



首屆西方男眾僧侶會議在聖城舉行

The First Monastic Men of the West Conference Held at CTTB

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第一屆「西方男眾佛教、天主教僧侶會議」籌備會議於十月十二至十五日在聖城舉行。籌備單位是「宗教僧侶對話」和「法界佛教總會」。大多數「宗教僧侶對話」的成員是聖本篤派與特拉比斯特派修道士，他們主張基督教牧師和其他宗教的僧人，無論男女，實際上需要彼此學習。自1978年開始，因應梵諦岡要求天主教男女修士做教廷的宗教對話的前衛，因為男修士代表是宗教間的接觸點和彼此的瞭解點。僧侶之出面，為與其他宗教之獨身與發願的出家眾對話搭上橋樑。

北美佛教僧團十年來雖然每年都有聚會，但至今未組成一個代表會，有權威性地為所有僧侶發言。有鑑於沒有跟「宗教僧侶對話」相對的佛教單位，萬佛城的比丘僧團，由方丈恆律法師率領，邀請天主教神父相聚於萬佛城。佛教在西方初來乍到，其主要任務之

The planning meeting for a joint Buddhist-Catholic Monastic Men of the West Conference was held at City of Ten Thousand Buddhas (CTTB) from October 12 - 15, 2004. The organizers were the Monastic Inter-religious Dialogue (MID) and the Dharma Realm Buddhist Association (DRBA). The MID, comprised largely of Benedictine and Trappist monks, is an organization founded on the conviction that Christian monastics and monastics of other religions, both women and men, can – indeed, need – to learn from each other. It began in 1978 in response to the Vatican's request that Christian monks and nuns be in the vanguard of the Church's interfaith dialogue because monks represents a point of contact and of mutual comprehension between religions. The presence of monastics is a bridge that can open to dialogue with the celibate, vowed clergy from other religions.

The North American Buddhist Monastic Sangha has been meeting together annually for a decade but they have not formalized a representative body that speaks with authority for all monastics. In the absence of a Buddhist counterpart to MID, the monks of the City of Ten Thousand Buddhas, led by Abbot Bhikshu Heng Lyu, invited the Catholics to the City of Ten Thousand Buddhas. Its founder, the late Chan Master Hsuan Hua, made interfaith hospitality and understanding one of the primary missions of Buddhist monastics in this first century of Buddhism's advent in the West.



天主教及佛教之僧侶，各有七位與會參加了這三天的會議。

Seven Catholic monks and seven Buddhist monks participated in the three-day meeting.

While Buddhist-Catholic encounters have been taking place regularly for decades, this gathering was the first attempt to create a forum exclusively for monastic men of the two traditions. Monastic women, both Buddhist and Catholic, met in Los Angeles in 2003, for a very successful event, and the monastic men were eager to organize a parallel encounter.

Seven Catholic monks and seven Buddhist monks participated in the three-day meeting. The Catholics came from Benedictine and Trappist monasteries from Rhode Island, Minnesota, California, Iowa, Kentucky, and Illinois. While the Buddhists all resided in California, they represented the Mahayana, Theravada, and Tibetan traditions.

Participants arrived at CTTB on Tuesday afternoon, October 12, 2004. During the next three days they meditated together at 6:00 a.m., held three councils each day and scheduled various activities, including a celebration of the Mass ceremony at 4:30 pm in the Daoyuan Hall. The Daoyuan Hall had been decorated as a chapel with a large cross and an altar table and Catholics from the neighboring city of Ukiah came to take communion.

The program for the three days was lightly structured so as to allow ample time for simply being together in all the aspects of the monastic



一，就是善待其他宗教，並增進與其溝通和了解，這是萬佛城的創辦人，禪師宣公上人為僧尼所定的。

佛教、天主教在過去數十年來定期切磋，這次會議則是首度專門為兩教的男眾僧侶召開的。佛教、天主教的女眾僧尼，則在2003年，於洛杉磯辦了一次很成功的會議；所以男眾僧侶也要不甘人後地舉辦一個類似的會談。

天主教及佛教之僧侶，各有七位與會參加了這三天的會前會。天主教神父代表來自美國各州，包括羅德島、明尼蘇達、愛阿華、肯塔基、伊利諾及加州等。都居住在加州的佛教代表則包括南、北及藏傳僧侶。

與會代表於十月十二日下午抵達聖城，當晚即在法大會議室舉行第一場會議。十二及十三日清晨六時，代表們集體靜坐一小時後，即展開一天緊湊的議程，包括三次會議和其他活動，如天主教神父於下午四點半舉行彌撒，道源堂以巨型十字架與神壇佈置成一教堂，聖城鄰近的天主教神父也前來參加。

三天活動安排得很輕鬆，所以參加者得有

道源堂以巨型十字架與神壇佈置成一教堂

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南傳的無畏寺
The Abhayagiri Forest Monastery

充分時間，瞭解萬佛城各方面的寺廟生活。代表們也參加了佛殿的上供儀式，與大眾共餐。他們除了參觀聖城外，次日轉往紅木谷訪問位於泰柏山拜占庭式的天主教寺院，再接著參觀南傳的無畏寺，舉行晨間會議，用午餐，再參觀蓋在山坡地樹上的茅蓬，和尚寮。

會議大部分時間用於增進僧侶們彼此互相瞭解上。代表們輪流介紹個人經驗、我們是誰、為何出家、出家生活的感受。威廉·史庫雷瑞神父和恆實法師為討論會準備了種種話題和問題，在此問答時間，參加者各個暢所欲言。

會議結束時僧侶代表們決議於2006年擴大舉

瞻仰上人舍利
Gazing at the Venerable Master's *sharira* (relics)



行第二屆會議，議題為「獨身與修行」。會議將由恆實法師及明尼蘇達州的威廉神父共同籌備。



daily life at the City of Ten Thousand Buddhas. All participants took part in the lunch offering at the CTIB's main Buddha Hall with the assembly and ate lunch in the Dining Hall. On the second morning everyone drove to Redwood Valley to visit the Ukrainian Orthodox (Byzantine Catholic) Monastery of Mt. Tabor. We also toured the Abhayagiri Forest Monastery, to convene the morning council. We ate lunch there and then visited the monks' *kutis* (residence huts) set among the manzanita and madrone trees on the mountainside.

The group began the councils with introductions that focused on personal experiences, on who we are, what drew us to the monastic life, and what it has been like to be a monk. Fr. William Skudlarek and Rev. Heng Sure presented a list of various topics that were proposed for discussion. During this period, all the participants shared their best experiences and wisdom.

The meeting concluded with the decision that the first full scale Monastic Men of the West Conference will be held in 2006; further we decided that the most compelling topic for our next gathering will be, "What is the place of celibacy in the monastic life and how is the meaning and practice of celibacy affected by cultural differences?" Rev. Heng Sure and Father William Skudlarek will be the co-organizers.

僧侶增進彼此的瞭解
Monastics getting to know
one another better.

