to that central message - Jesus... Jesus is universal. He can stand this shock of transplantation. He appeals to the universal heart... We will give them Christ, and urge them to interpret him through their own genius and life. Then the interpretation will be first-hand and vital.⁹

Increasingly, Stanley Jones was catching the attention of the high castes Indians as well as the Indian academics. He was invited to speak at ancient universities and before learned societies. Stanley Jones conducted great mass meetings in leading Indian cities. At one such meeting, their leader said, "We may not agree with what Dr. Jones is saying, but we can certainly all try to be like Jesus Christ." He inaugurated "round table conferences"¹⁰ at which Christian and non-Christian sat down as equals to share their testi-

monies as to how their religious experiences enabled them to live better. Thirty years before the United Nations came into being he proposed a Round Table of Nations.

Stanley Jones left a legacy also in his writings. In 1925, while home on furlough, he wrote a report of his years of service - what he had taught and what he had learned in India. The book, titled *The Christ of the Indian Road*, has influenced the course of missionary thinking. Among the twenty-six books he wrote, some of which include *Christ at the Round Table* (1928), *Is the Kingdom of God Realism?* (1940), *Mahatma Gandhi: An Interpretation* (1948), *In Christ* (1961) and *The Unshakable Kingdom and the Unchanging Person* (1972). Stanley Jones' work became interdenominational and worldwide and above all, Stanley Jones was a brilliantly innovative evangelist, principally in relation to culture and context. Richard Taylor noted that,

His legacy to us is both his style and approach, on the one hand, and his remarkable innovations, on the other. His style was Indianizing and de-Westernizing in the cultural, social, economic and political spheres-all treated evangelically. It was timely-he usually dealt with current questions and problems. This style was based on deep and extensive immersion in many aspects of contemporary Indian culture-much of it outside the confines of the church. And it was based on great sympathy for and empathy with those he met in this immersion.⁴¹

Stanley Jones held before men the example of God's reconciliation to mankind through Jesus on the cross. He made Him visible as the Universal Son of Man who had come for all people. This opening up of nations to receiving Christ within their own framework marked a new approach in missions and evangelism. It came to be known as "indigenization". In his life, his works and his ministry, Stanley Jones has left for us a model for effective witness in the midst of religious plurality. Mary Lou Codman-Wilson identifies four elements in Jones' model, which provide a timely and relevant approach for the church in Singapore as well as the church in the twenty-first century. The elements include:

A. A Broad understanding of Evangelism - Stanley Jones had a broad

definition of evangelism, which covered renewal, work with nominal Christians, social action and proclamation. Jones believed that his "evangelistic work had a double objective; to strengthen and convert the church (to try to Christianize unchristian Christianity whenever found) and to win the educated non-Christian to an allegiance to Christ."¹² Amidst an increasing nominality in the Indian church, where Christian lack the spirituality of the Hindu ascetic practices and bhakti devotional forms, Jones worked to convert and strengthen the church, chiefly through his founding of the Ashram movement to "Christianize unchristian Christians."

Jones re-established the Indian "Ashram" (or forest retreat) as a means of drawing men and women together for days at a time to study in depth their own spiritual natures and quest, and what the different faiths offered individuals. Jones reconstituted the "Ashram" with Christian disciplines; the main theme of the Ashram was self-surrender. Jones' Christian Ashrams always started with "The Morning of the Open Heart", encouraging the people to confess their real needs and culminated with "the Morning of the Overflowing Heart", which was a service of healing. Evidently, Jones' evangelistic strategy was to bring the church into a vital spirituality that was first-hand, vital and life transforming.

Jones also constantly sought to balance the individual and social dimensions of the gospel of the kingdom. He noted,

An individual gospel without a social gospel is a soul without a body and a social gospel without an individual gospel is a body without a soul. One is a ghost and the other is a corpse...I want and need one gospel that lays its hand on the individual and says: "Repent, be converted" and that lays its hand on the corporate will and say "Repent, be converted...Your entrance into the Kingdom is personal by a new birth." But you live it corporately.¹³

Codman-Wilson noted that Stanley Jones "modeled an evangelism that transformed the church and its context by its personal, social and political implications."¹⁴ Yet the significance of his model lies in his relating evangelism to the next three elements, creating a synergy, which continues to be

of relevance today.

B. A Dialogical Engagement (with Other Religions) - Stanley Jones was cognizant of the religious spirituality of the Hindus and he used dialogue as an evangelistic strategy that did not demean those he engaged. Amidst the religious plurality in India, Stanley Jones dialogued with various people of other faiths without being syncretistic. Of the significance of dialogue, he wrote:

The deepest things of religion need sympathetic atmosphere. In an atmosphere of debate and controversy the deepest things wither and dies. In order to discover what is most delicate and fine in religion, there must be an attitude of spiritual openness, of inward sensitiveness to the Divine, a willingness to be led by the beckoning spiritual facts.¹⁵

He was sensitive in avoiding the comparative, the controversial as well as the dogmatic approaches to religion but chose instead to emphasize each person's religious experience. His emphasis was on the person more than anything else. This led further to Jones' intentional gathering of devout believers of many religions for dialogues, which were known as "Round Table Conference." Jones noted some fundamentals in dialogue:¹⁶

1. People who took part had a great deal of intellectual and spiritual culture.
2. No one has a right to teach if they cannot learn from others.
3. We were all called upon to face religion and life in a new way.
4. People are incurably religious
5. Humanity is fundamentally one, facing the same perplexities and problems.
6. The fundamental need of the human heart is redemption - life is not what it ought to be.

In the various cities where these Round Table conferences were held, Jones provided some ground rules for discussions:

We suggest that no one argue, no one try to make a case, no one talk abstractly and no one merely discuss religion, but that we simply share what religion is meaning to us as experience... We also suggest that we don't want people to feel that the friendliness of the atmosphere will iron out

differences in our viewpoints - to reduce everything to a least common denominator; that if religion centres for them in Rama or Krishna or Buddha or the Vedanta or the Koran or Christ, to say so. Let everyone be perfectly free, for we are a family circle; we want each one to feel at home and we will listen with reverence and respect to what each one has to share.¹⁷

Based upon the attitudes of openness and appreciation, these conferences attracted many religious leaders in numerous Indian cities. Of the value of these dialogues, Jones noted:

The valuable things for us as Christians in the Round Table Conferences with non-Christians lay in the fact that we were compelled to rethink our problems in the light of religious experiences of non-Christians. So while these conferences have been valuable in our approach to non-Christian faiths, they have proved of even greater value to us in facing our own problems, spiritual and intellectual.¹⁸

At the Round Table conferences, the dialogue was neither offensive to those of other faiths nor was it theologically universalistic or reductionistic. It also provided the context to present Christianity devoid of the Western encumbrances but as a religion that emphasized both an inward personal holiness as well as an outward social holiness.

Stanley Jones was able to combine the uniqueness of the emphasis on Jesus Christ with his respect and ability to listen to and learn from those of other religions. Codman-Wilson noted that these others "repaid the courtesy and many came to Christ as a result."¹⁹

C. A Vital Spiritual Experience - A third necessary element of Jones' model was his Wesleyan background, Jones constantly sought the balance of vital Christian experience, Scripture and tradition. For Jones, the power of a transformed life and encounter with God is significant to all religious people. His emphasis on truth was only propositional but also relational. The good news is lived truth that must be shared relationally.

In witness, Stanley Jones saw the difference between relating to a person's formal religious allegiance (Great Tradition) and relating to their actual religious experience (Little Tradition). In all religious traditions, the

Great Tradition includes the sacred texts, the history, the religious rituals and the 'professionals'. The Great Tradition therefore refers to the embodiment of what we understand as the formal tenets of the religion. Most people, however, practice the "Little Tradition" which may have little resemblance to Great Tradition. The Little Tradition is the "behavioral dimension of religious practice that affects how an individual deals with money, health, happiness and family. The Little Tradition defines how a person experiences religion. It is the heart of a person's faith."²⁰

Jones understood that if Christians focused primarily on propositional truth, it might be misconstrued as an "attack" on another's doctrines, history and religious professionals (the Great Tradition), thereby effecting a defensive reaction. In contrast, sharing what has worked in one's daily religious experience is disarming and invites a corresponding mutuality and openness.

These three elements - a broader understanding of evangelism, a dialogical engagement and a vital spiritual experience - is inextricably linked with the fourth, the centrality of Jesus Christ, a main theme in the life of Stanley Jones.

D. Centrality of Jesus Christ. In his interaction with the Indian intellectuals, Stanley Jones soon came to the realization that he could not defend the gospel and Western civilization and the Christian church and the Old Testament before the Indian religious intellectuals. Stanley Jones maintained, that, "it was too long a line to defend" and decided to "shorten the line and just focus on Christ."²¹ Jones would only defend what was directly related to Christ, because he believed that "at the place of Christ, dialogue becomes decision, you judge yourself when you look into his face. In him you see what you are and what you might."²² He continually urged people to experience Jesus for themselves and by emphasizing Jesus Christ, Jones was able to deal with the critical religious questions of others. His "altar call" was:²³

I challenged anyone, anywhere to expose his inner life to Jesus Christ in

repentance and faith and obedience and ... such a person will be changed, profoundly changed in character and life and he will know it in every fiber of his being.

Stanley Jones also used the cross to connect to the Hindu and Buddhist doctrines of suffering, karma and reincarnation. While he acknowledged the different religions' answers to suffering, he went further in explaining that:

Jesus transforms suffering by using it... These answers from Jesus are not easy answers-they are answers from the Cross, which an English poet called Jesus' professional chair ... Jesus answers Yes to life and to the world - and he gave us this final answer from a Cross!...The Cross shows us our loving, self-sacrificing God. God becomes immanent, a suffering and an incarnate God... God is self-giving Love. That is the meaning of the universe and it must be the meaning of our lives too.²⁴

Stanley Jones understood that India, like many other countries, have experienced the oppression of Western imperialism. Similarly, Christianity has been indicated along with this imperialism. Jones was unequivocal in his belief that Western civilization and the church were only partly Christianized, but he never felt that he had to apologise for Jesus Christ: "When it comes to Jesus Christ, there are no apologies on my lips... Jesus has the sum total of reality behind him...Jesus is Word become flesh."²⁵ This emphasis on Jesus is a hallmark of Jones' legacy, for like him, the church today must learn to emphasize the "who" rather than the "what" of Christianity in the sharing of the gospel.

In moving the context nearer to South East Asia and considering the missionaries who pioneered the work here in Singapore, the story of the birth of the Methodist Church in Singapore does not need to be reiterated. Suffice it to say that Methodism derives its humble beginning from a missionary initiative of the South India Conference led by Dr James Thoburn in 1885. It arose from a somewhat narrow perspective of meeting the spiritual needs of the "English-speaking 'diaspora'" in all British territories but have since grown to encompass the different races which had come to eke out a

living amidst the increasing thriving trading economy in Singapore. After an intense ten days of ministry in Singapore, led by Bishop James Thoburn, the Methodist Church was formed on Sunday 22nd February. As the Indian Conference appointed Oldham to this pioneer work, it was Thoburn who charged him as follows:

*"Methodism appoints you an herald to a nation and there must be continual overflow to your activities which will never end until you overtake all Malaysia."*²⁶

In the following pages, we briefly survey the impact and influence of three "heroes of faith" in the history of Methodism in Singapore. Perhaps it may not be too presumptuous to say that Singapore Methodism is where it is today, is in a large part due to their contributions as pioneers of Methodist missionaries in Singapore.

William Fitzjames Oldham

Regarded as the "Founder of Singapore Methodism", Oldham the son of a British army officer, was born in India, completed his theological education at Alleghany College and Boston University, in the United States of America and was on his way back to minister in India where he was informed of his appointment to Singapore in 1884. His appointment was a result of the response to Charles Phillips' Macedonian call to the Methodist Church in India to *"Come over ...and help us."*²⁷ In tandem with the British's view of Singapore's strategic geographical and economic significance, Singapore was regarded as key to the centrifugal expansion of Christian ministries to the Malay Peninsula as well as to the islands around, which also included the Philippines.

Within a few days of the arrival of the missionaries in the February of 1885, a series of five evening meetings were organized in the Town Hall where 17 responded and were subsequently organized to become the nucleus of the first Methodist Church in Singapore thereafter and became the first resident Methodist missionary pastor. By the December of that same

year, sufficient funds were also collected to build the First Methodist Church in Singapore at Coleman Street, later named as Wesley Methodist Church.²⁸

Oldham acutely grasped the opportunity presented to him in establishing ministries in education among the various communities in Singapore. His attention was on the Chinese enclave at Telok Ayer District, where he chanced on the "Celestial Reasoning Society", a group of Chinese merchants who gathered together and arranged talks and debates to encourage the leaning of English. Oldham offered to give a talk on astronomy, where he met the President of the Society, Tan Keong Siak. Impressed by his presentation, Keong Siak, who was also a member of the Legislative Council in Singapore, urged Oldham to help him in a presentation (in English), which he was to make before the leaders of the Chinese business community. In a few weeks, Keong Siak delivered that speech with such eloquence that his fellow Chinese merchants also approached Oldham to tutor them. Oldham, though flattered by their request, knew that his calling was "*not to come to Singapore to be an English tutor for wealthy Chinese merchants*",²⁹ but instead offered to teach their sons and thus this became the Methodist Church's first venture into education and the birth of Anglo-Chinese School, which stands today as one of the top schools in Singapore.³⁰

Oldham was also aware of the deplorable status of women at that time, where denied of education, the women stood helpless against the social forces and prejudices, which shaped their destiny. He saw that one of these ways to help these women was through education and in 1886, at the Conference meetings in South India; he met and challenged Sophia Blackmore to assist in this work among the women. Oldham's efforts at ministry and mission through education resulted in the establishment of one of the most widely respected and influential education systems in Southeast Asia. Concomitantly, his efforts of mission among the disenfranchised women and girls as well as medical missions, help improved the social status of women and further strengthened the Church in Singapore.

Oldham's pastoral leadership is evidence in his acumen in organiz-

ing and establishing the church along linguistic lines. He had set the precedence in establishing Singapore as a multiracial society some 80 years later (when Singapore became an independent sovereign nation) and it went far in helping to promote social cohesion. His was a vision of different ethnic communities worshipping one Lord, where diversity in culture is united under a unity in faith. Not unlike, Wesley, Oldham also led the Methodists in Singapore in legislative and social action against the evils of alcohol, tobacco and opium. When he returned later as Bishop for the region, Oldham was appointed to a government opium commission to investigate as well as help eradicate this social menace of opium addiction. Oldham significantly influenced the fabric of society in developing Singapore and many effects of that influence are still evident today.

Oldham later became the secretary of the Methodist Board of Foreign Missions and was appointed as General Superintendent of the work in South America in 1916. When he visited Singapore for the last time in 1936, at the age of 81, to participate in the jubilee celebrations of the Methodist work in Singapore, the following account attest to the fact that even in his final years, his passion for missions and evangelism did not wane:

An elderly Chinese man watching the historical pageant, which was part of the festivities, was the sole surviving member of that group of 30 whom Oldham has addressed 50 years earlier at the Celestial Reasoning Society. As the Chinese sage watched the drama unfold, his soul was deeply stirred and two days later, his old friend, the aged bishop baptized him into the fold in a moving ceremony at Wesley Church.³¹

Sophia Blackmore

Sophia Blackmore was the first woman missionary appointed by the Methodist Women's Foreign Missionary Society to work in Singapore. Less than a month after her arrival in Singapore in 1887, she was able to very quickly start an education work among Tamil girls at the request of Tamil businessman. This work later developed into a school and became known as the Methodist Girls' School, which is rated as one of the top twenty schools

in Singapore.

Tirelessly, Blackmore expanded her work to include the Chinese girls in the Telok Ayer District, which Oldham has earlier set up school for boys. With the assistance of Tan Keong Siak, whom Oldham assisted earlier, Blackmore, with Keong Siak's support, started a class for Chinese girls in his home. Within the first year of her ministry in Singapore, Blackmore had started a second school ministry, the Telok Ayer Chinese Girl's School in 1888. Although recruitment of women teachers posed an initial problem, Blackmore worked tirelessly with the other teachers in the successful expansion of the schools ministry to serve all the communities in Singapore. This model was later adopted in major towns in parts of Malaysia (then known as Malaya), which evidenced the rise of other Methodist girls' schools.

Besides the schools ministry, Blackmore initiated the work to start a hostel for girls, who were abandoned, orphaned or disenfranchised, in a society that was prejudicial, seeing baby girls as more a bane for the family. It was named the Nind Home, in honor of Mary Nind, who had been instrumental in financing Blackmore's appointment. Until its disbandment at the onset of the Japanese occupation of Singapore following the Japanese victory over the British, the Nind Home was home to over 100 boarders and was a thriving and self-funding ministry. Many of those who were sheltered in the home were also educated at the Methodist Girls' School and later took their places as professionals and leaders in both the church and society in Singapore. The impact of such a ministry catalyzed the establishment of similar homes in Malaya, which were also positive influences in their respective communities.

The Nind Home further birthed a church for the Peranakans or Babas, when she evangelized the Baba Chinese women who were housebound and uneducated. Working in tandem with William Shellabear, Blackmore's efforts help established the Baba Church, which became the first Methodist church to use Baba Malay for both the worship services as well as the Sunday School. The extent of the ministry was evidenced by the significant

numbers³² who attended the Sunday School classes.

Rev. Dr Benjamin West

Singapore was the locus of the influx of numerous Chinese immigrants in search of a better life. The Methodist mission to the Chinese began with the arrival of an American doctor, the Rev Dr Benjamin F. West, and his wife in late 1887. But due to the increasing demands of teachers in the schools ministry, they found themselves involved in teaching than in medical missions. In 1889, he and his wife moved into the Telok Ayer district, which was an enclave for the Chinese immigrants, and adopted the missional model common in China, of renting a house on the main street and establishing it as a center for medical, evangelistic and education work. Dr West apportioned his time to educational and medical missions - in the morning, he taught at the school and in the afternoons he saw patients in his home and dispensary and used his house as a gathering place for services on Sundays.

Realizing his inadequacy in the dialects of the Chinese, he left briefly to China to learn Hokkien, the dialect used by the majority of the Chinese and upon his return his work expanded. Bobby Sng recorded that "*between February and April 1892 alone, over 3500 patients were treated at the dispensary and a congregation of 46 was meeting regularly on Sundays.*"³³ In his church work, West had the help of two local preachers, as well as a native Chinese "bible-woman", and in August 1889, the Chinese Methodist Church was formed. Placing himself right at the heart of the Chinese quarters, Dr West was able to incarnate the love of Jesus to the Chinese in a very practical way. He also had a very effective ministry to the opium addicts. Consequently, it was of no surprise that many of the converts and worshippers in the church were his patients.

Other workers arrived later such as Ling Ching Mi, an ordained Methodist deacon and Thong Sin San, both from China. Dr H L E Luering, a linguist from Germany who eventually learn to preach in Malay, Hokkien and

Foochow further expanded the scope of ministry to the Chinese and by 1895, the Chinese mission was conducting meetings in all the major dialects.

William Girdlestone Shellabear

William Shellabear (1862-1948) was among the first pioneers of the Methodist mission in British Malaya, yet ironically, "he is better known among Malay Muslims than among Christians."³⁴ One of the few missionaries to the ethnic Malays in Singapore and Peninsular Malaysia, Shellabear's first works was that of literary translation and publishing work, through the establishment of the Methodist mission press. Its first works were Malay and Chinese Bibles, hymnals and tracts, many of which were translated by Shellabear himself. Shellabear was also translating Christian literature into Malay, with the intention of creating a complete set of Methodist literature to serve the Malay-speaking churches he had hoped to establish in Singapore and Malaya. This was his dream and his goal. And he saw the initiating and editorial work of the Malaysia Message, a monthly journal of missionaries in Malay (which is both the present Malaysia and Singapore) as a step in educating and motivating fellow missionaries in that direction.

His studies into the Malay language drew him into a gathering of British and Malay scholars who were gathered as the Straits Branch of the Royal Asiatic Society, which greatly honed his language and translation efforts. A short three years from his return to Singapore, Shellabear published a new edition of the History of the Malays (Sejarah Melayu) in 1895 and subsequently a series of printed edition of Malay classical literature which he and a few others had worked upon. He further produced and published both the Malay-English Vocabulary and Practical Malay Grammar. The motivation for these scholarly pursuits was his firm belief that such were essential tools in the training of future missionaries in Malay language and culture. Rationally, his literary efforts went a long way in forging strong relationships between the printing press, the colonial officials and the local communities. Interestingly, Shellabear was not myopic in his

approach, in that he also studied Hokkien (a Chinese dialect) and learned to read Chinese as well and began publication in romanized Hokkien and also in Chinese!

Within a decade, the publishing work Shellabear had embarked upon had expanded into the business of book binding and publishing for markets as far afield as Burma (Myanmar), Taiwan, and Indonesia, and was aptly renamed the Methodist Publishing House.

Shellabear was acutely aware that his calling was primarily with the Malay people, who were the inspiration for his scholarly love for the language and provided the impetus for his various publications. Increasingly he saw the need for a new Malay translation of the bible for the continued missionary work in Malaya. The dream became a reality for him when under a joint contract with the British and Foreign Bible Society (BFBs) and the Methodist Mission, Shellabear was tasked to revise the Malay Bible.

From 1902 to 1909 Shellabear moved to Malacca to concentrate on this literary work, while he assumed other pastoral duties. There, he formed a church and school, whilst his wife set up a girls' school. By 1904 he had moved the Methodist Pastor Training School to Malacca and took charge of it as well, while acting as District Superintendent for all the Methodists south of the Malay Peninsula including Singapore. In carrying on his work in translation he also continued to be the chief editor of the MPH. Ostensibly, he found that being out of Singapore had freed him from the distressing conflicts of church politics. Also, it had provided him the opportunity of delving deeply into his study of the Malay language. Shellabear found the opportunity to immerse himself in contemporary Malay culture through his interaction with Malay Muslims teachers³⁵ and through that gained a definitively positive attitude of Malay culture and of Islam. Earlier on in the 1890s, the prevalent missionary perception of the Malays was one of "*cultural prejudices against their laziness and backwardness in the context of an economically vibrant Chinese population, which was relatively open to both mission schools and conversion to Christianity.*"³⁶ As Muslims were gener-

ally more resistant to evangelism, those of the Islamic religion tended to elicit a more hostile reception. However, through his interaction with the Malay communities and with the scholars and teachers, Shellabear's opinion of the Malays underwent transformation and he perhaps was numbered as one of those lone voices that argued strongly for the value of Malay vernacular education. In this opinion, ancient Malay cultural traditions were to be regarded as the finest part of Malay society! His assessment of Islam contradicted the popularly held notion that it was but a thin religious veneer for a primarily animistic culture. His interaction with Malay culture led him to understand more clearly how Malay spirituality was derived from a genuine commitment and submission to Allah. In 1915, in an essay written for the Methodist mission, entitled "*The Influence of Islam on the Malay Race*", Shellabear urged for positive changes in attitudes toward the Malays. He further urged that the important role Islam played in the everyday lives of the Malays not be overlooked or underestimated, such that effective evangelistic bridges may be established. Following the tenor of the 1910 Edinburgh Conference, Shellabear also urged the cessation of polemical approaches in evangelism among the Malays and the commencement of establishing points of contact between Muslim spirituality and the Christian faith.

Before he left Malacca, he succeeded in publishing a translation of *The Pilgrims' Progress* in Baba Malay, as well as several scholarly editions of classical Malay literary texts.³⁷ His crowning achievement was the publication of the *Malay New Testament*, a work, which remained in print up to 1972. He was also able to translate the Old Testament into Malay. The later work was completed in 1912, and subsequently published in the following year when Shellabear returned to be with his family in the United States.

Shellabear came back once again to Singapore in 1912 and in his last years in Singapore, Shellabear enjoyed much success in those endeavors, which meant most to him - the establishment of Malay medium schools for girls which soon became the largest in Malaysia. He also published a Baba Malay Bible to serve the growing community of local Christians and he was

able, with the help of Bible Society Colleagues, to eventually establish lasting contacts among the Malay boys in villages around the town center in Singapore. In recognition for scholastic achievements, he was later elected president of the Singapore Branch of the Royal Asiatic Society, which began publishing some of his most significant scholarly works in the journal.

Amidst the great leap forward in establishing these bridges in the Malay communities, Shellabear, however, he found himself increasingly estranged from the Methodist Mission strategy. In his critique of the English language schools, while they were outstandingly successful as educational institutions for Singapore's growing middle class, they were at the same time, different to Shellabear's work among the vernacular schools for the poor. By 1918 it was clear that Shellabear was physically incapacitated and not able to work in the tropical conditions. Spiritually he was at odds with a Methodist mission that has become increasingly dedicated primarily to its English language schools and has become financially dependent on its secularized publishing house.

Fortunately, for Shellabear, he found his niche when he returned to the United States, enabling him to pursue his philosophy of mission and his own scholarly skills. Taking up a position at Kennedy School of Missions in Hartford, Shellabear continued to translate Christian works for publication in Southeast Asia and later joined the faculty full-time at Hartford, teaching the language and culture of the Malays to would-be Methodist missionaries. In this the last stage of his ministry, Shellabear sought to integrate his understanding of evangelism with the religious and cultural appreciation of the Malays, seeking to draw out new missiological approaches. In the 1920's he worked on a new set of evangelistic tracts and later on, in the new translation work on the Bible, Shellabear developed a new idea of presenting the Gospel in Malay, through the use of long Malay *sha'irs* (epics in verse forms). He produced *Verses on the Kingdom of God and Verses on the Loving Prophet*, convinced that the *sha'ir* format,³⁸ which the Malays were so fond of would win their attention. In Sumatra they were published in romanized text,

and were in use up to the 1950s. In the 1930s, after a brief setback because of stroke, Shellabear wrote and published commentaries on the New Testament in Malay. Only with the outbreak of World War II and subsequent occupation of Singapore did he lose contact with the Methodist Church in Southeast Asia. By the end of the war his health deteriorated and he could not continue active work as a translator. His last works was a series of translations of the Koran from Arabic to Malay, to be used as a training tool for Christian evangelists in Indonesia.

Shellabear's deep love for the Malay Muslims propelled him, in his final years studying in greater detail, the Koran and accordingly, "*the Koran and its interpreters opened his eyes to riches he had not earlier imagined... Yet despite what his Malay teachers might have wished, these discoveries did nothing to dampen his conviction that Christianity was the one true source of salvation for mankind.*"³⁹ He died in 1948, having lived to see the end of the war, and his own children returning to carry on the work, which he began some 50 years earlier.

The Legacy

As we survey the life if E. Stanley Jones as well as the early Methodist missionaries in Singapore, we see that missionaries have brought a faith that has "*penetrated the life of the people in its multifarious needs. There is the work of compassion as well as of conscience, of individual salvation, rescue and uplift as well as the prophetic voice of judgment and seeking to act as the agent of social and moral change.*"⁴⁰

Oldham's leadership of the Methodist Mission, Blackmore's battle against the prejudices of the society through uplifting of the place of women in society, West's work among the Chinese immigrant, Shellabear's extensive publications in both Malay and English and later as a teacher of missionaries are legacies which outlive their earthly sojourn. They understood that "*our mission has to be multidimensional in order to be credible and faithful to its origins and character*"⁴¹ and yet at the same time, they under-

stood their mission as Missio Dei, setting their personal agendas at the foot of the cross. They constantly fought against leaving but a name on plaques and monuments and their consuming passion and dedication was to the local community of Chinese, Indian, Malays and Babas, especially in their welfare, both material and spiritual. Though, for some such as Shellabear, whose commitment to vernacular ministries found little sympathy among Christians who maintained that English was the future of Methodism in Malaysia and Singapore, yet they plodded along that somewhat lonely path. They were deeply committed to the Christian gospel, and remained steadfast in their loyalty until the end of their lives.

Through their lives and their impact, these Methodist missionaries have understood that the *“theology of religion and the theology of dialogue are the central theological questions today.”*⁴² Sensitive to the different religious backgrounds of the various different ethnic communities - the Chinese, Europeans, Indians, Malays and the Peranakans, they have sought often managed to cross of those religious borders through prophetic compassion and through their speech, action and their lives dialogued with those who need to hear the Good News of Jesus Christ. Unwilling to lend tacit support to the existing discrimination in social order, they have also worked at challenging the evil structures within society through such as educational missions and gave voice to the sufferings of the disenfranchised, the women, the orphans, the weak, the poor, the sick and the imprisoned. They have incarnated Missio Dei in this part of Southeast Asia, girded by a biblically founded understanding of Imago Dei, where *“grammar of incarnation is not a theory of a doctrinal claim but a praxis, an experience. It is a living relationship or relatedness and communion without marginalization.”*⁴³

Hunt writes in his closing chapter with regards to Shellabear, that, *“The end of every life is not death but a legacy. For the historian, the legacy includes more than the works of life which remain after death, or even those visible influences which with ever-diminishing force determine the shape of the unfolding world.”*⁴⁴ But such is applicable as well to each and every of

the Methodist missionaries who ministered in Singapore at the turn of the 20th century. Their lives help give illumination to the complexity of life in the colonial society and the intricacy of contacts and conflicts between different religions in an increasingly multi-ethnic, multi-cultural and multi-religious Malaysia and Singapore by pointing to Christ. Their lives exude a rare quality in the midst of British colonialism; theirs were lives whose affection for the people was undimmed by paternalism, whose integrity was unmarred by materialism and whose faith was uncompromised by cultural and religious relativism.

As we try to better understand our heritage in this part of the world, and what it means to have a commitment to the cultural and religious integrity in a modern society, the lives of these missionaries dedicated to both, is (to me) an attractive object of study. How can the Church relate meaningfully with those of other faiths? These Methodist missionaries represents in many ways, the road which Singaporean Methodism (and Singapore Christianity) is finding increasingly hard to follow, yet one which we will inevitably have to walk.

III BIBLICAL LESSONS

Before we proceed to draw implications for our present context based on the historical data, it is perhaps appropriate for us to consider what biblical imperatives are there with regards to this topic of religious dialogue. Many understand that the Bible is against and reject other religions,⁴⁵ to the extent that there is not even a place for dialogue in a pluralistic society. Before arriving at any conclusion, there is a need to understand that Bible is primarily a faith confession and the purpose for which it was written is not to lecture on world religions or support pluralistic religions.⁴⁶

In the New Testament, Paul in his mission to the Gentiles, faced the challenge of the first century pluralistic society.⁴⁷ Paul did not reject the people of different belief but instead built on apologetic theology and sought to evangelize them. Paul used the popular religious' terminologies and concepts, philosophical language and concepts to help the Gentiles to un-

derstand the Gospel. Yet in doing this, he redefined the terms and expounded the gospel, as evident in his epistles,⁴⁸ thereby leading Bultman and other scholars to regard Paul as being too much influenced by the Graeco-Roman religious.⁴⁹

Paul did not mean to write a book of systematic theology. He wrote in answering to the questions raised among the churches he helped to plant. He accepted to challenge to dialogue with other religions but yet his main concern was to effectively proclaim the mystery of the gospel of Christ to the Gentiles.

Taking the example of Acts 17:16-32, the incident in the temple of Athens. The episode is distinct from the accounts of the preaching of Peter, John or Stephen. It began with Paul's compliments of the religiosity of the Athenians (v 22). He used their term of "the god of unknown" and quoted from Greek poetry. Before he embarked on preaching, Paul engaged the people in conversation.⁵⁰ In his dialogical approach, bridging their interest, he was able to arouse their interest, resulting in some of them eventually accepting Christ (Act 17:32-34).

In his pastoral ministry, Paul constantly had to respond to the issues of the church and community, which was constantly engaged with a pluralistic culture. The example of the Corinthian church is perhaps the most obvious since the church was located in a busy port where people from different parts of the Mediterranean world converged. It was known as the city of religions with many temples and idols in the town center for worship.⁵¹

The church in Corinth was a cosmopolitan church, facing issues that were different from those Christians among the Jewish communities or villages. Paul, in writing to the Corinthians had to deal with issues of immorality in chapter 5, civil court case in chapter 6, non-Christian spouse in chapter 7, order in the Holy Communion feast in chapter 10-11. In chapters 8-10, Paul dealt with the issue on the food offered to idols and the feast with the foods offered to idols. This is complicated with the possibility of foods sold in the market are also being offered to the idols and the social relationship in the feast.⁵²

Paul stated their reasons for their engagement but provides them with new principles of glorifying God and considerations for church as body of Christ - the motive of love and the effects on the weaker members. Paul did not build walls in the community; he sought to help the Christians live in the community with the people of other religions. Concomitantly, Paul built bridges to attract Gentiles into the church.⁵³

We could very well learn from Paul in his approach in a pluralistic community. Paul was open in his expressing Christ to the pluralistic community but held fast to the only Christ; he is open in doing theology but is committed solely to the Gospel of Jesus Christ. The various paradoxes and tensions give rise to the complications in Pauline writings but it is also the distinctiveness and dynamic of his mission and pastoral care that is worthy of our emulation - Paul was thoroughly Christocentric.

IV. THE ROAD AHEAD

Though there is at present, no formal, official or concerted measures taken by the Church and the different religious community, however an effort to work towards inter-faith dialogue has been initiated by the National Council of Churches. This necessity for a crossing of the religious borders through inter-religious dialogue, may be envisioned as "*any activity in which we take the faith of the other seriously*",⁵⁴ where our commitment to Jesus Christ is not just to Christianity but also to God who reveals Himself to us. We are hence challenged to "*enter into a new historical involvement through cooperation with people of other faiths*" which "*entails also our willingness to be servants for Christ's sake, affirming what God has done and is doing among them. This is to be done with love for them.*"⁵⁵ Ultimately, in the issue of religious harmony, we need to bear in mind that we are dealing primarily with people, rather than with systems of belief. Furthermore, it may be helpful to be reminded of Stanley Jones' approach: "*In my evangelism among the intellectuals in India, I would not mention the non-Christian religions. I would speak not to Hindus or Muslims but to persons - persons in*

spiritual need."⁵⁶

Practically, the following suggestions have been put forward in the fostering and improvement of inter-faith relations:⁵⁷

A. Education: It is not uncommon that our prejudices are formed because of distorted perceptions. Taking the particular example of Christian views of Islam, events across the globe reported through western commentators such as the attacks of September 11 and the "War against terror" often shape one's perception of Islam and the Muslim community. Islam is viewed as inherently intolerant, incessantly violent and increasingly menacing. But such views fail to take into consideration the fact that Islam is a dynamic and living faith that inspires and nurtures the lives of hundreds of millions of Muslims. It omits the other view of Muslims who live in quiet submission to Allah, not raising their hands in violence and who do not agree with those who are blind advocates of jihad. Hunt rightly holds that "*Christians living in Southeast Asia cannot pursue their personal and social goals without taking cognizance of the developments in Islam and the forces which drive them.*"⁵⁸ In that regard, Christians living in Singapore likewise cannot pursue their personal and social goals without cognizance of the developments of the other faiths. Education therefore helps provide a balanced, fair and objective understanding of the faiths of others around us, which is the key to opening up the door of dialogue.

B. Friendship: While it is evident that the objective study of facts is important in seeking to better understand the Islamic faith, yet such a study ultimately involves persons and the beliefs and traditions for which their lives and their loves revolve around. There should also be a personal dimension that should not be discounted. Wilfred Cantewell Smith, had often made this point:

The study of religion is the study of persons. Of all the branches of human inquiry, hardly any deals with an area so personal as this... To understand what is in his heart, therefore, the student must not merely listen to or read what a believer affirms, but must come to know those qualities of the believer's life that

can become known only in that two-way relationship known as friendship.⁵⁹

It is hence important that we deal with those of other religious faiths as persons and not merely as representatives of a system. The cosmopolitan and urban setting of Singapore allows for significantly easier access in developing friendship with others and perhaps this is where we need to begin and seriously look beyond our insular "holy huddle" mentality in seeking to develop deeper friendships with our very neighbors. These friendships become significant points of contact, where people may be won over for the sake of the Gospel of Jesus Christ.

C. Dialogue: To date, very little is done in Singapore in the area of inter-faith dialogue. Invariably, some Christians do not view dialogue in a positive light and attaches a certain amount of suspicion to it. Similarly, those of other faiths also share the same sentiments when Christians seek only to push their views, as if in an attempt to evangelize. But dialogue is important if we are to understand one another. Amidst the multiplicity of cultures, languages, customs and beliefs in Singapore and amidst the stress on religious harmony, the dialogical approach is a concrete way. In this respect, McAmis view of dialogue is helpful:

Dialogue is a two-way communication, including speaking and listening. Dialogue is sharing of innermost thoughts, feelings, beliefs, hopes and fears. Dialogue is caring for the other participants in dialogue. Dialogue is learning and growing. Dialogue is an attempt to put yourself inside the skin of another person. Dialogue is trying to fully understand the other. Dialogue is a friendly, emphatic exchange between me and thee. Religious dialogue is a sharing of faith with someone of another faith with the awareness that God is present. Dialogue is trust, openness and honesty in a two-way exchange of views and perceptions.

Dialogue is not debate. Dialogue is not mission or da'wa. There are no winners or losers, only learners and seekers. ...It is not coercive or persuasive. It is not political even when it deals with political concerns.⁶⁰

It should be understood that inter-faith dialogue presupposes two things - firstly a respect for the other person (as a subject with autonomy and

freedom), where dialogue is “*the basic attitude of respectful listening to others and of openness to communicate oneself to others*”; and secondly, it presupposes that “*every person and human community has some valuable experience of ultimate meaning of life of which they can share.*”⁶¹ This inter-religious dialogue may be understood in three forms - firstly dialogue of life, where people of different religions live together with tolerance and mutual respect. Such dialogues may often be found in the informal settings that may be described as common spaces shared by the adherents of the different religions. These ‘common spaces’ exists in the context of such as neighborhoods, schools and the workplace. These common spaces allow for interaction to take place, and friendships to be forged by Christians and those of other faiths. Furthermore, the Government has through different policies⁶² tried to establish such ‘spaces’ to encourage greater social integration and interaction. Secondly, there is also dialogue of action where they collaborate on certain social projects such as education or aid relief. Dialogue of life and dialogue of action prepares the path for dialogue on doctrinal or theological level. With regards to the government’s sensitivity on not disrupting the racial and religious harmony, such dialogue on doctrinal or theological level should be conducted officially by representatives from both sides and preferably, should also include representatives from the government.

Perhaps more important than distinguishing the forms of dialogue is the emphasis on the quality of the dialogical relationship; that it should be intentional and incarnational. Newbigin fittingly pointed out, that, “*If we are doing what we ought to be doing as Christians, the dialogue will be initiated by our partners, not by ourselves.*”⁶³

D. Collaborations As mentioned in the prior section, inter-religious dialogue comprise the dialogue of life where people of different religious persuasions collaborate. Hence dialogue should not be interpreted as an activity dealing with religious conversations alone. It is important that “*inter-*

*religious dialogue cannot remain imprisoned in the ivory towers of religious talks and religious experience alone, but must flow into human liberation.*⁶⁴ In other words, inter-religious dialogue, seeking communion, cannot be blind or passive to reality next door - but in seeing the injustices, address and administer change in bringing restoration. Concretely, this is perhaps where churches in Singapore, particularly under the leadership of National Council of Churches cooperate with the other religious councils in working together to rid society of various social ills. Such collaborative endeavors and various others may be the issues that in humility the church in Singapore can work together the various religious community and where the government is informed and its participation welcomed.

V. CONCLUSION

In *The Clash of Civilizations*, Samuel Huntington writes about the collision of Islam and the West, the role of the military in a liberal society, and increasing separation between countries. He asserts,

It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural... The clash of civilizations will be battle lines of the future... The dangerous clashes of the future are likely to arise from the interaction of Western arrogance, Islamic intolerance, and Sinic (Chinese) assertiveness. We are facing a need and a movement for transcending the level of issues and policies and the governments that pursue them... This is no less than a clash of civilizations - the perhaps irrational but surely historic reaction of an ancient rival against our Judeo-Christian heritage, our secular present, and the worldwide expansion of both.⁶⁵

Increasingly the truth of Huntington's forecast is being realized in the hotspots of the world's arena as the global war on terror picks up momentum. Yet as Christians, our role continues to be one wherein we continue to shine the light of Christ in the wake of the growing darkness.

There is a Chinese proverb, which goes: "Go to the people, live with

*them, learn from them, love them, start with what they know, building on what they have.*⁶⁶ It begins with the premise of being obedient to the call of the Lord to "Go", for to go to the people, refers to a sacrificial obedience as well as to let go of our own agendas. It is to go and live with them, to be in community and solidarity with them. The case for the Church in Singapore is such that all around us are those whose beliefs differ from us.

They are already within our community. They are literally our neighbors. How much more accessible are they to us?

But perhaps it is important to note that we are not just to live among them but *in their midst*, speaking their language, eating their food, laughing with them and hurting when they cry. It speaks of community and perhaps the one word that sums up this mindset is the word, INCARNATION! It speaks also of a willingness to learn from them. The need to love them, refers to a love that keeps on keeping on even when they are unlovable. It speaks of a willingness to be open and present for God to love them through our everyday interactions with them! In the overarching attitude of considering others better than ourselves, any ministry among the people of other religions starts with what they know, their knowledge of God, of right and wrong and about the spiritual realm! It is a ministry that builds in what they have; Christians cannot come with any selfish personal agenda!

In the Singapore context, perhaps what is most urgent and what is most important is a change of heart. Until we catch a glimpse through the lenses with which Dr Benjamin West saw the Chinese, with which Sophia Blackmore saw the Indian girls, with which William Shellabear saw the Malays, or with which Stanley Jones grounded his ministry with a clear focus on Jesus Christ. Until we begin to see people as Jesus Himself would see them with a prophetic compassion that seeks not at promoting our strengths but partnering with them in weakness. Until we experience this change of heart, perhaps all other programs would serve only as a gloss over our pretensions and our myopic perceptions of the immense possibilities of God's expansive love, which invariably includes everyone [John 3:16].

Footnote:

1. The Maria Bertha Hertogh Riot in 1950 is one of the major racial-religious conflicts in the history of Singapore. It led to 18 deaths with 173 wounded. The riot was sparked off over an issue of Child adoption between the Roman Catholics and Muslims.
2. Jim Aitchison composed the lyrics of the song. A recording of this song and many other similar compositions may be downloaded from the website, www.mita.gov.sg
3. Eddie C. Y. Kuo, et al, *Religion and Religious Revivalism in Singapore*, Singapore: Ministry of Community Development, 1988. Pgs 4-6.
4. Please refer to the following website which outlines the background as well as the process and people involved in the formulation of Declaration on Religious Harmony.
http://www.mcds.gov.sg/web/comm_communitrelations.asp?szmod=comm&szsubmod=communityrelations#3
5. Religious Harmony Act Chapter 167A: Key Points
 - I. Creation of a presidential Council for Religious harmony
 - a. Includes representatives of the major religions in Singapore
 - b. To monitor religious matters and to consider orders made against individuals
 - II. Empowered the Minister to issue restraining orders
 - a. Against an official or member of a religious group who was suspected of causing antagonism between such groups, or engaging in activities to promote a political cause.
6. Please refer to the handout on the NCCS' guide.
7. E. Stanley Jones, *The Christ of the Indian Road*, (Lucknow: Lucknow Publishing House, 1925; reprinted 1964, American edition, New York: Abingdon Press, 1925), pg 23.
8. Jones, *Christ of the Indian Road*, pg 16f.
9. Jones, *Christ of the Indian Road*, pg 28f.
10. In the 16th Century, Jesuits at the court of Akbar the Great Dialogued with Muslims and may be perhaps one of the earliest records of Muslim-Christian dialogues.
11. Richard Taylor, E. Stanley Jones 1884-1973, *Following the Christ of the Indian Road, in Mission Legacies*, Gerald Anderson, et al, eds (Maryknoll, NY: Orbis Books, 1994), pg 340.
12. E. Stanley Jones, *A Song of Ascents* (Nashville: Abingdon Press, 1968) pg 111.
13. E. Stanley Jones, *A Song of Ascents* (Nashville: Abingdon Press, 1968) pg 386.
14. Mary Lou Codman-Wilson, *Witness in the Midst of Religious Plurality*, in Craig van Gelder, ed., *Confident Witness, Changing World* (Grand Rapids, Michigan: Eerdmans Press, 1999) pg 208.
15. E. Stanley Jones, *Christ at the Round Table* (Nashville: Abingdon Press, 1928) pg 15.
16. E. Stanley Jones, *Christ at the Round Table*, pg 51.

17. E. Stanley Jones, *Christ at the Round Table*, pg 21-22.

18. E. Stanley Jones, *Christ at the Round Table*, pg 16.

19. Mary Lou Codman-Wilson, *Witness in the Midst of Religious Plurality*, pg 215.

20. Mary Lou Codman-Wilson, *Witness in the Midst of Religious Plurality*, pg 216-217.

21. E. Stanley Jones, *A Song of Ascents*, pp 85 and 111.

22. E. Stanley Jones, *A Song of Ascents*, pg 85.

23. E. Stanley Jones, *A Song of Ascents*, pg 85.

24. E. Stanley Jones, *The Divine Yes*, (Nashville: Abingdon Press, 1975) pp 98-105 and 255.

25. E. Stanley Jones, *A Song of Ascents*, pg 20.

26. As quoted of Oldham by Theodore Doraisamy, *The March of Methodist in Singapore and Malaysia 1885-1980*, pg 8.

27. Bobby Sng, In *His Good Time* (second edition), pg 110 - Charles Phillips was the head of the Seamen's Institute, which was based in Singapore. Bobby Sng noted "the night before, Phillips has a most unusual dream. In it he had seen a steamer approaching the shores of Singapore and on board were Rev. Thoburn and a party of missionaries. So vivid had the dream been that early that morning, even though Phillips had received no news of the missionaries' date of arrival, he decided to rush down to Tanjong Pagar Dock to await the steamer. His expectation was soon confirmed. A steamer did arrive and on it was a party of Methodist missionaries."

28. The First Methodist Church was later re-sited to Fort Canning in 1909 and renamed Wesley Methodist Church and has since become the symbol of Singapore Methodist. Please refer to the website for more information on the history as well as the various ministries in the church: <http://www.wesleymc.org/>

29. Bobby Sng, *In His Good Time*, pg 117.

30. ACS is now regarded as the 'brand' of the Methodist Schools' traditions and excellence. ACS has been instrumental in the education of numerous Methodist pastors. Interestingly, the conversion of students to Christian faith is also an issue raised in the open inter-religious dialogue sessions.

31. Ho Chee Sin, Oldham, William Fitzjames, in *A Dictionary of Asian Christianity*, Scott Sunquist (editor), (Grand Rapids: William B Eerdmans Publishing Co, 2001), pg 616.

32. Earnest Lau, Sophia Blackmore, in *A Dictionary of Asian Christianity*, Scott Sunquist (editor), pg 89 - Earnest Lau noted that at one time, the attendance was well over 800.

33. Bobby Sng, *In His Good Time* (second edition), (Singapore: Graduates' Christian Fellowship, 1993), pg 122.

34. Hunt, Robert A., William Shellabear, in *International Bulletin of Missionary Research*, Jan 2002, Vol. 26 Issue 1, pg 28.

35. Hunt mentioned in particular a Malay Muslim teacher named Sulaiman bin Muhammad Nur, with whom Shellabear edited two books of Malay proverbs and poetry.

36. Hunt, Robert A., *William Shellabear*, in *International Bulletin of Missionary Research*, pg 29.

37. Please refer to Appendix A1 and A2 for a complete list of Shellabear's publications.

38. Hunt noted, 'The beauty of Shellabear's poetry is obvious. The use of Malay literary conventions and the measured rhythm of the sha'ir convey an impression of Jesus moving in a Malay world, without any change to the substance of the story.' In *William Shellabear and His Bible*, in *Methodist History*, 1990 Vol. 29 (1).

39. Robert Hunt, *William Shellabear - A Biography*, Kuala Lumpur, Malaysia: University of Malaya Press, 1996, pg 2.

40. Theodore Doraisamy, *The March of Methodism in Singapore and Malaysia 1885-1980*, pg 31.

41. David J. Bosch, *Transforming Mission - Paradigm Shifts in Theology of Mission*, (Maryknoll: Orbis Books, 1991), pg 512.

42. Dr J. Paul Rajashekhar, as quoted by Norman E. Thomas, *Classic Texts in Mission and World Christianity*, (Maryknoll: Orbis Books, 2000), pg 299.

43. Jacob Kavunkal SVD, A Missionary Vision for Asia in the Twenty-First Century, in *Mission for the Twenty-First Century*, S.Bevans SVD and R. Schroeder SVD, (editors), (Chicago: CCGM Publications, 2001), pg 165.

44. Robert Hunt, *William Shellabear - A Biography*, pg 341.

45. Cf Ex 20:2-5; Matt 28:18-19; Rom 3:21-24; 1Tim 2:3-6.

46. S. Wesley Ariarajah, *Reading the Bible in a Pluralistic Context*, in the *Ecumenical Review*.

47. Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, (New Haven and London: Yale University Press, 1983), pg 9-10.

48. John J Vincent, *Pluralism and Mission in the New Testament*, pg 394.

49. N.T. Wright, *What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity?* (Michigan: Eerdmans Publishing Company, 1997).

50. Andreas Lindermann, *Pauline Mission and Religious Pluralism*, pg 286.

51. Bruce W. Winter, 'Theological and Ethical Responses to Religious Pluralism - 1Cor 8-10' in *Tyndale Bulletin*, 41.2 (1990), pg 209-226.

52. James D.G. Dunn, *The Theology of Paul the Apostle*, Grand Rapids, Michigan: Eerdmans Publishing Company, 1998, pg 703.

53. Bruce W. Winter, 'In Public and in Private - Early Christians and Religious Pluralism' in *One God, One Lord, Christianity in a World of Religious Pluralism*, edited by Andrew D Clarke and Bruce W.

Winter, (Grand Rapids, Michigan: Baker Books, 1992), pg 125-148.

54. Jacob Kavunkal SVD, *A Missionary Vision for Asia in the Twenty-First Century*, in *Mission for the Twenty-First Century*, S. Bevans SVD and R. Schroeder SVD (Editors), [Chicago: CCGM Publications, 2001] pg. 171.

55. Jacob Kavunkal SVD, *A Missionary Vision for Asia in the Twenty-First Century*, pg 171.

56. E. Stanley Jones, *A Song of Ascents*, pg 111.

57. Dr Roland Chia, Trinity Theological College, prepared an initial draft on interfaith relationship between Christianity and Islam, at the request of the Bishop, for the Methodist Church in Singapore. Some of his ideas have been adapted for this paper.

58. Robert Hunt, *Islam in Southeast Asia*, page 135.

59. W.C. Smith, Comparative Religion: *Whither and Why*, as quoted in Roland E. Miller, *Muslims Friends - Their Faith and Feeling*, [St Louis: Concordia Publishing House, 1995] pg 15.

60. McAmis, R. Day, *Malay Muslims*, pg 111-112.

61. Leo Kleden, SVD, *Missio Ad Gentes: An Asian Way of Mission Today*, in *Mission for the Twenty-First Century*, pg 183.

62. An example is the Government's public housing policy, which seeks to address the problem of geographically defined racial segregation, where a quota system is set up for the purpose of preventing the formation of particular ethnic enclaves within a housing estate. Another example is the educational system, where the implementation of English as the compulsory common language in schools, allows 'space' for students of different races to interact.

63. Lesslie Newbigin, The Gospel and the Religions, in *Christianity and Plurality: Classic and Contemporary Readings*, Richard J. Plantinga (Editor), (Malden, MA: Blackwell Publishers, 1999) pg 356.

64. Jacob Kavunkal SVD, *A Missionary Vision for Asia in the Twenty-First Century*, page 172

65. Samuel P. Huntington, *The Clash of Civilization and the Remaking of World Order*, (New York: Touchstone Books, 1998).

66. This proverb is taken from Dr Darrel Whiteman's Anthropology lectures at Asbury Theological Seminary.

Appendix A1

As presented by Hunt, Robert A., *William Shellabear*, in *International Bulletin of Missionary Research*, Jan 2002, Vol 26 Issue 1, page 31

Works by William Shellabear in Malay

Please note that many of his tracts and pamphlets are not listed.

1901 (trans) Aturan Sembahyang [The Book of Worship], American Mission Press

1905 (trans with Tan Cheng Poh) Cherita darihal Orang yang Chari Selamat (Baba Malay) [The Pilgrim's Progress], American Mission Press

1907 Pelajaran dri hal Isa Al Maseh [Teaching about Jesus Christ], Singapore: Methodist Publishing House

1908 (ed., with Sulaiman bin Muhammed Nur) Hikayat Hang Tuah [The Life of Hang Tuah], Singapore: Malaya Publishing House

1909 (ed., with Sulaiman bin Muhammed Nur) Kitab Kiliaran Budi [The Book of Wisdom - A Collection of Malay Proverbs], Singapore: Methodist Publishing House

1915 (ed.) Hikayat Abdullah [The Life of Abdullah], Singapore: Methodist Publishing House

1915 (ed., with Sulaiman bin Muhammed Nur) Hikayat Sri Rama [The Life of Sri Rama], Singapore: Journal of the Straits Branch of the Royal Asiatic Society, No 71

1915 (ed.) Ramayana of Valmiki [The Ramayana Epic], Royal Asiatic Society, Malay version found in Bodleian Library

1917 Sha'ir Puji Pujian [The Hymnal] Singapore: Methodist Book Room, later editions through 1947

1918 Kitab Undang Undang Methodist [The Methodist Book of Discipline] Singapore: Methodist Publishing House

1921 Hikajat Perhipoenan Methodist [The History of Methodism] Singapore:

Methodist Publishing House

1924 (ed.) *Sejarah Melayu* [History of the Malays] Singapore: Methodist Publishing House

1948 *Cherita Ibrahim* [The Story of Abraham] Singapore: Methodist Mission

1948 *Sha'ir Nabi Yang Berpengasihan* [The Story of the Beloved Prophet] Singapore: Methodist Mission

1949 *Beberapa Sha'ir dri hal Kerajaan Allah* [The Story of God's Kingdom] Singapore: Methodist Mission

1949 *Cherita Yang Sempurna* [The Perfect Life] Singapore: Methodist Mission

1949 *Hikayat Beni Israel* [The History of Israel] Singapore: Methodist Mission

1949 *Hikayat Musa* [The History of Moses] Singapore: Methodist Mission

1949 *Hikayat Ruth* [The History of Ruth] Singapore: Methodist Mission

1949 *Hikayat Yusuf* [The History of Joseph] Singapore: Methodist Mission

1949 *Tafsir Injil Lukas* [A Commentary of Luke] Singapore: Methodist Mission

1949 *Tafsir Yahya* [A Commentary on John] Singapore: Methodist Mission

Appendix A2

As presented by Hunt, Robert A., *William Shellabear*, in *International Bulletin of Missionary Research*, Jan 2002, Vol 26 Issue 1, page 31

Works by William Shellabear in English

1891 (with B.F. West) *Trilot Vocabulary* (English, Chinese, Malay), Singapore: American Mission Press with later editions by Methodist Publishing House

1898 "Some Old Malay Manuscripts" *Journal of the Straits Branch of the Royal Asiatic Society*

1899 *Practical Malay Grammar*, Singapore: American Mission Press

1901 "The Evolution of Malay Spelling" *Journal of the Straits Branch of the Royal Asiatic Society*

1913 "Baba Malay" *Journal of the Straits Branch of the Royal Asiatic Society*

1913 *The Influence of Islam on Malays: An Essay Presented to the Straits Philosophical Society*, Singapore: Methodist Publishing House

1915 *Mohammedanism as Revealed in its Literature*, Singapore: Methodist Publishing House

1916 *English-Malay Dictionary*, Singapore: Methodist Publishing House

1917 "Introduction to the *Hikayat Sri Rama*", *Journal of the Straits Branch of the Royal Asiatic Society*, April

1918 (trans) *Autobiography of Munshi Abdullah*, Singapore: Methodist Publishing House

1919 "Christian Literature for Malaysia" *Muslim World* 9, No 4

1919 *Islam's Challenge to Methodism*, New York: Board of Foreign Missions

1925 "The Moslem World, Why We Need It" *Muslim World* 15, No 1

1930 "An Exposure of Counterfeitors" *Muslim World* 20, No 4

1931 "Is Sale's Koran Reliable?" *Muslim World* 21, No 2

1931 "Can a Moslem Translate the Koran?" *Muslim World* 21, No 3

1932 "The Meaning of the Word 'Spirit' as used in the Koran" *Muslim World* 22, No 4

1933 "A Malay Treatise on Popular Sufi Practices" *The Macdonald Presentation Volume*, Princeton: Princeton Univ Press

1939 "Dr Kraemer on Islam" *Muslim World* 29, No 1

1945 (with Vernon E. Hendershott) *Dictionary of Standard Malay*, Mountain View, California: Pacific Press Publishing Association

1946 "The Gospel for the Malays" *Muslim World* 36, No 3

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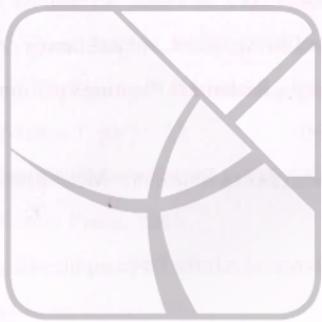
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回應 Rev. Khoo Cheng Hook &

Group Chinese Annual Conference 一文

“Religions in Singapore: The Model of Eli Stanley Jones and The Methodist Missionaries in Singapore in Their Interaction with Peoples of Other Faiths.”

在宗教對話中蛻變



•陳德昌牧師•

香港循道衛理聯合教會

非常感謝邱會長及團隊所寫的三十多頁的專題論文。它給了我們對新加坡的多元民族及宗教處境有一基本的認識。並透過著 Eli Stanley Jones 在印度宣教的經驗，加上三位為新加坡衛理公會奠下基礎的宣教士的體驗，整理並

帶出在此多元的社會及宗教實體中展開宗教對話的態度和進路。為我們亞洲循道衛理宗教會承先啓後的發展帶來豐富的材料和課題。

(1) 古語有云：「以古爲鑑，可知興替；以人爲鏡，可知得失。」新加坡團隊這篇論文顯然是嘗試參考 Eli Stanley Jones 早期在印度及四位在新加坡開荒宣教的宣教士們的「成功」經驗作為起點，分享他們在進入這片多元文化土地時如何立足發展：基本都是以謙卑、同理心及欣賞的角度去觸摸異邦（本土）文化的制度及希臘文化包袱的桎梏，適時地與社會中的學術界有交流對話機會，透過繙譯、文字、出版等長線的工作，建立橋樑去讓雙方的「知識份子」有溝通對話的機會；而新加坡的四位英雄（雌）則利用英語傳統優勢支援華人商賈的需要，從而發展成立英華雙語學校辦學的契機，爲新加坡華人新生代提供「基督教教育」的機會，透過教育機構的出現，亦同時爲教會「宣教」提供良好橋梁。此外，他們因應基督博愛的精神，關懷當時社會弱勢社群，那些被遺棄和被壓迫的泰米爾族或其他族裔少女，爲她們提供了教育和宿舍（庇護所）的機會，讓她們能進入社群，爲個人的生命注入契機；她們也有關心社會的矮化人性，侵蝕社會安定的不利現象：如酗酒、毒品問題、配合引入的醫療事業，從而把基督教在多元文化的社會上建立良好的見證和受到普遍的接納。再者，諸位宣教士都抱有開放的心懷，願意深入了解及欣賞回教文化、馬來人文化及屬靈傳統，展開彼此對話的機會。透過他們的生命和事奉，不單是讓基督

信仰傳統能在異文化之地生根成長，也成為日後雙方文化交流，彼此欣賞、豐富的起端。

另外，論文第三段落中扼要地總結和整理保羅在傳道生涯中如何把基督的信仰帶到異邦的雅典和哥林多等希羅文化的世界中的態度和策略：以基督的福音為個人信仰和宣教的核心，彈性地採用本土和實際的方法把人與上帝，人與人之間的隔閡除去。

最後一段則引論出四點指導性原則：與別的宗教人士的交往是以人為中心，而不應拘泥於其信仰背境，重要是透過接觸交流中，雙方都能得到生命的更新，對本身信仰或信念有新的體會和契機。這四點也應該是筆者們對新加坡教會現況與這些「模式」反思的結徵，它們就是：

1. 注重教育更新
2. 建立友誼關係
3. 對話：生命的對話、合作行動的對話、教義及神學對話
4. 共同合作：對談一定要引至「人類的解放」，對社會上的不公義、剝削、等課題不能噤若寒蟬。

對於我個人來說，這些宣教士們經驗：包括熱誠，對本土文化和弱勢群需要的敏銳，憐憫同行的愛心，都有莫大的鼓勵提醒，受用匪淺。然而，這篇文章放在多元宗教對話神學研討會，我却有以下幾點回應：

1. 第一方面是要對於文章的方法論提出一些觀察和意見，希望可以得到澄清：

這篇文章從內容最重要（起碼就長度來說有 26/34）的把五位宣教士的經驗作為「代模」(Model) 的材料，據我個人了解，這些經驗材料在成為具體內容「代模」之前，是可以經過一些檢驗程序的修訂，經驗內容本身有否自相矛盾？如果有，那應該如何處理？這「代模」的應用範圍限制？在文中似乎沒有看見作者在這方面作出仔細的處理。

再者，這代模的目的何在？是否為讀者在此課題上提供了一個神學立足點 (Christ in Culture)？在多元信仰中如何與其他宗教人士交往的進路 (Approaches: socialactions, concerns etc.)？抑或是一些策略 (Strategies: first to intellectual class, then to...)？個人的情操 (Personal Characters Missio Dei)？還是只是一些亮光 (Intuition)？抑或以上各者皆是？

否則，若這只一種純粹以觀察及單純的經驗擷取而來的「代模」，恐怕在使用前需要另再下一番詮釋的功夫。

譬如說：開設學校是否「代模」建議的一種策略？West 與 Shellabear 都分別以開設學校來開展他們對新加坡的關係與貢獻。但事實上，兩人的動機與進程都有所不同！而且開設學校是否是放諸四海而皆準的做法？不同的時地處境，會否有所不同？那這「代模」可以甚麼判定的標準呢？就如 Vincent Donovan 一位在東非坦桑尼亞宣教的天主教教士。天主教在東非 Tanzania 的經驗：

It is his personal missionary pioneer experience into East Africa: Masai in Tanzania. He questioned about the traditional missionary strat-

egy about educational or economic, poverty released instead of direct evangelization, to share the Gospel of Jesus through genuine “religious dialogue”. In which he called “first evangelism”.¹

另外，在東南亞不同的社會已體驗到教會辦學的限制，當地區由殖民地末期至國家發展時期，國家／政府機構通常就會把辦學權收回中央政府手上，因為教育是影響文化，人民面貌的重要統戰工具。中國、新加坡、香港現在的新的教育政策也反映這種共通的現象。那麼，不同的時期，教會辦學就有不同的考慮與形勢，這「代模」又可怎樣提供指引呢？

此外，先對知識份子的學術交流(Eli)的策略，印刷翻譯文學宗教作品互相交流，以先在上層社會產生好感與在街上尋找和協助那些被邊沿化，欺壓的弱勢群體，以在產生動力是絕不相同的策略和行動，那這「代模」又如何發揮運用和平衡呢？所以我建議作者們可以繼續在這方面放手去整理，以至能成為華人教會在多元宗教社會對話較完整的「代模」。

2. 其實，在這篇論文中雖然沒有明言它的「基督與文化」的立場，我却強烈感受到作者們某種程度，如果不至於是“Universalism”的立場，就是採取了“Relativism”。雖然，文中多處隱含了Incarnation Christ² 的理念，但却沒有清楚的把它列明出來。而這是重要的。尼布爾在他的《基督與文化》書中曾言：“Further more, by adopting the reality of this finite and ‘relativism of faith’ (p.234 ff.) it is helpful and pragmatic for us to make our decision, carry on our reasoning, and gain experience as particular men in par-

ticular times and with particular duties (237). It is our every Christian to make their own responsible and the only best and true choice by the reference of the vast heritages of Christendom existentially."

特別是我們要與別的宗教人士進行生活、對談的時候，我們自己的信仰立場，立足點是甚麼？否則我們不知能從那裡開始，往哪邊走，要到哪裡去。這應該是能有效地進行宗教對談的有效條件。

而且，當我們在教會裡進行「教育」過程中，這也是很重要的起點。這牽涉到神學教育和信徒栽培的「大使命」教導和實踐；並且信徒日常生活的態度和挑戰，也是「對談神學」在實踐上的挑戰。以我個人的觀察，普世華人教會信徒裡，基本都是以 particularism 為主流，並以使別人歸主為己任。使異教徒歸依和領人歸主更是信徒傳福音的動力和核心，是教會蒙恩的標記。那麼，我們應該如何開始這種「全人福音」的反思和實踐呢？

3. 根據「鍾氏代模」（若然這是正確的描述），對談絕不只是中性和無關痛癢的神學閑聊，而是認真又負責任的彼此開放，並以 John Hick 等所提倡的 Global Ethics 為起點，對社會的黑暗作出負責任和積極的回應。但我們是否準備好了呢？

其實在個人宗教對談中已包括 Transformation 的可能，個人生命的氣質、視野、或自我評價與生命的方向在對談中皆有轉變的可能。至於小改變抑或大改革，其震盪波幅要視乎事件本身和個人的實際影響。同樣地，Social Action 如為失學少女尋找

接受教育、庇護等行動在本質上也涉及社會層面的 Transformation，有同行共患難的夥伴固然理想，但只要是擇善而固執之，雖特立獨行又何妨呢？所以，對談中有和諧共識固然理想，但現實却可能要力排眾議，甚至對執政當權者，甚或向平素的伙伴發出「先知呼喊或者行動」。Inter-faith 之間的和諧固然可貴，但這並不是不可違背的最高原則。宣教士可以撤退，但我們在這裡生根建造的教會，我們本是這社會不可分割的部份，但可能因此回應而受到壓力，我們可準備好了嗎？

最近，香港的教育政策有極大的震盪，其中備受爭議的一個課題是「校董會法團化」，當中引起很大的迴響，很多的辦學團體如天主教，聖公會以及我們循道衛理會都曾公開表達立場，甚至表明若政府仍一意孤行，倉卒立法，不排除採取公民，甚至歸還辦學權予政府的舉動。聲明出了，但我們真的預備好這種情況嗎？我個人的意見，在教友的教導領受，在教會整體的資源運作上，我們都沒作好準備。

我認為香港的教會可能仍活在「昔日殖民地政府光輝」保護政策下，從來都是「利益」的獲得者，在社會中是“significant”和“majority”。但却未曾真正在以弱勢群體的角度下掙扎求存過。所以，與社會中其他宗教和民族進行真誠的對話和接觸，這亦是香港教會的挑戰。

註脚：

1. Vincent J. Donovan, Christianity Rediscovered, Introduction.
2. P.43 用 Jacob Kavunkal SVD, 'Grammar of incarnation is not a theory of a doctrine claim but a praxis, an experience. It's a living relationship or relatedness and communion without marginalization'



第七場論文發表的主講者為邱仁發（中），陳德昌回應（左），
本場發表由陳澤崇主持（右）（恕不稱呼）

我們對 多元宗教對話 的意見

草案擬定小組成員：

召集人：張振忠牧師

成員：江大惠牧師

陳進昌博士

黃迪華牧師

林忠錦牧師

記錄員：林履星姐妹

俞麗鑫傳道

跟進與共識草案籌備小組綜合這幾天的各講員、回應員以及與會者所發表的意見，向大家作出以下的建議。茲草擬如下，希望得到大家的積極深討和建議。

一. 對宗教對話的基本認識：

宗教對話是不同宗教信仰傳統的人或團體，以自由、平等、開放和友善的態度進行交流。它是在互信與彼此尊重的前提下來分享彼此的宗教經驗、觀點、信念和價值。真實的宗教對話本身就是一個宗教經驗，因為雙方一同來聆聽和經歷神。

宗教對話的目的乃藉著彼此的交流、相互的領受、建立橋樑，促進彼此認識、學習與更新，一同成長。

對話必須是開放的。宗教對話不應預設任何對話的條件，同時也不應帶著宣教的動機。對話者必須開放聆聽對話伙伴的洞見。對話不是辯護，不是宣教，也沒有贏家或輸家，只有學習者和探索者。它不是強逼性的，也不是說服性的。

循道衛理宗教會與宗教對話，必須反映基督教的根本

價值，即：平等、和平共處、對鄰舍的尊重和愛，并秉承衛斯理的傳統，看重基督與聖靈的工作，承認預設恩典在其他宗教群體人士中的工作，同時以大公精神包容和接待不同信仰群體的人士。

宗教對話面對的課題（有待探討的議題）

- 1.我們要探討宗教對話的聖經基礎。
- 2.從系統神學中的拯救論、人論、聖靈論、基督論、末世論甚至教會論，看待宗教對話的課題。
- 3.從各區域教會歷史中尋找對話的案例。
- 4.從實踐神學的角度來看，宗教對話如何與教會牧養產生關聯？
- 5.從宣教的角度來看，宗教對話能否成為達到宣教的工具？
- 6.從歷史神學傳統的角度來探討宗教對話，即：東方教會／古教會的傳統、現代教會的對話、亞洲教會與宗教對話。耶穌會與新教來華宣教士對宗教對話的歷史。
- 7.我們要探討循道衛理宗神學信仰傳統以及教會在宗教對話的經驗。
- 8.宗教對話成果可否建構亞洲實況化神學？

二. 宗教對話與神學教育的關係

宗教對話的落實從神學教育開始，栽培能夠進行宗教

對話的人才。

神學教育涉及處境神學，既然亞洲是多元宗教的處境，所以神學教育需承擔裝備牧者和信徒處理宗教對話的責任。

研討會共識草案小組認為，要推行宗教對話課程，神學院要先處理師資儲備的問題。長遠的計劃是發展獨立的宗教對話課程，編入高年班或是研究院的課程內。此外，學生也應該先上多元宗教課，了解不同宗教后才進入宗教對話。

在現階段，可以透過主辦講座、座談會和工作坊來為教會領袖、神學院講師等提供這方面的資訊。

宗教對話科目可按照各區域的處境來決定科目所附屬的範疇，可以屬於宣教學、處境神學、實踐神學、宗教課等。宗教對話科目需要包括幾個部分：1.理論基礎（聖經和神學基礎）2.與宗教代表對話（拜訪各宗教場所或邀請代表蒞臨）以及 3.學員在民間宗教場地實地接觸、交流和作報告。

三. 宗教對話與教會（教牧與信徒）的關係

教會以道成肉身的精神，以真誠的態度，走入人群進行交流，如社區性的服務關懷，與其他宗教人士分享經驗，而不需要急于處理教義問題。

教會與神學院和社團配合，主辦工作坊來教導信徒正

視宗教對話的重要性和進行宗教對話的方法。

四. 由於各區的文化宗教處境不同，有必要建立宗教對話網絡資源來互相交換和支援別人

由於各區的文化宗教處境不同，因此不同層面的交流是有必要的。各地區的神學院應當保持聯絡，從而了解不同地方的宗教對話情況。其次，各地區教會可彼此交流，例如透過互聯網的資訊交流、短宣隊和宗教教育考察團，藉此增進教牧及信徒對不同宗教的認識。

五. 各區循道衛理宗教會推行宗教對話的建議

東馬

1. 在傳道師學校、東馬衛理大會中可以進行／引起興趣，以專題式引介概述，灌輸觀念；神學院可開設「宗教比較學」課程；編寫「宗教對話」的手冊或主日學課程給所有教會，以教導信徒。
2. 與坊間團體舉辦宗教／文化對話。
3. 以實際行動，如社會關懷，來進行個別對話。

新加坡

1. 由年會舉辦宗教對話講座，在教牧的層面先達致對進行宗教對話的共識，之後才舉辦公開講座來裝備信徒。

2. 神學院可以開辦宗教對話的課程，供教會領袖和平信徒參加。
3. 整理實際的步驟，幫助信徒更好地在日常生活中與其他宗教人士交往。
4. 鼓勵教會參與年會主辦的宗教對話的活動，如：訪問參觀交誼活動、聯合性的社區服務活動。

香港

1. 透過中文大學崇基學院宗教系舉辦之「對談交流」課程及活動、學術會議，如：耶儒對話（國際性學術交流）。在現有香港基督教協進會參與「香港六大宗教座談會」的基礎上發展更多對談交流聚會（天、基、儒、佛、道、回），推行互訪宗教機構進行交流。
3. 在香港中學正推行的「和而不同」（各大宗教的認識）課外活動課程，藉互訪、交流、學習團等活動推行。建議經條訂后以「教材套」或其他方式推薦至各教會堂所、團契中嘗試推行此「和而不同」的活動。
4. 崇基神學組附屬機構「中國宗教文化研究社」舉辦課程：六大宗教對話之公活動（不同課題，如：生、死、善終）。
5. 在香港國際機場提高宗教合作之「靜室」服務。

6.在社會服務工作上主動加強合作。

澳洲／美國

- 1.第一步驟應在年會層面認同「多元宗教對話」的重要。
研討會草案應在年會中得著接納后進行更為有效。
- 2.鼓勵牧者領先積極與該區的「多元宗教中心」活動。
- 3.把所得著的經驗與教會領袖們分享。
- 4.參與多元宗教慈善的活動，如：義走或其他活動。
- 5.當神學院開始課程時，鼓勵在教會中舉辦類似的課程。

台灣

1.總會

- －衛蘭神學橋樑沙龍（召集各宗教人士學者座談）
- －與佛學、道教、天主教、基督教對談。

2.神學院

- －神學院學生來自 36 宗派，上課時互相對談。
- －諮商中心：來諮商的人，一周約 150 人，一半是佛教徒及民間宗教。
- －可以推動、研發宗教對話課程。

3.教會

- －舉辦民間宗教課程，進行訪問、對談。
- －鼓勵牧者參與此活動，傳遞對話議題給各堂會。

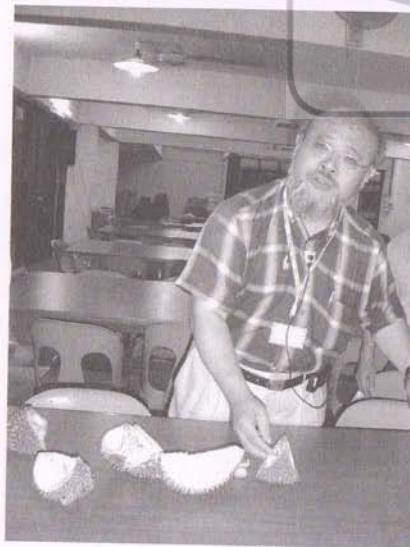
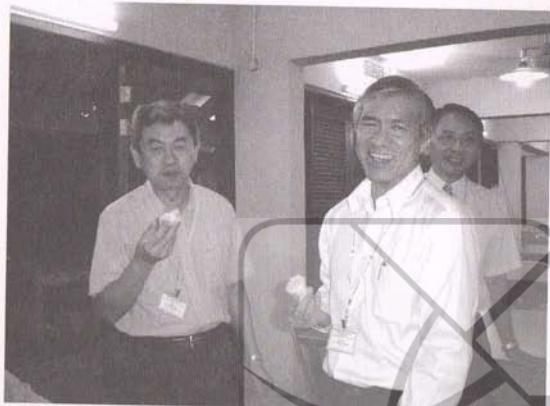
西 馬

- 1.期待馬來西亞四大宗教理事會能實際進行內部宗教對話，並盼望能夠與回教有機會進行對話。
2. STM 已經開設宗教學之課程，「宗教對話」是選修科。若有需要，可進一步發展類似課程。
3. 教會避免攻擊其他宗教，教導信徒正面了解其他宗教。
4. 在對話中，積極分享我們的信仰，如：榴槤神學中的啓迪——馬來西亞榴槤雖然好吃，卻不批評泰國榴槤的不好！



研討會花絮

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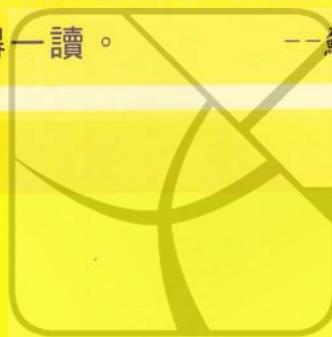
新嘉慶年間





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--蘇慈安牧師



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