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The Way of Christ – The Way of Dao

Development of Catechetical Objects for Inter-Religious Dialogues

Introduction

This paper accounts for the concept development in a practice-led research project that explores Christian thinking in relation to Chinese, non-Christian terminology. The project aims at contributing to inter-religious dialogues and a revitalization of Christianity.

The interest in traditional religious practices has dropped in Western Christian culture during the last century.¹ In the same period, however, various Asian religious practices have been adopted in the West. Wordless Buddhist meditative practices have held great attraction, particularly among intellectual religious people (Watts 1957, Suzuki 1973, Thelle 1991, Kennedy 1999 and 2000). Similarly, various forms of yoga and martial arts are becoming increasingly popular as sport activities that combine relaxation and aesthetics with the obligation to keep fit. According to my personal experience of meditation and taiji practice, Western culture has something to learn from Eastern culture that combines spirituality and collective bodily practices, on the one hand. On the other hand, Eastern culture may have something valuable to learn from Western Christian culture in which individual freedom and mental development is central. The project thus explores possible meeting points between Western Christian and Asian philosophical thinking.

This paper, firstly, refers to theological literature, placing the project in a theoretical context. Secondly, it deals with project development: research questions, hypothesis, restrictions and methodology. Thirdly, the paper analyzes liturgy in order to illuminate basic Western Christian concepts. Fourthly, it discusses liturgical concepts in relation to Eastern religious or philosophical concepts. Conclusively, the paper suggests a meeting point between West and East in the phrase that is called The Golden Rule. The material outcome is a double series of images *The Way of Christ – The Way of Dao* bridged by one shared image.

Theoretical Context

Contemporary secular and religious thinking can be combined more extensively than traditionalist theists or atheists will admit. Current theology offers numerous interpretations of all aspects of the Christian tradition that may suit contemporary needs. Bold voices are the American Episcopal theologian John Shelby Spong who interprets the Gospel in accordance with secular thinking (Spong 2002), and the German Roman Catholic theologian Hans Küng who propagates inter-religious dialogues based on a common understanding of ethical principles (Küng 1990). Theology in context (liberation theology)

¹ Culture is used in the singular, but should be understood as a plurality.

takes its point of departure in the individual's experience of everyday life (Rowland 2003), one of its branches being Feminist theology (Johnson 1992). It is a global theology, committed to the struggle for justice for women, ecological stability and the transformation of society (Parson 2002). Eco-theology seeks to tell new stories about human living on earth (Berry 1990). A liberation theology for nature is presented (Bergmann 2005) and eco-feminist theologians share in formulating how the new perspectives can motivate change in a troubled world (Grey 2003, Ruether 2005). The problem, in my opinion, is that this lively ongoing theological development scarcely reaches outside academia.

To contribute to a peaceful world, religious leaders worldwide regularly meet for inter-religious talks. The Second Vatican Council of the Roman Catholic Church recognized the need for respect of non-Christian beliefs (Flannery 1981).² These intentions were followed up by the late Pope John Paul II (pontificate 1978-2005).³ With an immense population, the coming religious awakening in China is important.⁴ Pope Benedict XVI (pontificate 2005-) has recently initiated dialogues with the Communist officials and the Roman Catholic Church in China (Benedict XVI 2007).⁵

There is a close relationship between a religion and its material culture. Theology provides the narratives and concepts that artists reflect in material form (Bergmann 2003: 65).⁶ The images in turn, influence the way one may think theologically (Mathews 1995: 141). Thus, artists take part in the development of religious thinking. In our time, generally speaking, religious iconography has lost contact with contemporary art. Thereby, the potential contribution the artists of our time make regarding religious development is lost.⁷ This project aims at contributing to the current theological discourse by providing images that allow new ideas to emerge.

Project Development

According to the late Scottish philosopher of religion John Macmurray (1891-1976), humans have three principal modes of reflection: scientific, artistic and religious reflection. Following Macmurray, religious reflection has to be communal and ritual. The very celebration within a group thus constitutes a particular religious reflection (Macmurray

² *Declaration on the Relation of the Church to Non-Christian Religions (Nostra Aetate)*, Vatican II, 1965, § 3: 740.

³ He stressed the importance of justice and freedom to all people and gave primacy to prayer in the meetings with non-Christians (John Paul II 2002, § 6). The latter has been important in the development of my artistic concepts.

⁴ Concerning religion and ethics in China, the following three main stands are currently distinguishable: 1) official atheism, 2) traditionalists who advocates for a renaissance of Chinese traditional thinking, and 3) Western oriented people, secular capitalists and Christians. Source: China Daily March-July 2006, read in my fieldwork.

⁵ These relations were cut off in the 1950s when Chinese authorities demanded national control of the Churches (Wiest 2002).

⁶ In an ecclesial context (church related) art and artists are broad terms covering the aesthetic and creative fields, including art and design.

⁷ The late Pope John Paul II strongly encouraged artists to work for the Church (John Paul II 2008). In local Chinese churches, the embellishments were relicts from the missionary priests of the first half of the 20th century. To state it bluntly: Christ was a European male with blond hair. I was told that in order to please Rome, the official churches (that were excommunicated by the Vatican in the 1950s) did not dare to start a Chinese iconographical inculturation, but tried in their own way to stay loyal.

1961: 54-55).⁸ The most important Christian religious reflection takes place in the ritual of the service/mass. A service/mass consists of a set sequence of components: prayers, readings and actions that may be varied; taken together this sequence is called the liturgy.⁹ Since the liturgy in Christian contexts is the supreme example of religious reflection, a question emerges of how Western Christian liturgy can be expressed in a theologically contemporary way that may communicate beyond the Christian faithful to a secular audience.

This question is open-ended, generating a hermeneutic project. Any answer will be a suggestion that cannot be falsified or proved, only discussed. Besides, it is the privilege of practice-led art/design research to answer their research questions by the production of artefacts in addition to an explanatory text (Mäkela and Routarinne 2006). My hypothesis was that by interpreting the foundational principles of the liturgy into images – material forms – new perspectives on the Christian concepts might arise.¹⁰

The following practical circumstances have informed the project: an invitation to exhibit in a gallery above a church,¹¹ and a residency period in China.¹² I decided to make a double series of images in parallel: one Western representing liturgy, and one Eastern reflecting the Western concepts by substituting them with Chinese ideas. Due to the number of windows in the gallery space, and thereby walls in between them, I decided the series should have eight pieces. This arrangement structurally resembles the Way of the Cross. Accordingly, I named the project: “The Way of Christ – The Way of Dao”. The title also refers to the sayings of Jesus’: “I am the way”¹³ and to the Chinese concept *Dao* (道) that means “way”.¹⁴

Methodologically, this project is a development from my work based on literature studies, fieldwork and personal competence.¹⁵ This paper is a retrospective reflection of the process (Schön 1983; Jarvis 1999), with traits of a personal narrative (Ellis and Bochner 2000).¹⁶

The project was restricted to the Western Christian traditions: Roman Catholic and Protestant.¹⁷ The service/mass chosen for analysis was the after-conciliar Roman Catholic rite¹⁸ in its Latin form because this is an international language.¹⁹ The analysis is based on

⁸ Today, many would replace the category of religious reflection with existential or philosophical reflection.

⁹ Etymologically liturgy stems from Greek *leitourgia*, which is a combination of *leitós*, an adjective meaning pertaining to the people, and *érgon*, work (*New Catholic Encyclopedia* 2003, vol. 8: 727). Liturgy is the term for the official worship of God by the Western Churches for centuries.

¹⁰ It belongs to the Christian tradition to dare act astonishingly: St. John lets Jesus say: “The wind blows wherever it pleases; you hear the sound, but you cannot tell where it comes from or where it is going” (Jn 3.8, NT: 150).

¹¹ Rundetårn in central Copenhagen, see online: <http://www.rundetaarn.dk/engelsk/frames.htm>.

¹² I stayed at the cultural centre TCG Nordica in Kunming, Yunnan.

¹³ “I am the way, the Truth and the Life. No one can come to the Father except through me” (Jn 14.6) (The Jerusalem Bible 1966: NT, 177).

¹⁴ Dao may also mean the way of right living (Henne 1982: 24).

¹⁵ My competence represents a sensuous knowledge (see Kjörup 2006).

¹⁶ This method adds to the knowledge of practical understanding, *techne*. See Refsum 2007: *Personal Theory; Towards a Model of Knowledge Development for Design*.

¹⁷ I personally know these Churches: being raised in the first and married in the latter.

¹⁸ Structurally and from the lay perspective, the liturgies of the mass in the Evangelical Lutheran and the Roman Catholic Church are almost similar since they stem from the same root.

¹⁹ This is not in opposition to the use of the vernacular language, as encouraged by The Second Vatican Council (Flannery 1981, *Sacrosanctum Concilium* § 36: 13) but in this context, Danish is the language in Copenhagen, which represents another language than my own tongue: Norwegian.

my lifelong Christian practice, literature and discussions with theologians.²⁰ The understanding of Chinese thinking is based on my stay in China, literature and taiji training.

The problems to solve in this developmental work were: 1) to find a set of eight concepts within liturgy that accounts for its underlying ideas, and 2) to suggest a parallel series of eight Chinese concepts that may reflect the Western ones, and 3) to find a material form in which to tell this tale.

Western Concepts: Analysis of Liturgy

The selection of eight components was done in accordance with the underlying theoretical perspective of the project and in consideration of three factors: 1) what is theologically essential, 2) what I personally find most meaningful as a lay participant, and 3) how I think the liturgical contents may be best communicated to “post”- and non-Christians.²¹

The mass consists of two principal parts: *The liturgy of the Word* and *The liturgy of the Eucharist*.²² I have included moments from both parts and decided upon the following:²³

1) *Confession* is a personal prayer of introspection. The individuals are invited to look critically at their actions toward others. The obligation is to understand the consequences of what we have done, or failed to do. Everyone has to accept personal failure in doing what is right – what we call sin – by saying *mea culpa* (Latin: “by my fault”).²⁴ In today’s world, I consider the idea of confession to be of great importance

2) *Kyrie eleison* (Greek: “Lord have mercy”) is one of the oldest Christian prayers. The congregation prays together for mercy, thereby indicating a communal hope that it is possible to be given mercy.²⁵

3) *Readings* from the Gospel are essential in the mass. I decided to let the hymn used in Easter liturgy *Ubi caritas et amor, Deus ibi est* (Where charity and love are, God is there) condense the Christian readings.²⁶

4) *Credo* (“I believe”) is a statement and renewal of the Church’s faith. Christians believe in one God that is contemplated in three forms: Father (*Pater*), caring and creating beyond our

²⁰ This is a huge field; sufficient sources for this project are: Chupungco 1997, *New Catholic Encyclopedia* 2003, and *Catholic Encyclopedia*, the early 20th century version is available online at: <http://www.catholic.org/encyclopedia>.

²¹ Post-Christians denote secular, culturally Christians.

²² All the Latin citations are taken from *Mass of the 1970 Missal. Ordo Missae*. March 26, 1970 [cited 22.02 2008]. Available online at:

<http://www.catholicaliturg.com/index.cfm/FuseAction/TextContents/Index/4/SubIndex/67/TextIndex/9>,

and: <http://www.katolsk.no/liturgi/messen/lat-alm.htm>. The English version:

<http://www.katolsk.no/liturgi/messen/eng-alm.htm>.

²³ The listed moments are the outcome of thinking before and during the production process. Thus, it constitutes part of the research findings within the project.

²⁴ If nothing else is said, the words in italics and brackets are Latin. For *Credo* (I believe) it is contrary since it is the name of the prayer, like *Kyrie*.

²⁵ *Kyrie eleison* (Lord, have mercy), *Christe eleison* (Christ, have mercy) first appeared in the mass of Antioch-Jerusalem after the middle of the 4th century (*New Catholic Encyclopedia* 2003, vol. 8: 259).

²⁶ See online: <<http://www.preces-latinae.org/thesaurus/Hymni/UbiCaritas.html>>.

understanding; son (*fili*), Jesus, a Palestinian man living in Nazareth 2000 years ago; and Holy Spirit (*Sancto Spiritu*) that upholds the Church, and acts in the lives of the faithful.²⁷

5) *Et resurrexit tertia die, secundum Scripturas* (“on the third day he rose again in fulfilment of the Scripture”) is part of the Creed.²⁸ This saying indicates that the Church simply confirms what the Scripture records; She (the Church) does not proclaim an irrational stance concerning the resurrection.

6) *Peace (pax)* is ritually granted the congregation by the celebrating priest, in words and gesture: “Peace be with you” (*pax vobiscum*). The congregation then greets each other by saying: “Peace be with you” (*pax tecum*) in reconciliation and mutual respect.²⁹ This component is a symbol of the right condition between people: in relation to God, poor and rich are equal, and everyone is dependent on and part of the group.

7) *Gifts* are given by the congregation, and put symbolically on the altar table as bread and wine.³⁰ The priest consecrates the gifts, starting the prayers by saying: “Fruits of the earth [...] and the work of the human hand” (*Fructum terrae [...] et operis manum*). This prayer is essential as it explicitly demonstrates that the outcome of the earth and our human efforts constitute the holy meal.

8) *Eucharist* (Greek: “thanksgiving”) is the sacrament of the body of Christ. A sacrament is defined as a religious ceremony or act that is regarded as imparting spiritual grace to the participants or having spiritual benefits.³¹ The Eucharist is a commemoration of the Last Supper³² when Jesus said: “do this in memory of me” (*hoc facite in meam commemorationem*). It takes the form of a symbolic meal of bread and wine, in which Christ is conceived as present.³³ Through the sacrament the congregation is nourished by God. The meaning is in effect to strengthen the individual to go into the world and act well.

Eastern Concepts, Reflecting Liturgical Concepts in Chinese

Missionaries in the 16th century did much to communicate Christian ideas to the Chinese, the Italian Jesuit Matteo Ricci (1522-1610) being the most prominent (Rouleau 2003).³⁴ Two ancient books are fundamental to the Chinese religious, philosophical heritage: *The Analects* (論語) by Kongfuzi (孔夫子),³⁵ and *The book on the way and the virtues of right living, Daodejing*, (道德經) by Laozi (老子).³⁶ The Norwegian Karl Ludvig Reichelt (1877-

²⁷ New Catholic Encyclopedia 2003, vol. 4: 349.

²⁸ The excerpt is from the Constantinopolitan Creed used in ordinary Sunday masses, credited to the Council of Constantinople 381 BCE (ibid: 353-54).

²⁹ The Latin text means peace be with you in plural (*vobiscum*) and singular (*tecum*).

³⁰ Today, the gifts normally are given symbolically as money, but historically, and occasionally in our time, it was food, or the bread and wine to be consecrated.

³¹ The New Shorter Oxford English Dictionary, 1993, vol. 2: 2662.

³² Last Supper refers to the New Testament texts, denoting the last meal Jesus ate with his disciples before he died, in which he established the *Eucharist* as the supreme ritual to follow. Its historicity has been doubted (Crossan 1991: 361).

³³ A discussion of the notion of *real presence* in the Eucharist in the Western Christian tradition falls outside.

³⁴ See online: <<http://www.newadvent.org/cathen/13034a.htm>>.

³⁵ Confucius or Kongfuzi lived in the 5th century BCE, see online: <<http://www.friesian.com/confuci.htm>>.

³⁶ The work is accredited to the legendary author Laozi (also written Lao Tzu or Lao Tse), living in the 6th-5th century BCE and being the elder contemporary of Kongfuzi (Henne 1982 and Lau 1967).

1952) was a modern pioneer who spent 45 years in China.³⁷ He considered *Daodejing* a holy quality; he says, “I have no doubt that this text, even with all its shortcomings and absurdities, has a mission in the West” (Reichelt 1948: 5).³⁸

This project is one of suggesting parallels of existential concepts, rather than verbally translating them.³⁹ As part of understanding Chinese attitudes, I stayed 18 weeks in China. Like Ricci (Spence 1985) and contemporary ethnographers (Angrosino and Mays de Pérez 2000: 678), I wished to understand Chinese culture by taking part in it, rather than observing it from a distance.⁴⁰ In addition, I continue to train *taiji*⁴¹ when returning home. As an artist, I have taken the liberty of being inspired by the foreign,⁴² the concepts in *Daodejing* in particular, thus reflecting on liturgical concepts in Chinese as the following:

1) *Confession* is a personal, individual prayer that concerns me – “I” as a member of society. Here the unique, individual person is central. In a culture defined by the common good on behalf of the individual (Young 1994), I thought that “I”, *wo* (我) in Chinese,⁴³ would be a challenging starting point.⁴⁴

2) *Lord have mercy* is a prayer that shall induce hope and restore meaning in a broken situation. The prayer is said collectively after the individual confession. It may stand for the group, a “we”, *women* (我们) in Chinese.

3) *Readings* from the Bible find their counterpart in *Daodejing*. In the Western series, God is defined as charity and love. *Daodejing* starts with the impossibility of defining Dao: “The Way that can be told is not the Unvarying Way” (LaoTzu 1997: 2-3).⁴⁵ However, the text goes on speaking about and characterizing Dao, therefore, I chose Dao (道) as this third concept.

4) *Credo* defines dogmatically how Christians understand their concept of God. *Daodejing* elaborates likewise on the Dao principle: “The name that can be named is not the constant name. The nameless was the beginning of heaven and earth” (LaoTzu 1967: 57). Dao is that which is not yet created, and has no being, no name, *wuming* (无名) in Chinese (LaoTzu 1997: 2-3).

³⁷ See online: <http://www.mhs.no/article_380.shtml>.

³⁸ My translation from Norwegian: “Jeg er heller ikke i tvil om at skriftet, med alle sine mangler og absurditeter, har en gjerning å gjøre også i vesterlandene.”

³⁹ The Bible and the liturgy are of course translated into Chinese in numerous versions and dialects. I sung mass in Chinese at the end of my stay. However, verbal translations are not enough to communicate widely differences in attitudes (see Young 1994).

⁴⁰ I did my *taiji* in the park every morning, biked to my working place, ate my *miche* (noodles), drank green tea with my colleagues, worked in the studio complex alongside Chinese artists, learnt elementary Chinese language and characters, and went to the local, authorized Chinese (Roman) Catholic church, becoming a member of their congregation.

⁴¹ This practice is a kind of spiritual physiology, an inner cultivation of the person to become non-assertive and weak like water (Ching 1993: 86-87).

⁴² This is how sensuous knowledge operates. See Kjørup 2006.

⁴³ The Chinese characters are found in the Chinese Dictionary, see online: <http://dict.threelights.de/index.php>.

⁴⁴ *Daodejing* represents a development in a school that advocated egoism as opposed to the moral teachings of Confucius that were solely concerned with the common good of society (Lau 1967: 14).

⁴⁵ Chinese: *Dao ke Dao*. Alternatively: The Way that can be told Is not the constant Way (LaoTzu 1967: 57).

5) *Credo explained* finds a parallel in *Daodejing*. The unspeakable Dao that is outside being is at the same time everywhere, within everything all things created, *youming* (有名) in Chinese (LaoTzu 1997: 2-3).

6) *Peace* is the underlying goal of *Daodejing*, whose teaching is all about how to create peace in the state. If we follow the principles of Dao, by seeking virtue, *de* (德) in Chinese,⁴⁶ we may live peacefully. The concept *de* may well stand for the gesture of peace.

7) *Gifts* to be consecrated and turned into sacraments are hard to be paralleled. However, *Daodejing* repeatedly stresses that the soft is stronger than the hard (Chen 2001). Water, *shui* (水) in Chinese, is the primary example. Water drops hollow out stone in the long run. This term can also mean simplicity. I decided to let *shui* reflect consecration and the gifts.

8) *Eucharist* is the holy sacrament that communicates God and that induces the ability to do God's will. What might possibly match that?⁴⁷ Laozi is persistently concerned about people's right to live peacefully in accordance with the laws of Dao. He recommends rulers not to interfere, but leave people alone, so that they can follow their own traditions and regulate their societies themselves. The key concept to create harmony is no-action, *wuwei* (无为) in Chinese (Laotse 1982: 85).

Since the Eucharist in effect has to do with how we shall go on living our lives, I suggest *wuwei* as a term that may shed light on the meaning of the Eucharist. *Wuwei* is here understood as the teaching of a positive pedagogy: a belief in the individual's good will,⁴⁸ and the qualities within man and the created world to grow positively, regardless of moral rules. The principle of Dao is spontaneity (Watts, 1973: 34). *Daodejing* professes a thinking that advocates freedom to develop in according to one's personal needs, and from this attitude, the group to which one belongs will grow and develop harmoniously. I think this idea is phenomenologically close to the concerns of the Eucharist.

The Complete Concept

Conceptually, *The Way of Christ - The Way of Dao* consists of the following components:

Confession	– 我	Wo (I)
Prayer of mercy	– 我们	Women (we)
Gospel reading	– 道	Dao (the Way)
Creed I	– 无名	Wuming (formless, nameless, no thing, uncreated)
Creed II	– 有名	Youming (named, all things created)
Peace	– 德	De (virtue)
Gifts	– 水	Shui (water, simplicity)
Eucharist	– 无为	Wúwéi (non-action, freedom)

⁴⁶ Explained in Book II of *Daodejing*.

⁴⁷ In ancient Chinese philosophy there is no concept of a personal, Trinitarian God, in a Christian sense. However, in the thinking of the previous Confucian Mo Tzu (5th c. BCE) a close resemblance to God as Father or Creator is found in the conception of heaven, *tian* [天] in Chinese (Lau 1967: 14). There also are current books on Christianity and Daoism, for example, *Christ & the Tao* (Kim 2004).

⁴⁸ One of the prayers in liturgy comprises the element of praying for "people of good will".

The 17th completing, shared image has to reflect some common truth. I suggest one version of the Golden Rule (Langfeldt 1966: 34).⁴⁹ The Golden rule in the Chinese teaching of Mo Tzu says that a man should love others as himself: “love without discrimination” (Lau 1967a: 14).⁵⁰ The same principle seems underlying one of the final phrases in *Daodejing* about the sage: “Having given all he has to others, he is richer still” (LaoTzu 1967, § 195: 143). In the *Analects* of Confucius, it is said explicitly: “Do not do to others what you would not like yourself “ (己所不做, 勿施于人)⁵¹ (Confucius 1996, Book XII, §2: 144-45). We find the Golden Rule expressed twice in the Gospels: “So always treat others as you would like them treat you; that is the meaning of the Law and the Prophets” (Mt 7.12), and “Treat others as you would like them to treat you” (Lk 6.31).⁵² The more outspoken form: “You must love your neighbour as yourself”, is found in both the Old and the New Testaments.⁵³

Material Composition

The production of the series of images was based on my previous work, competences and skill. Constructively, I use metal thread, iron and copper to build form. Technically, I bind by hand. It is simple, cheap, non-polluting and universally recognizable, regardless of culture and language. Because of my inter-religious focus, I prefer non-figurative images in geometrical or ornamental patterns.

Since the mass is a symbolic meal, and the preparation of food is of most importance in Chinese culture (Wu, 1972: 7), I decided the material to be added into the metal structure should be food-related.

The basic composition was set in dialogue with the small circular windows above the main windows in the gallery, figure 1.



Figure 1. Window in the gallery in the Round Tower, Copenhagen

⁴⁹ A list of expressions from various cultures is available online: <http://www.religioustolerance.org/reciproc.htm>.

⁵⁰ Mo Tzu lived in the 5th century BCE, see footnote 47.

⁵¹ The *Analects* are available online: <http://afpc.asso.fr/wengu/wg/wengu.php?l=Lunyu&no=295>.

⁵² (*The Jerusalem Bible* 1966, NT: 25 and 102). Alternative translations of the same are: “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets”, and “Do to others as you would have them do to you”. See online: <[http://www.biblegateway.com/passage/?search=Matthew%207:12,%20Luke%206:31&version=31;&version=31](http://www.biblegateway.com/passage/?search=Matthew%207:12,%20Luke%206:31&version=31;&version=31;)>.

⁵³ Old Testament: Lev 19.18 and New Testament: Mt 22.39-40 (*The Jerusalem Bible* 1966, OT: 155 and NT: 51).

I let a circle with the approximate dimension of the circular windows, be the inner core in a surrounding square. In the Western series, the inner core is filled, the text framing it. The Eastern series is complementary: the Chinese characters are put in the core (Figure 2).

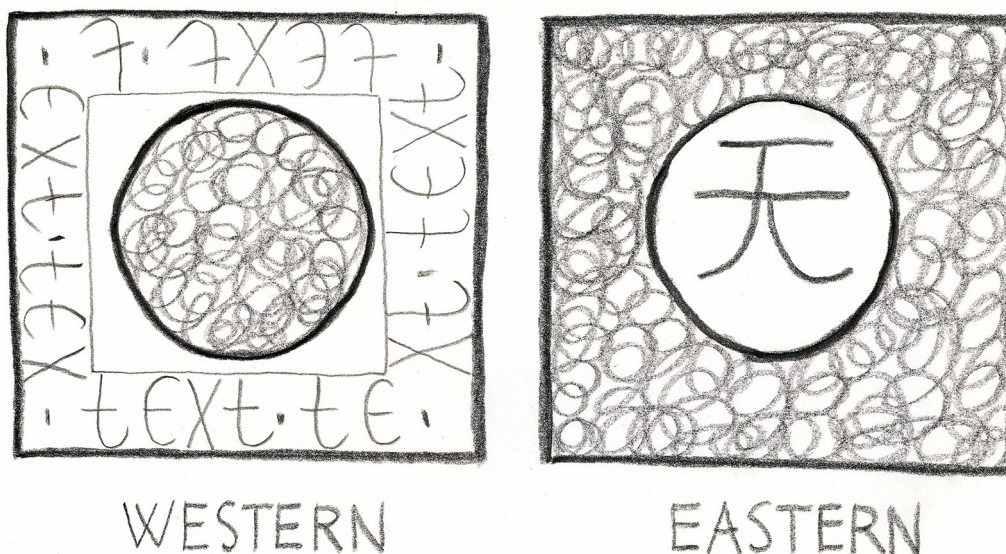


Figure 2. The principal composition in the Western and the Eastern series

Conclusion

The question of how liturgy can be expressed in a theologically contemporary way that may communicate, if possible, beyond the Christian faithful and to a secular and also Chinese audience, has been answered by the production of a series of images and this reflective text. The images consist of ornaments and lettering; Christian and Chinese concepts are juxtaposed to shed light on each other, figure 3.

Religion is a sensitive field with strong, and by its nature, conservative traditions. Through this project, I suggest similarities and differences between Western and Eastern religious thinking. In accordance with the Golden Rule, in my opinion, Christian and taiji principles share similarities. My hope is to contribute to a deepened universal empathy without provoking an offensive reaction.



Figure 3. *The Way of Christ – The Way of Dao* (photo: Mark Cabot)

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⁵⁴ The URL link brings you to the Vatican website; you then have to put the title in the search machine to find it.

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