

Religious approaches

Religion



Of the sources written that have prevailed from the 17th century, the one called Jesus Messiah Sutra that is from 635 is among the oldest and the one that is well-known. Here, Confucian, Taoist and Buddhist terminology is deployed in connection with events that were most important in the life of Jesus and in explaining his message. The influences of Manichaeism, as much as content is concerned can even be seen. Manichaeism was not a Christian, was a dualist, Gnostic movement that was founded by Mani. It had a sharp opposition between light and darkness, good and evil, flesh and spirit. These are the core values of Confucianism, Taoism, and Buddhism that would help Chinese Christians understand better Jesus tradition.

2. Given that Christianity similarly to Confucianism, Taoism, and Buddhism all appreciate the sharp differences that exists between these values, the non-Christian Chinese can use that window of opportunity in engaging Christianity in a dialogue. Both non-Christians Chinese and Christians testify to the fact that in creation there was a separation of light and darkness, sun and moon, day and darkness. For them to be hospitable to Christianity, they are supposed to make space and time for dialogue to be there between the spiritual traditions. The non-Christian Chinese should engage them through these core values that are also shared by the Christians and they should come in it knowing that it is not an event for hostile arguments. They should not seek to defend nor to attack for at the end no one will emerge as the winner. The dialogue should be conducted with the aim of increasing understanding. The non-Christians Chinese should at all times make sure that the formal debate doesn't occur outside the dialogue. This doesn't imply that there should no, or there will be no disagreement at the time of the dialogue. Since the differences that exist at the core of individual's systems

<https://assignbuster.com/religious-approaches/>

of belief are at issue, frequent disagreements are bound to be there.

However, dialogue isn't the forum for trying to demonstrate the greatness of one system of belief over another. Open disagreement is supposed to primarily take place only whenever a participant is convinced that another participant has prompted or made a misconception to the practices and beliefs of the first.

The non-Christians Chinese when engaging Christians in dialogue, they are supposed to let them their own self-definition. This is a very important rule in such type of dialogue. Christians have to be given the chance to define their beliefs, as well as their understanding of the religious teachings without being contradicted by the non-Christian Chinese. They should also be willing to critically look into their very own religion as they look into Christianity. The non-Christian Chinese should honestly consider the way people in Christianity understand and the way they live their faith. In simple words, the non-Christian Chinese have to be willing to walk in the Christianity shoes if at all they want to engage them in any form of dialogue. They can only manage the dialogue if they stick with the core values that make Christians understand the actions of Jesus better.

Work Cited

Brinkman, M. E. *The Non-western Jesus Jesus as Bodhisattva, Avatara, Guru, Prophet, Ancestor, or Healer*. London: Equinox, 2009. Print.