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ALL-UNDER-HEAVEN

A New Vision for Proclaiming Christ in Chinese Culture

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Abstract. This study explores the concept of "all-under-Heaven" as a framework for proclaiming Christ within Chinese culture. It employs the Pastoral Cycle method from the Federation of Asian Bishops' Conferences (FABC), integrating historical-theological analysis. The research emphasizes the need for inculturating the Gospel within the Chinese notion of "all-under-Heaven" to address the societal impacts of Marxism, Leninism, and Mao-Zedong-Thought. By examining the Chinese ideal of *Great Unity* (*Da Tong*) and the Judeo-Christian tradition of a heavenly God, the study proposes that "all-under-Heaven" can serve as a theological foundation for harmony and the unity of humanity under divine principles. The research aims to present "all-under-Heaven" as a vision for integrating Christian theology with Chinese cultural and spiritual traditions.

Keywords. all-under-Heaven; contextual theology; Chinese culture; Great Unity; inculturation

This study is about *all-under-Heaven* as a new vision for proclaiming Christ in Chinese culture. More specifically, it is about doing contextual theology in China through the incarnation of the Gospel of Christ in the Chinese concept of *all-under-Heaven* and the introduction of the Chinese concept of *all-under-Heaven* into the life of

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the Church. It is very much needed in China where antichrist ideology, broken humanity, fractured society, and fragmented culture in the postmodern world have left many crying and groaning because of the agony of "Marxism, Leninism and Mao-Zedong-Thought."[1] From Chinese culture, the *Great Unity* (*Da Tong*大同) as the ideal model of harmony is "the *holistic* vision of an ideal world in *the ritual and musical culture* of ancient China derived from the sacrificial ceremony of the *belief of the way of Heaven*."[2] In Judeo-Christian tradition, the Heavenly God is the Creator of the universe who "created [humanity] in [God's] image" (Gen. 1:27).

To develop the current study, this author used the "Pastoral Cycle" method of the Federation of Asian Bishops' Conferences (FABC). The theological approach was the historical-theological analysis and synthesis of the sources and resources of theology in the Asian context. Through the historical analysis of Chinese culture and other materials, the first part presents the reality of Chinese culture and the Chinese concept of *all-under-Heaven* as the resources of theology. Through the theological analysis of the Bible, Church documents, and other materials, the second part reflects on the foundation of the Chinese concept of *all-under-Heaven* from different viewpoints of Christian sources of theology. Through the theological analysis and synthesis of the Bible, Church documents, and other materials set forth in previous parts, the third part seeks to answer the question of how *all-under-Heaven* can be a new vision for proclaiming Christ in Chinese culture.

[1] FABC-OTC [Office of Theological Concerns for the Federation of Asian Bishops' Conferences], "The Spirit at Work in Asia Today," in F.-J. Eilers, ed., *For All the Peoples of Asia* Vol. 3 (Quezon City: Claretian Publications, 2002), nos. 2–2.1.1, hereafter referred to as *FAPA*-3.

[2] F. Hua, *Christian and Confucian Dialogue on Harmony: Towards Asian-Christian Praxis of Communion in Religious Life* (Licentiate Thesis, Manila: University of Santo Tomas, 2018), 28.

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A. Chinese Culture: The Context of *All-Under-Heaven* and an Overview of *All-Under-Heaven* in China

This section discusses the general information about the context of the study. It gives overall data about Chinese culture and the concept of *all-under-Heaven*, and sets it in relation to the research problem. The specific situation of Chinese culture that calls for the revival of its theological dimension in the concept of *all-under-Heaven* is briefly highlighted. A short analysis of the challenges, prospects, and demands of Chinese culture is then presented. Finally, the section examines the essence and meaning of the concept of *all-under-Heaven* in the Chinese tradition.

1. The Reality of Chinese Culture That Needs to Recover Its Theological Dimension in the Concept of *All-Under-Heaven*

Culture as a way of life was originally the cultivation of the soul or "*culture animi*." It is shown in the *Yi*,

> a book of wide comprehension and great scope, embracing everything. There are in it the way of heaven, the way of [humanity], and the way of earth. It then takes (the lines representing) those three Powers, and doubles them till they amount to six.[3]

Historically, the specter of Marxist-Leninist-Maoist communism has been the root cause of moral decay, social chaos, and political corruption in postmodern China.[4] Indeed, the inculturation of the

[3] The Survey Part II, Chapter Ten, in *周易 [The Zhou Book of Change]*, trans. Fu Huisheng (Chang Sha City: Hunan People's Publishing House, 2008), 445. The original Chinese is 易之爲書也，廣大悉備，有天道焉，有人道焉，有地道焉．兼三材而兩之. All translations in this article are the author's own unless otherwise stated.

[4] See K. Marx & F. Engels, *Manifesto of the Communist Party* (Beijing: Compilation and Translation Bureau of the CPC Central Committee, 2005), 25, 44, 58. Also

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Chinese thought of *all-under-Heaven* in the Gospel of Christ will be useful for the reconstruction of Chinese millenarian tradition.

a. *The Philosophical Connotation of Chinese Culture in China*. Chinese culture is the etymological expression of the nature of the ornamental figures of heaven (symbolizing God the Creator) and of humanity as the source of human civilization, for

> the trigram Bi/贲卦 indicates that there should be free course in what it denotes: We see the weak line coming and ornamenting the strong lines of the lower trigram, and hence it is said that ornament "should have free course." On the other hand, the strong line above ornaments the weak ones of the upper trigram, and hence it is said that "there will be little advantage, if ornament be allowed to advance and take the lead." This is illustrated in the appearances that ornament the heaven. Elegance and intelligence denoted by the lower trigram regulated by the arrest denoted by the upper suggest the observances that adorn human society. We look at the ornamental figures of the heaven, and thereby ascertain the changes of the seasons. We look at the ornamental observances of society, and understand how the processes of transformation are accomplished all under heaven.[5]

More specifically, i) the ornamental figure of Heaven/天文 as Heaven's creation of *ren* is the way of divine *ren*, for "Heaven gives birth to the human race;"[6] "what Heaven has ordained is called the Nature/性"[7]

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see Chinese Communist Party, "中國共産黨章程 [Constitution of the Chinese Communist Party]," *People's Daily* (October 30, 2017): 03.

[5] Volume One, The Bi Hexagram, the Twenty-second in *周易 [The Zhou Book of Change]*, 133. The original Chinese is (彖傳): 賁/ ， 亨； 柔來而文剛， 故亨. 分剛上而文柔， 故小利有攸往, 天文也； 文明以止， 人文也. 觀乎 天文， 以察時變； 觀乎人文， 以化成天下.

[6] Jang Hao & Qian Zongwu, *今古文尚書全譯•商書•仲虺之誥•虞書•大禹謨 [The Complete Translation of the Book of Documents of Modern Chinese and Ancient Chinese • Shang Shu • Announcement of Zhong Hui • Yu Shu • Counsels of the Great Yu]* (Guiyang City: Qui Zhou People's Publishing House, 1993), 117. The original Chinese is 惟天生民 (有欲).

[7] Zhu Bin, *禮記訓纂 •中庸第三十一 [The Commentary of the Book of Rites • The Doctrine of the Mean Chapter 31]* (Beijing: Chung Hwa Book Company, 1998), 772.

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of the *ren* of Heaven as creation,[8] and "the Way of Heaven is calling *yin* and *yang*"[9] as Heaven's *ren* in creation. ii) The ornamental figure of man/人文 is the way of human *ren* as humanity's production of *ren* and "the Dao of inwardly the sage and externally the king."[10] For the sages, the Way of humanity is exhibited "under the names of *humanity* and *righteousness*. Each (trigram) embraced (those) three Powers; and, being repeated (as Heaven and humanity)."[11] "*Humanness/ren* is the character of [the human person's] mind and the principle of love. *Righteousness/yi* means exercising self-restraint in order to do everything properly."[12] Consequently, the essence of Chinese culture is the Heaven-earth-human unity in the principle of inner sageliness and outer kingliness based on the belief of the way of Heaven of ancient China.[13]

b. *The Crisis of Chinese Culture.* The crisis of Chinese culture is the lack of lineage of the Chinese way of the *ren* of Heaven—the soul of China. Historically, the lineage of the Confucian Heaven of

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The original Chinese is 天命之謂性.

[8] See The Survey Part II, Chapter One in *周易 [[The Zhou Book of Change]]*, 409. The original Chinese is 天地之大德曰生.

[9] On the Trigrams, Chapter Two in *周易 [The Zhou Book of Change]*, 455. The original Chinese is (聖人)立天之道曰陰與陽.

[10] Guo Qingfan, *莊子集釋 • 雜篇 • 天下第三十三 [A Collective Interpretation of Zhuang Zi • Miscellaneous Chapters • Under the Heaven 33]* (Beijing: Chung Hwa Book Company, 1961), 1069. The original Chinese is 內聖外王之道.

[11] On the Trigrams, Chapter Two in *周易 [The Zhou Book of Change]*, 455. The original Chinese is (聖人)立人之道曰仁與義, 兼三才而兩之.

[12] Zhu Xi, *四書章句集注 • 孟子集注 • 梁惠王章句上 [Commentaries on the Four Books • Commentaries on The Works of Mencius • Liang Hui Wang I]* (Beijing: Chung Hwa Book Company, 1983), 201. The original Chinese is 仁者, 心之德, 愛 之理. 義者, 心之制, 事之宜.

[13] See Research Design Team of the Chinese Bishops' Conference Secretariat, *建設中國地方教會草案 [Draft Plan for the Establishment of the Chinese Local Church]* (Taipei: The Association for the Promotion of Catholic Affairs, 1976), 23, hereafter referred to as *DPECLC*.

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ren has been the orthodox tradition of Chinese culture. It is "a socio-cultural framework [that] underlies Chinese society."[14] For the King Tang, "the way of Heaven is to bless the good, and make the bad miserable."[15] Confucius says, "He who offends against Heaven has none to whom he can pray."[16] Dong Zhongshu says, "Heaven is the root of *humanity/ren* as the human way of life."[17] According to Zhuxi, "Heaven is precisely God."[18] *The Old Heavenly Father/老天爺* is a very popular name of the Supreme Being among the Chinese people today. Unfortunately, the belief of the Heaven of *ren* in Chinese culture was met with the incursions and impacts of the specters of Buddhism and Communism during the invasion and rebellion of the Five Barbarians (304–316) and Marxist-Leninist-Maoist communists (1921–present).[19]

> Since the times of the three sovereigns of Yao, Shun and Yu, the body of transmitted Confucian orthodox teachings [had been] the principle of sages and men of virtue based on Heaven. Soon afterwards heresies [were] daily and monthly increasing after the Han Dynasty, particularly

[14] M. Amaladoss, "Is There An Asian Way of Doing Theology?," *East Asian Pastoral Review* 45:1 (2008): 11. Also see Zhu Bin, *禮記訓纂 •中庸第三十一 [The Commentary of the Book of Rites • The Doctrine of the Mean Chapter 31]*, 775. The original Chinese is 爲政在人, 取人以身, 修身以道, 修道以仁.仁者人也, 親親爲大; 義者宜也, 尊賢爲大.

[15] Jang Hao & Qian Zongwu, *今古文尚書全譯 • 商書 • 湯誥 [The Complete Translation of the Book of Documents of Modern Chinese and Ancient Chinese • Shang Shu • Announcement of Tang]*, 123–125. The original Chinese is 天道福善禍淫.

[16] The Confucian Analects, Chapter 3:13 Ba Yi in *汉英四書 [The Chinese English Four Books]*, trans. J. Legge (Chang Sha: Hunan Publishing House, 1992), 83. The original Chinese is 子曰: 不然, 獲罪於天, 無所禱也.

[17] Su Yu, *春秋繁露義證 • 王道通三第四十四 [The Paraphrase of Luxuriant Gems of the Spring and Autumn Annals Volume XI • Kingly Way as Heaven-Earth-Man Chapter 44]* (Beijing: Chung Hwa Book Company, 1992), 329. The original Chinese is 天，仁也.

[18] Zhu Xi, *四書章句集注 • 論語章句 • 述而第七 [Commentaries on the Four Books • The Confucian Analects • Shu Er VII]*, 101. The original Chinese is 天曰神.

[19] See Qian Mu, *國學大綱 [Outline History Volume 1]* (Taipei: Linking Publishing House, 1998), 128, 277–307, 707, 929.

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> [when] pantheistic Taoism and atheistic Buddhism mixed up truth with falsehood in their midst.[20]

Indeed, when benevolence and righteousness as the path of sages are stopped up, beasts will be led on to devour women and men, and women and men will devour one another as in the great calamity of the Cultural Revolution in the era of the communist God-Mao.[21]

c. *The Chinese Culture Calls for the Renewal of Its Theological Dimension in the Concept of* All-Under-Heaven. China has abandoned its religio-cultural tradition in the wake of postmodern relativism and communism. Due to the challenges of secular humanism and antichristian communism in China, the Chinese culture is in dire need of the renewal of its theological dimension. The process of inculturating Christ's Gospel in the Chinese millenarian tradition as *all-under-Heaven*, the moral and humanistic vision of Chinese traditional culture, can be the way to renew the triple genealogy of the way/道-learning/學-governance/政 of Chinese culture. To be specific, i) the Chinese culture needs the new genealogy of the way of the "*ren'ai (仁愛,* meaning *humanity/ren* and *love)*"[22] of the supreme God in *all-under-Heaven* for (the good of) the public, since

> the world fell into decay, and principles (of Yang, Mo as Marx, Lenin and Mao) faded away. Perverse speakings and oppressive deeds waxed

[20] Zhu Xi, *四書章句集注 • 中庸章句 • 中庸章序 [Commentaries on the Four Books • The Doctrine of the Mean]*, 14–15. The original Chinese is (承先聖之統)異端之說日新月盛，以至於老佛之徒出，則彌近理而大亂真矣.

[21] The Works of Mencius, Chapter 6:9 Teng Wen Gong II in *漢英四書 [The Chinese English Four Books]*, 383. The original Chinese is 邪说诬民，充塞仁義也. 仁義充塞，則率獸食人, 人將相食.

[22] He Ning, *淮南子集釋 (下册) • 卷十九 • 修務訓 [Collected Explanations of the Huainanzi]* (Beijing: Chung Hwa Book Company, 1998), 1312. The original Chinese is [堯立孝慈]仁愛, [使民如子弟].

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> rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.[23]

For the Sino-Christian, when the heavenly way of *ren* was "pursued, a public and common spirit ruled all under Heaven.… This was the period of what we call the *Great Unity*."[24] The *Great Unity* as the *holistic* vision of an ideal world must be "founded on truth, built on justice and animated by love; in freedom it should grow every day toward a more humane balance."[25] ii) The Chinese culture needs the new genealogy of the learning of the God-human unity in *all-under-Heaven* with *Great Unity*, since

> after the death of Yao and Shun, the principles (of Yang [and] Mo as secular humanists and communists) that mark sages fell into decay.… When the path of the benevolence and righteousness of sages [is] stopped up, beasts will be led on to devour [women and men], and [women and men] will devour one another.[26]

For the Sino-Christian, "the principles of Yao and Shun, without a *benevolent government/仁政*, could not secure the tranquil order of the *all-under-Heaven* [with *Great Unity*]."[27] Jesus Christ the God-human is the King of the universe as the ruler of the heavenly kingdom

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[23] The Works of Mencius, Chapter 6:9 Teng Wen Gong II in *漢英四書* [*The Chinese English Four Books*], 380–384. The original Chinese is 世衰道微，邪說暴行有作，臣弒其君者有之，子弒其父者有之. Also see the Chinese Communist Party, *Resolution on CPC History (1949–1981)* (Beijing: Foreign Languages Press, 1981), 32.

[24] Zhu Bin, *禮記訓纂 • 禮運第九 [The Commentary of the Book of Rites • Li Yun Chapter 9]*, 331–333. The original Chinese is 大道之行也, 天下為公 … 是謂大同.

[25] Vatican II, *Gaudium et Spes* (December 7, 1965), no. 26.

[26] The Works of Mencius, Chapter 6:9 Teng Wen Gong II in *漢英四書 [The Chinese English Four Books]*, 380–384. The original Chinese is 堯, 舜既沒，聖人之道衰 … 楊墨之道不息，孔子之道不著，是邪說誣民，充塞仁義也. 仁義充塞，則率獸食人，人將相食. Also see R. MacFarquhar & M. Schoenhals, *Mao's Last Revolution* (Cambridge, MA: The Belknap Press of Harvard University Press, 2006), 3.

[27] The Works of Mencius, Chapter 7:1 Li Lou I in *漢英四書 [The Chinese English Four Books]*, 389. The original Chinese is 堯舜之道, 不以仁政, 不能平治天下.

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with *Great Unity*. iii) The Chinese culture needs the new genealogy of the governance of the *ren-yi* of Christ in *all-under-Heaven* as one family, since a specter of pantheistic Taoism-nihilistic Buddhism-atheistic Communism-secular humanism is haunting China—the specter of humanistic lies-violence-hate in "the plan of Satan for the establishment of the New World Order, which is meant to lead to the reign of the Antichrist."[28] For the Sino-Christian, "Jesus Christ is the one who fulfills the ideal of a just [human being], on the cross. For he prefers being killed to losing *ren* and sacrifices His life for *yi*."[29]

2. Challenges, Prospects, and Demands of Chinese Culture

> Since [the] Qin and Han dynasties (221 BCE–220 CE) due to the Great Way [were] obscured in *all-under-Heaven*, the scholar … who handled the humanistic and heavenly subject in a disconnected way [has lost his soul]. It is the root of all heretical thoughts in human life and society based [on selfish human] desire.[30]

The challenges of secular humanism and atheism, as the communist specter of ethical and cultural existential relativism and nihilism, and

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[28] See *Archbishop Carlo Maria Viganò,* "Truth Over Fear: Covid-19, the Vaccine, and the Great Reset," *Inside the Vatican*, available at https://insidethevatican.com/news/vigano-the-pandemic-the-suspect-of-a-disturbing-criminal-conspiracy/ (accessed April 11, 2021). See also Pius XI, *Divini Redemptoris* (March 19, 1937), no. 4.

[29] FABC-OTC, "Methodology: Asia Christian Theology," in *FAPA*-3, no. 4.5.5.4. Also see the Confucian Analects, Chapter 15:9 Wei Ling Gong, and the Works of Mencius, Chapter 11:10 Gao Zi I, in *漢英四書 [The Chinese English Four Books]*, 207, 483.

[30] Zhu Xi, *朱子全書 • 晦庵先生朱文公文集第 (24冊) 卷七十九 • 韶州州學濂溪先生祠記 [The Collected Works of Zhu Zi • 79 Volumes] (Shanghai: Shanghai Ancient Books Press, 2002), 3768*. The original Chinese is 秦漢以來, 道不明於天下, 而士不知所以爲學. 言天者遺人而無用, 語人者不及天而無本; 專下學者不知上達而滯於形器， 必上達者不務下學而溺於空虛； 優於治己者或不足以及人, 而隨世以就功名者, 又未必自其本而推之也. 夫如是, 是以天理不明而人欲熾, 道學不傳而异端起, 人挾其私智以馳騖於一世者, 不至於老死則不止, 而終亦莫悟其非也.

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the plan of Satan for the reign of the Antichrist in the postmodern world have been the principal cause of violence, war, and famine across human history. Etymologically, human culture is the expression of the nature of the ornamental figures of heaven (symbolizing God the Creator) and of the human person.[31] "God speaks to people through their cultures and sows the 'seeds of [God's] Word' (*Ad Gentes*, 11) in every human culture because God wants all people to be saved."[32] "The Gospel of Christ constantly renews the life and culture of the fallen [human being]."[33] More specifically,

a). the challenges of Chinese culture for *all-under-Heaven* are from the overall reality of ethical and cultural existential relativism and nihilism as the specter of postmodernism-communism haunting the whole world.

> With all its talk about the impossibility of truth claims and metanarratives, its emphasis on relativity, and its implicit stoic-nihilistic tendencies, postmodern culture is quite naturally to question at a foundational level the possibility of revelation, faith, evangelization, and faith-based ethics and morals.[34]

Communism as the virus of the Antichrist in the world denies "the existence of both God and the soul."[35] The nature of communism

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[31] See Volume One, The Bi Hexagram, the Twenty-second in *周易 [The Zhou Book of Change]*, 133. The original Chinese is 彖傳*:* 賁，亨；柔來而文剛，故亨. 分剛上而文柔，故小利有攸往*,* 天文也；文明以止，人文也. 觀乎天文，以察時變；觀乎人文，以化成天下.

[32] FABC-OESC [Office of Education and Student Chaplaincy of the Federation of Asian Bishops' Conferences], "Dialogue Between Faith and Cultures in Asia: Towards Integral Human Development," in F.-J. Eilers, ed., *For All the Peoples of Asia* Vol. 2 (Quezon City: Claretian Publications, 1997), no. 3.

[33] Vatican II, *Gaudium et Spes*, no. 58.

[34] J. Sivalon, *God's Mission and Postmodern Culture: The Gift of Uncertainty* (Quezon City: Claretian Publications, 2013), 32.

[35] G. Kaitholil, *Consecrated Life: Challenges and Opportunities* (Bandra, Mumbai: St Pauls, 2015), 169. Also see Marx & Engels, *Manifesto of the Communist Party*,

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as atheism is against "the Chinese culture and the Church of Christ."[36] As the Catholic Church in China "experienced total death, it arose to a fuller life through the power of the Holy Spirit."[37]

b). The prospects of Chinese culture for *all-under-Heaven* are as follows:

i) A strong Chinese cultural reconstruction movement occurred from intellectuals to the grassroots in these decades. It was initiated originally from the elites' reflection on how to face the challenges of the spiritual vacuum caused by the Cultural Revolution in the Mao era and the recent economic reform in the Deng era.[38]

ii) Social transformation in the context of traditional China is the course of human civilizations from *all-under-Heaven* in chaos to *all-under-Heaven* in *Great Unity* with "a *benevolent government (Ren Zheng 仁政)*."[39] Due to the challenges of Westernization, modernization, and communism, China has been experiencing since modern times a profound historical process from

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25–26, 58.

[36] *DPECLC*, 25–26.

[37] A. Lam, *The Catholic Church in Present-Day China: Through Darkness and Light* (Leuven: Ferdinand Verbiest Foundation, 1997), 45.

[38] See R. Madsen, foreword, in D. MacInnis, *Religion in China Today: Policy and Practice* (New York: Orbis Books, 1989), xv. See also Li Zhen, *人與上帝：普遍人文主義與中國社會的現代化 (卷七) [Human Being and God: All-pervading Humanism and the Modernization of Chinese Society Volume 7]* (Xin Zhuang: Fu Jen Catholic University, 2003), 204–205.

[39] The Works of Mencius, Chapter 7:1 Li Lou I in *漢英四書 [The Chinese English Four Books]*, 389. The original Chinese is (堯舜之道, 不以) 仁政, (不能平治天下). Also see The Confucian Analects, Chapter 16:2 Ji Shi in *漢英四書 [The Chinese English Four Books]*, 219. The original Chinese is 孔子曰：天下有道，則禮樂徵伐自天子出；天下無道，則禮樂徵伐自諸侯出 … 天下有道，則庶人不議.

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"a decadent authoritarian system" to "the rapid establishment of a free, democratic, and constitutional country" in the twenty-first century, all after the Chinese Communist Party (CCP) took over power in 1949.[40]

iii) Since "Deng Xiaoping's package of economic reforms"[41] after the Cultural Revolution, "Christianity fever and Christian culture fever [had] been emerging in China"[42] from the grassroots to the intellectuals during these decades.

c). The actual demands of Chinese culture in the context of China are an exercise of shared responsibility in the manifestation of God-*ren'ai* for witnessing the heavenly Kingdom with *Great Unity* in the postmodern world. It calls the faithful of Christ to live out the incarnation of God-*ren'ai* in the Chinese concept of *all-under-Heaven* to promote the life and mission of the Church, namely:

i) The Chinese moral and cultural reconstruction in the Gospel of Christ is very urgent for the mission of the evangelization of the Chinese Church. Indeed, due to the influences of the Chinese Rites Controversy and the communist dominance of the Marxist-Leninist-Maoist specter,[43] the lack of inculturated theology has brought forth the crises and challenges of the life and

[40] See also Liu Xiaobo and others, et al., "Charter 08 (10 December 2008)," available at http://www.2008xianzhang.info/english.htm (accessed May 21, 2020).

[41] D. Bays, *A New History of Christianity in China* (Oxford: Wiley-Blackwell, 2012), 187.

[42] Ying Fuk-tsang, "Mainland China," in P. Phan, ed., *Christianities in Asia* (Chichester: Wiley-Blackwell, 2011), 162. See also G. Criveller, "Christian Studies in China," *Tripod* 23:132 (Spring 2004): 39–48.

[43] See J. Motte, *History of the Catholic Church in China* Vols. III & IV (Taipei: Kuangchi Cultural Group, 2016), 278–288, 296–314.

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mission of the Church in postmodern China as the conflict between the Open Church, the Underground Church, and the specter of communism.[44]

ii) The inculturation of the Chinese concept of *all-under-Heaven* in the Gospel of Christ is a new vision for revitalizing Chinese culture since the soul of China as the lineage of the Chinese way of the *ren* of Heaven has been lost in modern China.[45] "The Gospel of Christ constantly renews the life and culture of the fallen [human being]."[46]

3. A Brief Overview of the Concept of *All-Under-Heaven* in China

The concept of *all-under-Heaven* in the pre-Qin period of China as an image of the soul of China is a holistic vision of the Heaven-earth-human unity in the belief of the way of Heaven of ancient China. The cultural anthropological implications of *all-under-Heaven* in the pre-Qin Chinese classical texts are the holistic paradigm of an ideal life, society, and world in the fundamental teachings of Heaven—the true origin of all creation, the Heaven-human unity, the path of sages, and the *ren-yi* of Heaven—the guideline of the world of *Great Unity*. For the Confucian scholars, the learning of *all-under-Heaven* is the human way of life toward the Heaven-human unity.

a. The Etymology and Concept of All-Under-Heaven *in the Pre-Qin Period (2100 BCE–221 BCE) of Ancient China.* Etymologically, *all-under-Heaven/天下* refers to Heaven the Supreme Being who is the ruler of all in the belief of the way of Heaven of ancient China. Evidently,

[44] See Lam, *The Catholic Church in Present-Day China: Through Darkness and Light*, 27–182.

[45] See Peng Guoxiang, ed., *中國情懷： 余英時散文集 [Chinese Sentiments: The Essays of Yü Yingshi]* (Beijing: Peking University Press, 2012), 13–14.

[46] Vatican II, *Gaudium et Spes*, no. 58.

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"the Supreme Being in the Five Classics is ordinarily called *Heaven*."[47] *Heaven* functions as procreator, *the Creator of the whole universe, and* the giver of life, "since Heaven gives birth to [humankind], the things and laws have been combined. The people follow Heaven's laws; for it is the virtue of truth which they adore."[48] "Heaven, for the help of the inferior people, made for them rulers, and made for them instructors, that they might be able to aid God, and secure the tranquility of the four quarters of the kingdom."[49] Heaven, especially, is also the patron of the royal families, for

> Heaven gives birth to the human race with (such) desires … and then Great Heaven regarded you (Yao) with its favour, and bestowed on you its appointment. Suddenly you possessed all within the four seas, and became ruler of all under heaven.[50]

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[47] Zhao Binshi, *天人一家 [One Family of Heaven and Man]* (Taipei: Costantinian Monthly Magazine Press, 1977), 7. Furthermore, the names of the Supreme Being in ancient China are 乾 (*Qian*, meaning Heaven) in the Xia dynasty (2100 BCE–1600 BCE), 帝 (*Di*, meaning Supreme Lord) in the Shang dynasty (1766 BCE–1122 BCE), 天 (*Tian*, meaning God) in the Zhou dynasty (1122 BCE–256 BCE), and 天, 道 (*Dao*, meaning Way), 上帝 (*Shang Di*, meaning Supreme Lord), 大 (*Da*, meaning the Supreme), and 天鬼 (*Tian Gui*, meaning the Supreme) in the Spring and Autumn Period (772 BCE–481 BCE) and Warring States Period (403 BCE–256/221 BCE). See Zhao Binshi, *天人一家 [One Family of Heaven and Man]*, 3–12.

[48] The Book of Poetry, Major Odes: Mankind in *詩經 第2册 [The Book of Poetry Volume II]*, trans. Wang Rongpei (Chang Cha: Hunan People's Publishing House, 2008), 629. The original Chinese is 天生蒸民, 有物有則. 民之秉彝, 好是懿德.

[49] Jang Hao & Qian Zongwu, *今古文尚書全譯 • 周書 • 泰誓上 [The Complete Translation of the Book of Documents of Modern Chinese and Ancient Chinese • Zhou Shu • Great Declaration I]*, 204. The original Chinese is 天佑下民, 作之君, 作之師, 惟其克相上帝, 寵綏四方.

[50] Jang Hao & Qian Zongwu, *今古文尚書全譯•商書•仲虺之誥•虞書•大禹謨 [The Complete Translation of the Book of Documents of Modern Chinese and Ancient Chinese • Shang Shu • Announcement of Zhong Hui • Yu Shu • Counsels of the Great Yu]*, 117, 27. The original Chinese is 惟天生民有欲 … (堯) 皇天眷命, 奄有四海, 為天下君.

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Confucius says, "Tai Bo may be said to have reached the highest point of virtuous action. Thrice he declined the kingdom, and the people in ignorance of his motives could not express their approbation of his conduct."[51] For Mencius, the *all-under-Heaven* with *Great Unity* is shown

> in the kingdom [where] there are three things universally acknowledged to be honourable. Nobility is one of them; age is one of them; virtue is one of them. In courts, nobility holds the first place of the three; in villages, age holds the first place; and for helping one's generation and presiding over the people, the other two are not equal to virtue.[52]

b. The Cultural Anthropological Implications of All-Under-Heaven *in the Chinese Classical Texts.* According to the Great Plan chapter in *The Book of Documents*,

> *people in Ancient China* believed that Heaven the Supreme Being is the procreator of His people. The ruler of the country is called the Son of Heaven who takes the place of Heaven as the parent of the people in the family.[53]

More specifically, the cultural anthropological implications of *all-under-Heaven* in the pre-Qin Confucian classical texts consist of the threefold dimension of the Supreme Being in the belief of the way of Heaven of ancient China, namely:

i) Heaven as the Supreme Being is the true origin of all creation. Traditionally, the belief in the supreme God has been the official religious faith in China since the

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[51] The Confucian Analects, Chapter 8:1 Tai Bo in *漢英四書 [The Chinese English Four Books]*, 127. The original Chinese is (子曰): 泰伯，其可谓至德也已矣！三以天下让，民无得而称焉.

[52] The Works of Mencius, Chapter 4:2 Gongsun Chou II in *漢英四書 [The Chinese English Four Books]*, 331. The original Chinese is 天下有達尊三：爵一，齒一，德一. 朝廷莫如爵，鄉黨莫如齒，輔世長民莫如德.

[53] Fu Peirong, "古人的政治理念 [The Political Idea of Chinese Antiquity]," *Constantinian Bimonthly* 589 (June 2015): 11.

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Shang dynasty up until the Republic of China today.[54] Heaven/天 as the name of the Supreme Being is classically the Creator of the universe as the Supreme Consummator in the Chinese millenarian tradition.[55] For Heaven gave birth to human beings and all things in full harmony through its *Way (Dao 道)* and *Ether (Qi 气)*. Just as "the way of heaven changes constantly, [it] bestows on all things of creation their own distinctive nature and life and maintains the great harmony of the primordial mixed *yin* and *yang qi* needed to persevere in the right way."[56] "Condensed *yin qi* and *yang qi* of heaven and earth mix together and transform into all things of creation with pure and perfect nature. Males and females have intercourse to give birth to all living creatures."[57]

ii) The Heaven-human unity as the journey of being human is the path of sages through inner sageliness and outer kingliness. Classically, the great learning of being human is "to illustrate illustrious virtue to

[54] See Zhu Bin, *礼记训纂 • 表记第三十二 [The Commentary of the Book of Rites • Biao Ji Chapter 32]*, 792. See also Luo Guang, "中國對帝–天的信仰 [The Belief of Supreme Lord or Heaven in China]," *神學論集 [Collectanea Theologica Universitatis Fujen]* 33 (Autumn 1977): 399.

[55] See the Book of Poetry, Major Odes: Mankind in *詩經 第2册 [The Book of Poetry Volume II]*, 629. Also see Jang Hao & Qian Zongwu, *今古文尚書全譯 •周書 •泰誓上 [The Complete Translation of the Book of Documents of Modern Chinese and Ancient Chinese • Zhou Shu • Great Declaration I]*, 204.

[56] Volume One, The Qian Hexagram, the First in *周易 [The Zhou Book of Change]*, 5. The original Chinese is 乾道變化，各正性命，保合大和，乃利貞.(首出庶物，萬國咸寧.)

[57] The Survey Part II, Chapter Five, in *周易 [The Zhou Book of Change]*, 427. The original Chinese is 天地絪縕, 萬物化醇, 男女構精, 萬物化生. See also The Survey Part II, Chapter Ten in *周易 [The Zhou Book of Change]*, 445.

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> renovate the people; and to rest in the highest good/ *bonum supremum*."[58] For

> what Heaven has conferred is called the *Nature*; an accordance with this nature is called the *Dao*; the regulation of this *Dao* is called *Instruction*. The way may not be left for an instant. If it could be left, it would not be the Way.[59]

Indeed,

> the sages exhibited the Way of Heaven, calling *yin* and *yang*; the Way of earth, calling the weak (or soft) and the strong (or hard); and the Way of [humankind], under the names of *humanness* and *righteousness*. Each (trigram) embraced (those) three Powers; and, being repeated (as Heaven and human beings).[60]

The human being is the image of heavenly *ren*.[61] The ideal personality of Chinese culture is the full embodiment of inner sageliness and outer kingliness in the principle of *ren* and *yi* as the noble moral and humanistic spirit of Chinese millenarian tradition since early China.[62]

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[58] Zhu Bin, *禮記訓纂 • 大學第四十二 [The Commentary of the Book of Rites • The Great Learning Chapter42]*, 866. The original Chinese is (大學之道)，在明明德，在親民，在止于至善. See also Zhou Keqin, *神學本位化點滴 [A Tentative Discussion on the Inculturated Theology]* (Tainan: Catholic Window Press, 2002), 304–305.

[59] Zhu Bin, *禮記訓纂 • 中庸第三十一 [The Commentary of the Book of Rites • Zhong Yong Chapter 31]*, 772. The original Chinese is 天命之謂性, 率性之謂道, 修道之謂教. 道也者, 不可須臾离也, 可离, 非道也.

[60] On the Trigrams, Chapter Two in *周易 [The Zhou Book of Change]*, 455. The original Chinese is (聖人) 立天之道曰陰與陽, 立地之道曰柔與剛, 立人之道曰仁與義, 兼三才而两之.

[61] See Zhu Bin, *禮記訓纂 • 中庸第三十一 [The Commentary of the Book of Rites • The Doctrine of the Mean Chapter 31]*, 775. Also see Su Yu, *春秋繁露義証 • 卷第十一 • 王道通三第四十四 [The Paraphrase of Luxuriant Gems of the Spring and Autumn Annals Volume XI • Kingly Way as Heaven-Earth-Man Chapter 44]*, 329. The original Chinese is 天，仁也.

[62] See Jang Hao & Qian Zongwu, *今古文尚書全譯 • 虞書 • 尧典 • 舜典 [The Complete Translation of the Book of Documents of Modern Chinese and Ancient Chinese • Yu Shu •*

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iii) The *ren* of Heaven as the human way of life is the guideline of the world of *Great Unity*, for "the human way is under the names of *humanity/ren* and *righteousness*"[63] of the Supreme God. The Chinese character 惪/*ren* is a cultural history of Confucianism in the belief of the way of Heaven in Chinese culture. It is the triple teaching of the Heaven-earth-human unity of Confucian moral philosophy, for Confucius's doctrine is "that of an all-pervading unity"[64] as *ren*. Heaven is the root of *ren*, for the government

> must have a fundamental connection with Heaven. This uses a variety of ways in sending down the intimations of its will. As learned from the altars of the land, these are (receptivity and docility) imparted to the earth. As learned from the ancestral temple, they are *benevolence* and *righteousness*.[65]

c. The Chinese Scholars Toward the Learning of All-Under-Heaven. For the Confucian scholars after the pre-Qin period, the learning of *all-under-Heaven* is the human way of life toward the Heaven-human unity in the principle of *ren* and *yi*; namely, for Dong Zhongshu, *all-under-Heaven* with *Great Unity* is

> the full realization of the Heaven-[human] unity in the principles of *humanity/ren* and *righteousness/yi*. Further, the principle of *humanness* is to love one another, not only to love oneself; and the principle

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Canon of Yao • Canon of Shun], 14, 23. Also see the Confucian Analects, Chapter 15:9 Wei Ling Gong, and the Works of Mencius, Chapter 11:10 Gao Zi I, in *漢英四書 [The Chinese English Four Books]*, 207, 483.

[63] On the Trigrams, Chapter Two in *周易 [The Zhou Book of Change]*, 455. The original Chinese is (聖人)立人之道曰仁与義.

[64] The Confucian Analects, Chapter 4:15 Li Ren in *漢英四書 [The Chinese English Four Books]*, 91–93. The original Chinese is 吾道一以貫之.

[65] Zhu Bin, *禮記訓纂 • 禮運第九 [The Commentary of the Book of Rites • Li Yun Chapter 9]*, 342. The original Chinese is 夫政必本於天，殽以降命. 命降于社之谓殽地，降於祖庙之谓仁義.

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> of *righteousness* is to amend one's own actions, not only to amend another's action.[66]

Zhu Xi brings forward that *the all-in-one with harmony* is the presence of *all-under-Heaven* with *Great Unity*, which is shown in

> the way of the learning of the great [human person which] is to illustrate illustrious virtue rooted in Heaven, to renew the people, and to rest in the highest good, which are the matters of the illustrated illustrious virtue as the inner sageliness. To those eight steps are below the regulated family, which are the matters of the renovated people as the outer kingliness.[67]

Qian Mu says, "The Heaven-[human] unity is the general goal of the whole [of] *traditional Chinese culture* as the trait of the *humanistic attribute* of Chinese philosophy. *It is also the biggest contribution of Chinese culture to humanity.*"[68]

B. Insights on the Triune God from the Teachings of Scripture, the Magisterium, and Tradition for *All-Under-Heaven*

"This Gospel of the Kingdom will be preached throughout the world as a witness to all nations, and then the end will come" (Mt. 24:14). Indeed, *all-under-Heaven* is signified as

> the age-old belief in the inner unity of the Chinese realm.… For Christian[s], the Gospel is the hermeneutic of the entire historical process; the law of the Cross is the immanently transcendent intelligibility of God's one world in the making. As such[,] it is relevant

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[66] Su Yu, *春秋繁露義証 • 深察名號第三十五 • 仁義法第二十九 [The Paraphrase of Luxuriant Gems of the Spring and Autumn Annals • An In-Depth Investigation into Names Chapter 35 • Standards of Humanity and Rightousness Chapter 29]*, 288, 250–251.

[67] Zhu Xi, *四書章句集注 • 大學章句 [Commentaries on the Four Books • The Doctrine of the Mean]*, 3–4.

[68] Qian Mu, *世界局勢與中國文化 [The World Situation and Chinese Culture]* (Taipei: Linking Publishing, 1998), 419–420.

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> to everything. This deep-down truth is to be lived out by all who have come to believe.[69]

"The Kingdom of Heaven is the Kingdom of God. The whole universe is its *territory; the human race is its people; and the principle of ren and yi is its charter."*[70] Thus, this section discerns the Biblical, doctrinal, and theological bases of *all-under-Heaven* relative to the life and mission of the Church. It searches for dynamic equivalent concepts for *all-under-Heaven* in Biblical and magisterial teachings and theological reflections.

1. The Notion of the Triune God in the Bible: Its Relevance to *All-Under-Heaven*

Biblically, the Triune God the Creator, as love and justice, is the ruler of all.[71] This can examine the Biblical foundations of the Chinese concept of *all-under-Heaven* as follows:

a) God the Father, as the first origin of everything and transcendent authority and the Divine Being, is the Creator. For

> in the beginning, when God created the heavens and the earth, the earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the waters. Then God said, "Let there be light," and there was light.… God created [humankind] in [God's] image; in the image of God [God] created them; male and female [God] created them … then the Lord God formed the man out of the dust of the ground and blew into his nostrils the breath of life, and the man became a living being. The Lord God planted a garden in Eden, in the east, and placed there the man whom [God] had formed. (Gen. 1:1–3, 27; 2:7–8)

b) God the Son as the Word is the Redeemer, the incarnate love of God in Jesus Christ, for

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[69] B. Lovett, *A Dragon not for the Killing: Christian Presence to China* (Quezon City: Claretian Publications, 1998), 115,117.

[70] Cheng Shiguang, *天人之際 [Between Heaven and Man]* (Tainan: Catholic Windom Press, 1991), 203.

[71] See J. Mohler, *Dimensions of Love: East and West* (Garden City, New York: Doubleday & Company, Inc., 1975), 92–95.

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> in the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it. A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did not accept him. But to those who did accept him he gave power to become children of God, to those who believe in his name, who were born not by natural generation nor by human choice nor by a [human person's] decision but of God. And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth. (Jn. 1:1–14; see 1 Jn. 4:8)

c) God the Holy Spirit as πνεῦμα (*Pneuma*; Jn. 3:8) is the Sanctifier as the source of life. For

> in the beginning, God created the heavens and the earth. The earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the waters. Then God said, "Let there be light," and there was light. (Gen. 1:1–3)

> The angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her." … After Jesus was baptized, he came up from the water, and behold, the heavens were opened [for him], and he saw the Spirit of God descending like a dove [and] coming upon him.… Then Jesus was led by the Spirit into the desert to be tempted by the devil.… "Therefore, I say to you, every sin and blasphemy will be forgiven people, but blasphemy against the Spirit will not be forgiven." (Mt. 1:20; 3:16; 4:1; 12:31).

Furthermore, Jesus Christ the God-human is the King of the whole universe who is the incarnate love and justice of God. This is shown in

> the first man, Adam, [who] became a living being, and the last Adam, a life-giving spirit. But the spiritual was not first; rather the natural and then the spiritual. The first man was from the earth, earthly; the second man, from heaven. As was the earthly one, so also are the earthly, and as

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> is the heavenly one, so also are the heavenly. Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one. (1 Cor. 15:45–49)

2. The Magisterial Teachings on the Triune God and *All-Under-Heaven*

For John Paul II, the pressing need of the local Churches in Asia is "to present the mystery of Christ to their peoples according to their cultural patterns and ways of thinking"[72] as an inculturation of the faith in Asia. Indeed, "God speaks to people through their cultures and sows the 'seeds of [God's] Word' (*Ad Gentes*, 11) in every human culture because God wants all people to be saved."[73] Theologically, the essential connotations of the magisterial teachings on the Triune God and *all-under-Heaven* contain the triple essence of the Divine Being in the Christian faith, which can examine the theological base of the Chinese concept of *all-under-Heaven*, namely:

a) God as the Creator is the Lord of the whole universe, which is shown in the triple gift of the creation-salvation-sanctification of the Triune God.

> In creating man and woman in [God's] own image and likeness, God created them for communion. God the Creator, who revealed [God's self] as Love, as Trinity, as communion, called them to enter into intimate relationship with [God's self] and into interpersonal communion, in the universal fraternity of all men and women.[74]

> The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in [God's self]. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith." The whole history of salvation is identical with the

[72] John Paul II, *Ecclesia in Asia* (November 6, 1999), no. 20.

[73] FABC-OESC, "Dialogue Between Faith and Cultures in Asia: Towards Integral Human Development," in no. 3.

[74] Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *Fraternal Life in Community* (February 2, 1994), no. 9.

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> history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals [God's self] to [human persons] "and reconciles and unites with [God's self] those who turn away from sin." This paragraph expounds briefly [on] how the mystery of the Blessed Trinity was revealed, how the Church has articulated the doctrine of the faith regarding this mystery, and how, by the divine missions of the Son and the Holy Spirit, God the Father fulfills the "plan of his loving goodness" of creation, redemption and sanctification.[75]

b. As the incarnate Word of God, Jesus Christ the God-human is the Christian way of life toward holiness in the mission of love. Theologically, the only Son of the Father, the eternal Word—that is, the Word and substantial Image of the Father—became incarnate at the time appointed by God; he assumed human nature without losing his divine nature. Jesus Christ is true God and true human in the unity of his divine person; for this reason, he is the one and only mediator between God and humanity. Jesus Christ possesses two natures, one divine and the other human, not confused but united in the one person of God's Son. Christ, being true God and true human, has a *human intellect and will*, perfectly attuned and subject to his *divine intellect and divine will*, which he has in common with the Father and the Holy Spirit. The Incarnation, therefore, is the mystery of the wonderful union of the divine and human natures in the one person of the Word. Christ is Lord of the cosmos and of history. In him, human history and, indeed, all of creation are set forth and transcendently fulfilled. As Lord, Christ is also head of the Church, which is his Body. The kingdom of Christ is already present in mystery on earth, the seed and the beginning of the kingdom. Furthermore, Christ is Lord of eternal life. The full right to pass definitive judgement on the works and hearts of human persons belongs to him as redeemer of the world. Jesus Christ as the light of humanity is the one whom the Father anointed with the Holy Spirit and established as priest, prophet, and king. The whole People of God participates in these three offices of Christ and bears the responsibilities for mission and service that flow from them. Jesus Christ the God-human as the model of chastity is the center of

[75] *Catechism of the Catholic Church* (Rome: Libreria Editrice Vaticana, 1992), nos. 234–235, hereafter referred to as *CCC*.

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all Christian life. The bond with him takes precedence over all other bonds, familial or social.[76]

c. The love-justice of Christ as the way of God is the charter of the Heavenly Kingdom. The mediator between God and humankind, the incarnate love and *ren/ren'ai* of God,[77] Jesus Christ is soteriologically the way, the truth, and the life in the past, present, and future (see 1 Tim. 2:5–6; Jn. 1:14, 14:6; Heb. 13:8) as the source of the philosophy of life. He is "the beginning and the end, the alpha and the omega, Lord of the new universe, the great hidden key to human history, and the part we play in it."[78] Indeed, the Kingdom of the heavenly God must be "founded on truth, built on justice and animated by love—the justice and love of Christ,"[79] for "the just ordering of the State and society on the one hand, and organized charitable activity on the other"[80] in the life and mission of the Church. More specifically, the human being is by nature and vocation a religious being. Coming from God, going toward God, the human person lives a fully human life only if she or he lives freely by her or his bond with God. Humankind is made to live in communion with God in whom women and men find happiness. When they listen to the message of creation and the voice of conscience, human persons can arrive at certainty about the existence of God, the cause and end of everything. The Church teaches that the one true God, our Creator and Lord, can be known with certainty from God's works, by the natural light of human reason. It is love to the end that confers on Christ's sacrifice its value as redemption and reparation, as atonement and satisfaction. He knew and loved us all

[76] See *CCC,* nos. 479–483, 668–669, 679, 748, 783, 2394.

[77] See the Catholic Doctrinal Committee of the Catholic Bishops' Conference of China (CBCC), *天主教的信仰 [The Catholic Faith]* (Taipei: The Catholic Wisdom Press, 2011), 27–29, 129. See also CCC, no. 480.

[78] Paul VI, "We Proclaim Christ to the Whole World," in *The Liturgy of the Hours III* (New York: Catholic Book Publishing Corp., 1975), 419.

[79] Vatican II, *Gaudium et Spes*, nos. 26, 90.

[80] Benedict XVI, *Deus Caritas Est* (December 25, 2005), no. 29.

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when he offered his life. The unique character of Christ's sacrifice is the source of eternal salvation and Christ's most holy Passion on the wood of the cross merited justification for us. Christ is the end of the law (cf. Rom. 10:4); only he teaches and bestows the justice of God. The New Law is the grace of the Holy Spirit received by faith in Christ, operating through charity. The Law of the Gospel fulfills and surpasses the Old Law and brings it to perfection: its promises, through the Beatitudes of the Kingdom of heaven; its commandments, by reforming the heart, the root of human acts. The New Law is a law of love, a law of grace, a law of freedom. The love and justice of God are the fundamental and innate vocation of every human being.[81]

3. The Reflections of Theologians on the Triune God and *All-Under-Heaven*

All-under-Heaven with *Great Unity* as the heavenly kingdom is the full embodiment of the love and justice of the Triune God in human life, society, culture, and the world. It is shown in the reflections of theologians on the teachings of sacred tradition, sacred scripture, and the magisterium of the Church, namely:

a) Augustine's consideration of the "Trinitarian love" creatively provides a new understanding of the Gospel of God's love in the postmodern world. For Augustine, the Scripture commands "love of God and love of neighbour … God is love."[82] He says, "In the love of Thy Love am I doing this task;"[83] "O Lord, Thee is the wish of [humankind] who is but a part of Thy creation … for Thou hast made us for Thee and our heart is unquiet till it finds rest in Thee."[84]

[81] *CCC,* nos. 44–47, 616–617, 1977, 1983–1985, 2392.

[82] Augustine, *The Trinity*, trans. S. McKenna (Washington, DC: The Catholic University of America Press, 1970), 260–261.

[83] Augustine, *Confessions*, trans. V. Bourke (Washington, DC: The Catholic University of America Press, 1966), 327. See also D. Schindler, "Love and Beauty: The 'Forgotten Transcendental' in Thomas Aquinas," *Communio* 44:2 (2017): 335.

[84] Augustine, *Confessions*, 3–4.

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Furthermore, Augustine shows the threefold nature of love. We love love (God) and our brother and sister: lover, love, and beloved.[85] For him, the justice and love of Christ are the general guidelines of God's kingdom in human life, society, and the world.[86]

b) Aquinas's idea of "love as the standard for all human actions" in his *Summa Theologiae* is very enlightening for living out the Christian mission in the complex and challenging context of today's world. He considers love to be one of the three theological virtues besides faith and hope. Love means real friendship between the human being and God and is made possible because of God's goodness and its communication to us humans. "To love is to wish good to someone."[87] "The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us (Rom. 5:5)."[88]

> Since what we ought to love in our neighbor is that [she or he] may be in God. Hence it is clear that it is specifically the same act whereby we love God and whereby we love our neighbor. Consequently, the habit of charity extends not only to the love of God but also to the love of our neighbour.[89]

Furthermore, he insists that "the law of divine love is the standard for all human actions."[90] Jesus Christ himself is the way of life as we have access to the Father through him.

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[85] See Augustine, *The Trinity*, 43–57, 76, 272, 274, 277, 432, 495–496, 503–504.

[86] See P. Schaff, ed., *St. Augustin's City of God and Christian Doctrine* (New York: The Christian Literature Publishing Co., 1890), 104.

[87] Thomas Aquinas, *Summa Theologica*, trans. Fathers of the English Dominican Province (Westminster, MD: Christian Classics, 1948), I-II, Q. 26, Art. 4, p. 706, hereafter referred to as ST. See also Schindler, "Love and Beauty," 337–352.

[88] ST II-II, Q. 24, Art. 2, p. 1270.

[89] ST II-II, Q. 25, Art. 1, p. 1280.

[90] See ST Pt. II-II, Qs. 23–46, pp. 1263–1378. See also ST II-II, Q. 44, Art. 1, p. 1368.

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> Since this way is not separate from its end, but joined to it, he adds the true and the life; thus, he himself [is] at once both the way and the goal. In his human nature he is the way, and in his divine nature he is the goal.[91]

c) Cheng Shiguang's consideration of "*ren* and *yi* as the Charter of God's Kingdom" is very inspiring for doing contextual theology in China. For him, "the charter of the Kingdom of God is *humanity/ren* and *righteousness/yi,* and the executable detailed rules and regulations of the Kingdom of God are the proper human relationships and commandments."[92] He affirms that

> *ren* as love is the confluence of cultivation which consists of individual cultivation, family ethics, political morals, etc. *Yi* is exercising self-restraint in order to do everything properly. Indeed, the principle of *ren* is to love one another, not only to love oneself; and the principle of *yi* is to amend one's own actions, not only to amend another's action.[93]

"The Incarnate Christ is the one who fulfills the ideal of a benevolent and just [human being] on the cross."[94] For him, contextual theology in China is "the integration of the way of Heaven with the way of [humankind], of worshipping Heaven with being human"[95] "to lead

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[91] Thomas Aquinas, "The Way to Come to True Life," in *The Liturgy of the Hours III*, 315.

[92] Cheng Shiguang, *天人之際 [Between Heaven and Man]*, 203. See also V. Walsh, *Love and Responsibility: Pope John Paul II—A Simplified Version* (Wynnewood, PA: Key of David Publications, 2001), 23, 111.

[93] Cheng Shiguang, *天人之際 [Between Heaven and Man]*, 32–33, 37–38.

[94] Cheng Shiguang, *鹽齋解讀 [Reading Confucian Classical Texts of Yanzhi]* (Tainan: Catholic Window Press, 1998), 142. Also see Cheng Shiguang, *天人之际 [Between Heaven and Man]*, 34–35.

[95] Cheng Shiguang, *天人之際 [Between Heaven and Man]*, 7.

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people to pursue the fullness of human life and perfection of charity"[96] as "Jesus Christ of the unity of *Heaven* and [humankind]."[97]

C. *All-Under-Heaven:* A New Vision for Proclaiming Christ in Chinese Culture

The discussion in this final section responds to the question, "How can *all-under-Heaven* be a new vision for proclaiming Christ in Chinese culture?" This researcher offers an enriched and deepened understanding of the Sino-Christian faith toward a contextual theology in China. It consists of three parts, namely, Jesus the Christ is the way of the Heaven-human unity, Jesus the Christ is the truth of the world of *Great Unity*, and Jesus the Christ is the life of *ren-yi*.

1) Jesus the Christ is the way of the Heaven-human unity/天人合一 (see Jn. 1:1–14, 14:6), for the sages exhibited the way of humanity as "under the names of *humanity/ren* and *righteousness/yi*."[98]

> Alternation between *yin* and *yang* is called the Way. To spread and carry on it is of goodness and to perfect and persevere in it is of nature. A benevolent [woman or man] who finds similarity between the way and benevolence calls the way benevolence/*ren*, a wise [woman or man] who finds similarity between the way and wisdom calls it wisdom, common people are not aware of [the] existence of the way but make use of it in their daily life, therefore, few understand the way in full as superior [women or men] do.[99]

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[96] Cheng Shiguang, *止於至善 [Pursue the perfection]* (Tainan: Catholic Window Press, 1985), 5.

[97] Cheng Shiguang, *天人之際 [Between Heaven and Man],* 175. See also Cheng Shiguang, *閑居隨筆 [Essays on the Idle Life]* (Tainan: The Catholic Window Press, 1994), 14.

[98] On the Trigrams, Chapter Two in *周易 [The Zhou Book of Change]*, 455. The original Chinese is (聖人)立人之道曰仁與義. Also see Zhu Bin, *禮記訓纂 • 表記第三十二 [The Commentary of the Book of Rites • Biao Ji Chapter 32]*, 792. The original Chinese is 子曰: 夏道尊命，事鬼敬神而遠之 … 殷人尊神，率民以事神 … 周人尊禮尚施,事鬼敬神而遠之

[99] The Survey Part I, Chapter Five in *周易 [The Zhou Book of Change]*, 377. The original Chinese is 一陰一陽之謂道，继之者善也，成之者性也. 仁者見之謂之仁，知者見之謂之知. 百姓日用而不知，故君子之道鮮矣.

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Qian Mu says, "The Heaven-[human] unity is the general goal of the whole *traditional Chinese culture* as the trait of the *humanistic attribute* of Chinese philosophy. *It is also the biggest contribution of Chinese culture to humanity.*"[100] Ontologically, God is *ren'ai* itself. In Jesus Christ, the whole of God's *ren'ai* has been made manifest. The Apostle John says,

> In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it.… And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth. (Jn. 1:1–5, 14).[101]

2) Jesus the Christ is the truth of the world of *Great Unity*/世界大同 (see Lk. 23:3; Jn. 1:19, 14:6, 18:37), for "God is Truth itself.… In Jesus Christ, the whole of God's truth has been made manifest,"[102] and the *all-under-Heaven* with *Great Unity* as the Kingdom of Heaven is the direct embodiment of the *humanity*/*ren* and *rigorousness*/*yi* in the supreme God as the *Supreme Ultimate*/*皇極* —the mainstays and guidelines of human life, family, and society in the world.[103] It is the concentrated expression of the way-learning-political holistic system of Chinese traditional orthodoxy from the tripartite path of the sages Yao-Shun, Wen-Wu, and Confucius-Mencius.[104] Jesus the Christ is the

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[100] Qian Mu, *世界局勢與中國文化 [The World Situation and Chinese Culture]*, 419–420.

[101] See *CCC,* nos. 479–483.

[102] *CCC,* nos. 215, 2466.

[103] See Jang Hao & Qian Zongwu, *今古文尚書全譯 • 周書 • 洪範 [The Complete Translation of the Book of Documents of Modern Chinese and Ancient Chinese • Zhou Shu • Great Plan],* 237–238.

[104] See Liang Tao, *郭店竹簡與思孟學派 [The Bamboo-Slips of Guodian Chu Tomb and the School of Thought of Zisi-Mencius]* (Beijing: China Renmin University Press, 2008), 158–183. See also Mou Zongsan, *牟宗三先生全集第9册道德的理想主義歷史哲*

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incarnate *humanity* and *rigorousness* of God.[105] More specifically, the *all-under-Heaven* with *Great Unity* in t*he isomorphism of family and state* is the holistic paradigm of human life, family, society, and the world based on the belief of the way of Heaven in Chinese millenarian culture, which is the full embodiment of the entirety of humankind living together as one global family in humanity and love.[106] For the Sino-Christian, the supreme God the Creator is the procreator of God's people. "The ruler of the country is called the Son of Heaven who takes the place of Heaven as the parent of the people in the family."[107] Hence, "wherever the heavens overshadow and the earth sustains,"[108] and "under the wide Heaven, all is the king's land. Within the sea-boundaries of the land, all are the king's servants."[109] Christ dwells on earth in his Church.

> The kingdom of Christ is already present in mystery, on earth, the seed and the beginning of the kingdom. The whole Church is apostolic. Indeed, we call an apostolate every activity of the Mystical Body that aims to spread the Kingdom of Christ over all the earth.[110]

3) Jesus the Christ is the Life of *ren-yi/仁義* (see Jn. 14:6; 1 Jn. 2:29, 4:8, 16). It affirms that the cosmic Christ's presence in Asian culture is seen when

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學 [The Complete Works of Mou Zongsan • Moral Idealism • The Philosophy of History Volume IX] (Taipei: Linking Publishing Group, 2003), 9.

[105] FABC-OTC, "Methodology: Asia Christian Theology," no. 4.5.5.4.

[106] See Zhu Bin, *禮記訓纂 • 樂記第十九 [The Commentary of the Book of Rites • Yue Ji Chapter19],* 588. The original Chinese is 子夏對曰：君子於是語, 於是道古, 修身及家, 平均天下. Also see Zhu Bin, *禮記訓纂 • 禮運第九 [The Commentary of the Book of Rites • Li Yun Chapter 9]*, 331–333, 342–344.

[107] Fu Peirong, "古人的政治理念 [The Political Idea of Chinese Antiquity]," 11.

[108] Zhu Bin, *禮記訓纂 • 中庸第三十一 [The Commentary of the Book of Rites • The Doctrine of the Mean Chapter 31]*, 780. The original Chinese is 天之所覆, 地之所載.

[109] The Book of Poetry, Minor Odes: The Northern Hill in *詩經第2册 [The Book of Poetry Volume II],* 431. The original Chinese is 溥天之下, 莫非王土; 率土之濱, 莫非王臣.

[110] *CCC,* nos. 669, 863.

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> the sages [exhibit] the Way of Heaven, calling *yin* and *yang*; the Way of earth, calling the weak (or soft) and the strong (or hard); and the Way of [humankind], under the names of *humanity/ren* and *righteousness/yi*. Each (trigram) embraced (those) three Powers; and, being repeated (as Heaven and human beings).[111]

The principle of being a saint is to collect the human way within as *humanity* and manifest it without as *righteousness*.[112] "In the ultimate analysis the Gospel affirms also that Jesus is the one who fulfills the ideal of a just [human being], on the cross. For he prefers being killed to losing *ren* and sacrifices His life for *yi*."[113] Evidently, the God revealed by Jesus Christ is the God of *humanity*, love, and *righteousness*. "For God so loved the world" (Jn. 3:16, see 15:13; Rom. 3:21–26) that God

> was reconciling the world to [God's self] in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation.… For our sake [God] made him to be sin who did not know sin, so that we might become the righteousness of God in him. (2 Cor. 5:19, 21)

Actually,

> charity is the greatest social commandment. It respects others and their rights. It requires the practice of justice, and it alone makes us capable of it. Charity inspires a life of self-giving: "Whoever seeks to gain [their] life will lose it, but whoever loses [their] life will preserve it."[114]

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[111] On the Trigrams, Chapter Two in *周易 [The Zhou Book of Change]*, 455. The original Chinese is (聖人) 立天之道曰陰與陽, 立地之道曰柔與剛, 立人之道曰仁與義, 兼三才而两之.

[112] See Volume One, The Qian Hexagram, the First: Supplement; On the Trigrams, Chapter Two in *周易 [The Zhou Book of Change]*, 5–7, 455. Also see the Confucian Analects, Chapter 2:24 Wei Zheng, Chapter 14:4 Xian Wen, in *漢英四書 [The Chinese English Four Books]*, 77, 189.

[113] FABC-OTC, "Methodology: Asia Christian Theology," no. 4.5.5.4. Also see the Confucian Analects, Chapter 15:9 Wei Ling Gong, and the Works of Mencius, Chapter 11:10 Gao Zi I, in *漢英四書 [The Chinese English Four Books]*, 207, 483.

[114] *CCC,* no. 1889.

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All the faithful of Christ are called to "the fullness of Christian life and to the perfection of charity."[115]

Summing-up

This research discusses a contextualized way of doing theology in China through the *all-under-Heaven* as a new vision for proclaiming Christ in Chinese culture. From these insights regarding this dimension, we draw the following conclusions.

Primary is Chinese culture being the expression of the nature of the ornamental figures of heaven and humankind. Due to the challenges of humanism and communism in China, the Chinese culture is in dire need of the renewal of its theological dimension as the inculturation of Christ's Gospel in the Chinese concept of *all-under-Heaven*. *All-under-Heaven* refers to Heaven the Supreme Being who is the ruler of all in the belief of the way of Heaven. For the Confucian scholars, the learning of *all-under-Heaven* is the human way of life toward the Heaven-human unity. Moreover, the Triune God the Creator as love and justice is Biblically the ruler of all, and the magisterial teachings on the Triune God and *all-under-Heaven* contain the essence of the Divine Being in the Christian faith, which can examine the Biblical-magisterial foundation of the Chinese concept of *all-under-Heaven*. From the reflections of the theologians, *all-under-Heaven* with *Great Unity* as the heavenly kingdom is the full embodiment of the love and justice of the Triune God in human life and the world. Finally, the *all-under-Heaven* is a new vision for proclaiming Chinese culture, namely, that Jesus the Christ is the way of the Heaven-human unity, the truth of the world of *Great Unity*, and the life of *ren-yi*.

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[115] Vatican II, *Lumen Gentium* (November 21, 1964), no. 40.

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CATHOLIC[1]-MUSLIM MARIOLOGY II[2]

Maryam's Immaculate Conception

Renato Taib طيب *Oliveros*

Abstract.[2] This article explores the theological convergence between Catholic and Muslim beliefs regarding Mary, focusing on the doctrine of the Immaculate Conception. It examines how early Christian prayers and Islamic scriptures highlight Mary's purity and her role as a bridge in interfaith dialogues. The study underscores the significance of the Solemnity of the Immaculate Conception in the Catholic tradition and its potential to enhance Muslim-Catholic relations in Southeast Asia. By analyzing theological texts, the article reveals shared spiritual themes and the mutual reverence for Maryam (Mary) in both religions, promoting deeper interreligious understanding and respect.

Keywords. Immaculate Conception; Catholic-Muslim relations; Maryam (Mary); theological convergence; interfaith dialogue; Southeast Asia

[1] "Catholic" instead of "Christian" because the Virgin Mary (Maryam), who is the bridge to Muslim-Catholic relations, is deeply respected by Muslims but, sadly, not by mainline Protestants.

[2] The first part in this series is "A Catholic-Muslim Mariology," *LANDAS* 34:2 (2020): 143–165.

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As early as the fourth century CE, three centuries before the Qur'ān, the Virgin Mary's immaculate conception is cited in the prayer *Tota pulchra es* (You are Totally Beautiful):

Tota pulchra es, Maria.	You are totally beautiful, Mary,
Et macula originalis non est in Te.	and the stain of *original sin* is not in you.

Mary is *totally beautiful* because she is without blemish. Sin uglies the human soul; in Mary's case, the blemish here refers to original sin, from which her soul was preserved from the moment of her conception. Of the four Catholic dogmas on Mary, only through the Immaculate Conception do Muslims and Catholics share a spiritual and theological affinity with each other. Only in the Qur'ān and the Gospels are the names *Eisā al-Masīḥ* (Jesus the Christ) and *Maryam* (Mary) both found. One cannot find their story in the Torah and in other sacred scriptures.

The Solemnity of the Immaculate Conception is celebrated just before Christmas, the Solemnity of the Nativity of Jesus. On September 12, 1942, Pope Pius XII declared Mary, under the title of the Immaculate Conception, as the Patroness of the Philippines.[3] Although Filipino Catholics have a strong devotion to Mary, teaching them about the Immaculate Conception remains a challenge. Nevertheless, a better understanding of Mary's Immaculate Conception in both traditions can help enrich Muslim-Catholic relations in Southeast Asia.

Muslims and Catholics can relate to Maryam's relationship with the immanent and transcendent Allāh. In that relationship, believers can relate with and experience for themselves the Most-Loving (*ar-Rahman*) and Most-Forgiving (*ar-Rahim*) God, like the Father as portrayed by Jesus in his prayer the "Our Father." The Second Vatican Council encourages Muslim-Catholic relations by affirming that Muslims and Catholics worship the one and the same God. Muslims "also honor *Mary*, His [Jesus's] virgin Mother; at times they even call on her with devotion."[4] The Qur'ān says, "The nearest in affection to Muslims are those who say 'We are Christians'" (Q 5:82).

[3] In the Apostolic Letter *Impositi Nobis*.

[4] Second Vatican Council, *Nostra Aetate* (1965), no. 3.

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