"Absurd Nicene Creed"

August 2018

William Choi

Preface

This is an assessment to clarify absurdities in the texts of an English and East(E) Asian (A) versions of the Nicene(N) Creed (C), recited at Eucharist.

It is in perspectives of dictionaries, etymology, history, and the Scriptures in general, and the Heavenly-way (天道), Shaman-religion (儒教), *Laozhuang*-school (老莊派), and *Mahayana* Buddhism (大乘佛教), for the E.A. version. The E.A. version includes the E.A. congregations under the "Asiamerica" ministry and the Diocese of Taiwan. Term "Confucianism" known only in West will be dealt with the Heavenly-way and Shaman-religion. The denominational forms displayed are as of 2015. But, it excludes such as *"Filioque"* which was recommended for its dropping off from the N.C. by the Lambeth Conference of 1988; liturgical relationship, Gender, and etc.

To enrich this manuscript, contributions have been given by the peoples of the Holy Cross Episcopal Church, USA, in 2013; of an interdenominational clergy (Episcopal, Baptist, Methodist, and Presbyterian in USA) in 2014; Bishop A. Nakamura and Very Rev. P. Iwaki (Chairman of Doctrinal Committee) of the Japanese Anglican Province in 2016, who will also publish it in Japanese language in 2018; and the Rev. A. Ahn and Bishop O. Park of the Korean Anglican

Province, who also introduced it to a clergy conference in July 2018. The Rev. Prof. W. Adam has also given a valuable comment.

Introduction

Why & How the Nicene Creed was formed

Originally it was, not for a theological debate, but for a political consolidation of regional states by teaching on the trinity amidst heretics, for their annexations to an empire under Emperor Constantine in the 4th century. The heretics were: Arianism led by Arius (c250-336) of Alexandria that Christ was neither divine nor incarnated man but created by God; Apollinarianists teaching that Jesus(J) Christ(C) had manhood against divine nature; Nestorians believing in J. C. who was separated in two persons between divine and human; and Eutychianists believing in J. C. who was not a man but perfect God.

The debate was at Nicea in 325, a several months after Emperor Constantine's conquest of the Eastern states. An informal talk at the cathedral was developed to a solemn debate at a hall of the palace. Finally, the N.C. was promulgated with the authority of an ecumenical council.

Why the N.C Has Not Been Changed for 1700 Years?

It has been to kept "Tradition"(*paradoxis* in Greek and *tradition* in Latin). For the early Christian Fathers, the tradition was neither embodied of the Papacy, nor handing down of something to later age, like a cultic taboo, but handing over the revelation of God to people through the mouth of his prophets and apostles. And "From the 3rd century on, the tradition has been something expressly identified with the Gospel contained in Scripture."[1] "For we preach not ourselves but C. J. as Lord, and ourselves as your servants for Jesus sake."[2]

And, every reciter has been unconscious in keeping the orthodox faith, or relies on the church authority for the text. The N.C. has been widely accepted as a proposed base of Christian unity, by reciting "We believe" at a common worship, rather than "I believe" in the Apostles Creed at a Baptism, although some Christian denominations (of the Subjective Faith)in E.A. rule it out.

Today, however, the text of the N.C. appears nine absurd points under six headlines, regarding to the Trinity and ambiguous divine nature, in lights of the Biblical teaching and reasonability.

Why & How are E.A. Versions Distorted?

It has been artificially distorted in the following causes.

1) The theistic Heavenly-way was mistreated as a human cultural system without its spirituality by Mozi(墨子 450-390BC) who had been a rival. And, it was regarded as one of the "Various-schools of Thought and Their Exponents"(诸子百家 from the Pre-*Qin* times to the early years of the *Han* dynasty 漢 206-AD220). "*Hanshu*"(漢書)written by Banqu (班固 1st Century)indicates it as a cultural system such as the Shaman-religion, Taoism (道教 Daoism), *Yinyang*-school (陰陽家), Legalistic-school(not as the Heavenly-way), Logic-school, *Mozi*-school (墨家), Political-strategic-school, Agricultural-school, Novel-school, and Miscellaneous-school(雜家).

2). The traditional concepts as vessels of oracles in the characters (甲骨文, 金文), were forcefully replaced by humanistic concepts, and called characters (大篆)under tyrant *Qinshihuangdi* (秦始皇帝 221-207BC) in China.[3] Being crowned on his head by himself to be "Emperor" (帝 God), and Heaven (God) became a powerless nominal being, he sent out young people to bring back him a drug of ever living (never die), buried 460 followers of Heavenly-way" alive, and burnt books for 30 days, because the followers of the Heavenly-way had blamed his merciless tyranny. This was to erase theistic tradition, whereas Emperor Constantine was a supporter for the Trinity.

3). Under this rigid humanistic trend, *Xushen* (虚慎 AD100) published "Etymology"(说文解字)in AD100.[4] Although showing many errors

in it today, the book has been the standard criterion for all other studies in E.A. in the past 20 centuries. A defect, for example, is an avoiding an explanation of a reason why the two characters "知"(*Zhi*, to know beings) and "智"(*Zhi*, wisdom to realize God) had a radical "矢"(*Shi*, an arrow)in them.

   Subsequently in the *Han* dynasty (漢,206BC-AD), a controversy was raised on an authenticity of E.A. scriptures that which versions had been the proper scriptures in "Old-characters" (古文) or "Current-characters"(今文), when some scriptures (either original or fake) had been found after having been burnt a few centuries ago.

   4). Recently, "The Cultural-Revolution" (文化大革命 1966-1976, in China) has resulted erasing of etymological roots of the hieroglyphic characters in a simplifying process for modern usage, and demolishing the 2,600 scholars who could research them.

    An E.A. character has been formed after a natural figure and developed to a hieroglyphic character, not as a sign but a symbol.

   5). The E.A. replaced humanistic term as such is unlike a Western vocabulary in nature. An English term "Spring," for example, is analogically related to each other in meaning: a jump, a device that reverts to its original position after being compresses, elasticity, a place where water comes up naturally from the ground, or the season.[5]   In contrast, an E.A. term "權"(*quan*) was for a

legendary bird bringing heavenly message to man,[6] but is today for an iron weight for a balance in steel yard (a scale), power, authority, right, advantageous position, flexibility, or estimate.[7]

The E.A. version today, still follows this distorted terminology. "Triune heavenly reality" has been missed out entirely today, because: "Heaven"(天 God) means a materialistic principle today; "Heavenly-elder son"(元子,仁) or "Second Father"(仲山甫)in the 6th Century BC is today "Human love"; and "Heavenly-spirit inspiring human heart"(德) is today "A man with a good conduct."

Without authenticity, terminological concepts can be various and difficult to converse between people. Character "諦"(*Di*) means for "Carefully" pronounced as *Di* in Chinese; "To look up" *chae* in Korean; and "To give up" *Dei* in Japanese; but it is "Truth" *Di,* in the authenticated Scriptures of the Heavenly-way.

Ignored Authentication in East Asia Today

"Five-scriptures"(五經) were authenticated by publishing of "A Commentary on the Five Scriptures"(五經正義) in the *Tang* dynasty(唐 619-975), after being accredited for a few centuries by Emperor "Wudi"(武帝) of the *Han* dynasty.[8] The "Four-books"(四書), selected out

of various books, were authenticated by publishing of "A Commentary on the Four Books"(四書集注)in the *Song* dynasty(宋 960-1279).[9]

While a person in faith is in a bondage with J.C. vertically, in linguistic authenticity builds conciliatory of people in Christ horizontally, amidst the diverse thoughts and value-views.

The authentication has been, however, eclipsed kept behind the humanism. The unauthentic language causes no communication as everybody uses different keys from each other on board of a PC

1. "Maker," "Creator," and "Mystical performer"

A. The Current Forms

"**Maker** of heaven and earth."

 (The Book of Common Prayer, the Church of England)

"**Maker** of heaven and earth." (An Australian Prayer Book, 1978)

"**Creator** of heaven and earth."

 (The Book of Common Prayer, The Episcopal Church)

"**Maker** of heaven and earth." (The New Zealand Liturgy, 1970)

"**創造**天地並一切有形無形萬物的，．． 萬物都是藉著他受造…是賜生命者." (Creator of heaven and earth, of all that is, seen and unseen.)

(The Book of Common Prayer, Episcopal Church, USA, 1970)

"하늘과 땅과 유형 무형한 만물의 **장조**주를 믿나이다." (Believe in the creator of heaven and earth, shaped and unshaped everything.)

(Anglican Province, Korea)

"**天地とすべて見えるものと見えないものの造り主を信じます**." (I trust in the lord who made heaven and earth, seen and unseen…)

(The Book of Common Prayer, Japan 1990)

"**Maker** of heaven and earth." (Living Truth Lutheran Church, Bothell)

"**Maker** of heaven and earth."

(The United Church of Christ, North-shore, WA.USA)

"**Maker** of heaven and earth."

(Presbyterian Church, Westminster, WA, USA)

"**Maker** of heaven and earth." (Roman Catholic Church, Blessed Teresa of Calcutta Parish, WA, USA)

"**Maker** of heaven and earth."

(United Methodist Church, Bear Creek, Woodinville, WA, USA)

Besides of God the Father,

"We believe in one Lord, Jesus Christ, . . .Through him all things were **made**. (The Book of Common Prayer, The Episcopal Church, 1977)

The original form of the N. C. was **"Maker"** ("*factito*" In Latin) of all things visible and invisible. . .By whom (J. C.) all things were **made** {both in heaven and on earth.}" (First Council of Nicea in 325)

"Maker of heaven and earth, and of all things visible and invisible… by whom (Jesus Christ) all things were **made**...And in the Holy Ghost, the Lord and Giver of life." (First Council of Constantinople, 381)

B. Counter Grounds
(1) In Dictionaries

"Make" means to construct, or frame, as God made man.[10] **"Make"** 1. "To construct, create, or prepare from parts or other substances."[11]

"Create" is "To bring into existence, gives rise to, or originates."[12] ˝**Create"** means "To bring into existence, or to originate."[13] **"Creation"** is "The production of a thing from nothing either of itself or of a subject which could sustain the finished product."[14]

In Chinese, **"Make"(**制作)is to form, or to construct with existing materials, transforming from one shape to another. But, **"Create"**(創造

天地)is to let "Being" for the first time out of absolute nothingness.[15] "To start"(創) is in terms of pioneering.

In Korean, "만든다"(make) means to perform a human effort with material, skill, purpose, etc. But, "창조" (create) is to let things exists for the first time.[16] In Japanese, term,"造る" is to construct with existing materials; and "作る" is to form intentionally such as a literature with a certain pre-experience.

In the Japanese version of the N.C., no term of "Creator" appears but "Maker," despite a dictionary contains "Creator"(創造する)that creates the cosmos,[17] out of absolute-nothingness.

(2) In The Scripture (R.V.)

The creation narrative of "P" resource in the Genesis 1:1-3, uses the term of "Create" for three kinds of "Being" out of absolute-nothingness. Firstly, "God **created** the heavens and the earth, (invisible and visible Beings)."[18] Secondly, "God **created** the great sea monsters and every living creature that moves with which the waters swarm, according to their kinds," (Living sea creatures). Thirdly, "So God **created** man in his own image in the image of God he created him; male and female he created them,"[19] (Human).

With these already created beings, God made an opposite being, and expanded the kinds. "God **made** the firmament and separated the waters which were under the firmament from the waters, which were above the firmament."[20] "And God **made** the two great lights, the greater light to rule the day, and the lesser light to rule the night; he **made** the stars also."[21] "And God **made** the beasts of the earth according to their kinds, and everything that creeps upon the ground according to its kind."[22]

Completed the work, "God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day."[23] Everything made with existing material was confirmed as "Very Good".

An older resource than "P," "J" in the Genesis,[24] "These are the generations of the heavens and the earth when they were **created**. In the day that the Lord God **made** the earth and the heavens."[25] "Make" is used as "Create."

Etymologically in the Old-Testament (OT), "Creation" (*Bare* in Hebrew) means to prepare, or to form. And in the New-Testament (NT), "Maker" is in terms of creator (*Kristes* in Greek.) This appears, "The everlasting God, the Lord, the **Creator** of the ends of the earth."[26]

The creator, however, "Thou, O Lord of the universe who in thyself hast **need of nothing**."[27] "I beseech thee. . . to recognize

that God made them **not** with things that had been already as material, and that the race of men in this wise cometh into being."[28]

In the NT, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath **not** been made out of things which do appear."[29]

And in the N.C., "We believe in one Lord, J. C...Through him all things were made." J.C. however, neither created as God the Father did, nor made like human does, but, in mysterious way without a material principle. J.C's mysterious work was by a divine power with material being, called a miracle in transcending beyond the law of nature. It may be called "The sacramental work" extended of the Incarnation.

And, the Holy-spirit also "Creates" in terms of giving life (filled, received by man, renewing, communion with, moved by, or inspires.)

(3) East Asian Terminology

"Creation" is *Chuanzao*(創造)in Chinese; *Changzo*(창조)in Korean; and *Sozo*(そう造)in Japanese. They equally mean turning of absolute-nothingness to an ontological being.

In the Heavenly-way, "Creation" means "Coming into Being" out of absolute-nothingness. "創"(*Chuang*, to start, or to initiate for the

first time)is applied to "Create." It was originally "㓦" from which a

frame(井)was taken off by an agricultural sword to make a clay brick.

And another character is, "Heaven produces(生) human and things with

principles."[30] This implies the first existence out of absolute-non-

existence, and anthropomorphically "Things"(物) by not accidentally

but with the creator's intention.

The creation in the *Laozhuang-s*chool(老莊) is performed by *Dao*

(道 metaphysical term for "Creator" [造物者])through a process of

Yinyang(陰陽)movement of beings. "*Dao* gives rise to One and the One

gives rise to Two. The Two give rise to three, the three give rise to

everything."[31]

The purpose of creation is, "The world is to be a sacred

vessel,"[32]implying the creator's relationship to the created beings.

Zhuangzi (莊子 369-286BC) said, "Being(物 or 存在)could not become to be

by itself. . . but, *Dao* lets 'Being' come into existence with its

beginning and ending out of absolute-nothingness. But *Dao* itself has

neither its own beginning nor ending, and never changes by any

reason."[33] "Change" implies an improvement, and *Dao* is not changed.

There has a different attribute between the creator (絶対無), and the

created being including non-being(無). It was depicted: "One day,

'Light'(光曜) asked to two persons: Being(有) and Relative Non-being(無

or 關系無), whether they would be aware of 'Absolute-Nothingness'（完全

無,or 絕對無）or not. 'Relative non-being' replied to 'Light,' 'Yes, I know it,' and, loudly called to 'Absolute-Nothingness'! Having no answer from the Absolute-Nothingness, the Relative-Non-being knocked a door on the house of the Absolute-Nothingness. There again was no responding from the Absolute-Nothingness. Finally, the Relative-Non-being peeped into the house through a hole to see the Absolute-Nothingness, but not found the Absolut-Nothingness because it was too profound to see the Absolute-Nothingness. So the Relative-Nonbeing gave it up."[34]

The *Mahayana* Buddhism, mentions nothing about the creation. Instead, *Sunyata* (空 emptiness)which is phenomenon only to human perception. All the beings in the cosmos are "*Sunyata,*" except "*Dharma*" (ultimate reality).[35]

"Maker" could change a form or shape of a being to another within the same ontological realm, as a human could. But, "Creator" creates an ontological "Being" out of absolute-nothingness.

Regardless what definition is in a dictionary, none would deny the unique work of God as the Creator of being out of absolute-nothingness. The work of J.C. is mysterious way, and the holy-spirit as the give of life.

2. "Raised" by God the Father

A. The Current N.C. Forms

"The third day he **rose again** from the dead."

    (The Book of Common Prayer, The Church of England)

"The third day he **rose again** from the dead."

    (An Australian Prayer Book, 1976)

"On the third day he **rose again.**"

    (The Book of Common Prayer, The Episcopal Church,1979)

"On the third day he **rose again** in fulfilment of the Scriptures."

    (The New Zealand Liturgy, 1970)

"第三天**他復活**"(On the third day he rose again.) "復活" means literary "turning back to alive."

    (The Book of Common Prayer, The Episcopal Church, USA)

"第三天**復活.**" (Hong Kong Anglian Church)

홀만에 죽은자들 가운데서 부활하시고." **(**Anglican Church in Korea.)

"**三日目に　しじんのうちからよみがえり.**"(Japanese Anglican Church)

"On the third day he **rose again.**"

    (Living Truth Lutheran Church, Bothell, USA)

"The third day He **arose again** from the dead."

    (Westminster Presbyterian Church, USA)

"The third day He **rose again** from the dead."

(Blessed Teresa of Calcutta Parish, USA)

"On the third day he **rose again.**"

(Bear Creek United Methodist Church, USA)

"On the third day he **rose again.**"

(Northshore United Church of Christ, USA)

B. Counter Grounds

(1) In The Four Gospels (R.V.)

"The angel answered and said unto the women... He is not here: for he **was raised** (*Hegethe* in Greek)." But, "He **has risen.**" (RSV)[36]

"They saw a young man sitting on the right side. . .saith unto them, Be not affrighted; Ye seek Jesus of Nazareth, which was crucified: he **was raised**(*Hegethe* in Greek);" But, "He has risen." (RSV)[37]

"Two men stood by them . . .He is not here, but **was raised.** (*Hegethe* in Greek)" But, "On the third day rise."(RSV)[38]

The resurrection of J.C. was not by himself but by God the Father, as in a passive voice in the Synoptic Gospels.

The John's Gospel shows a positive sign to prove the resurrection as an object fact apart from human obsession. "He (Peter) seeth the linen cloths lying... And, the napkin, that was upon his head, not

lying with the linen cloths, but rolled up in a place by itself."[39]

Later, "She (Mary) turned back, and beholdeth Jesus standing . . .

Jesus saith unto her, Woman, why weepest thou? . . .Jesus saith unto

her, Touch me not; for I am not yet ascended unto the Father."[40]

(2) Son Submitting to the Father

Jesus as the Son submitted himself to God the Father. The

submission relationship was not only at the Resurrection, but also at

the Incarnation, Teachings, Crucifixion, Ascension and Seating on the

right hand of God the Father. Jesus came to the world physically and

culturally from Heaven not by his own plan, but was sent by God the

Father in heaven. Jesus confirmed it, "I came forth and am come from

God; for neither have I come of myself, but he sent me."[41]

The choice to sit in heaven was not by Jesus either, "Jesus said

unto them, my cup indeed ye shall drink; but to sit on my right hand

or on my left hand, is not mine to give, but it is for them for whom

it has been prepared by my Father."[42] Only God the Father, not the Son,

knew. "But of that day or that hour knoweth no one, not even the

angels in heaven, neither the son, but the Father."[43] Therefore,

Jesus prayed to God the Father, prior to his impending painful

crucifixion. "He said, Abba, Father, all things are possible unto

thee; remove this cup from me: howbeit not what I will, but what thou

wilt."[44]

Under the plan of God Father, "They crucified him."[45] Peter who witnessed, spoke forth to people: "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; Him, being delivered up by the determinate counsel and foreknowledge of God, yet by the hand of lawless men did crucified slay: whom **God raised up**, having loosed the pangs of death."[46] Paul also indicated that, "Now if Christ is preached that he hath **been raised** from the dead."[47] Jesus's attitude towards God the Father was, "All things have been delivered unto me of my Father: and no one knoweth the Son save the Father."[48] "Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant..."[49]

The passive attitude of J.C. in the Ascension was the same way in the Resurrection. "And it came to pass, while he blessed them, he parted from them, and was carried up into heaven."[50] Or "He was received up into heaven."[51] After the Ascension, the holy-spirit has been carrying on the mission. Jesus appears for people, "I will raise them up at the last day,"[52] in the same way "Knowing that he which raised up the Lord Jesus shall raise up us also with Jesus." [53]

(3) The E. A. Concept

Zhuangzi said to a person named *Dulou*(髑髏 skull-skeleton of a dead person), "Do you want me to ask heavenly god to revive you up into life again from death, and to send you to your home-village where you could meet with your parents, wife, children, and the villagers?"[54]

In the Confucian scripture, "On my way home, I was moved in heart, so I called at a person, named *Shenshu* (申叔 heavenly expression-third person),who could revive a dead-person up to life by joining his bone and flesh together."[55]

The two stories in the above (*Laozhuang* and Confucian), the revivals of dead persons are not by the dead persons' own efforts, but by favors of God and *Shenshu*, as "The spirit that quickeneth."[56]

Jesus' resurrection and ascension was in a passive voice in the syntaxes, as "Was raised by God the Father," and "was ascended," like "Be seated in heaven." And it should also be in the same for the Acclamation in a Eucharist.

3. "The Same" instead of "One" in East Asian Form
A. The Current Forms
"I believe in **one** God the Father Almighty."

(The Book of Common Prayer, Church of England)

"We believe in **one** God." (An Australian Prayer Book, 1978)

"We believe in **one** God."

    (Rite Two, The Book of Common Prayer, the Episcopal Church 1979)

"We believe in **one** God." **(**The New Zealand Liturgy, 1970)

"We believe in **one** God." (Living Truth Lutheran Church, Bothell USA)

"We believe in **one** God." (North-shore United Church of Christ)

"I believe in **one** God." (Bear Creek United Methodist Church)

"I believe in **one** God."

    (Blessed Teresa of Calcutta Parish, Roman Catholic Church)

 "I believe in **one** God." (Westminster Presbyterian Church)

"獨一的上帝．．．獨一的主.耶穌基督." (Only **one** God . . . only **one** Lord,

Jesus Christ, the only Son of God,)(In Chinese version, The Book of

    Common Prayer, The Episcopal Church, USA)

"獨一上帝．．獨一的主，耶穌基督." (Anglican Church, Hong Kong Province)

"**한분**(one person)이시며 전능하신 하느님 아버지…..오직 **한분**이신 주 예수

그리스도." (The Book of Common Prayer, Anglican Church in Korea, 1966)

"我は**唯一**(only one)の神．．．.我は**唯一**の主イエス　キリスト．．．"

    (The Book of Common Prayer, Anglican Church in Japan,1959)

B. Counter Grounds

(1) In the Dictionaries

"One in adjective is numerally single & integral, neither none nor fractional nor plural, numbered by the first half or lowest integer, half of two. 2. The only single, forming a unity united, the same."[57]

"The root of Latin '*numerus*' and of Greek '*nemein*' means to give out for use;"[58]

"One" is, philosophically, not in number, but it equivalent to unit, unity,.." In metaphysics, it is also the Supreme idea (Plato),. . .God (Nicolaus Cusanus). . .One may be conceived as an independent whole or as a sum…"[59]

In the E.A. Dictionaries, however, "One" (*Yi*) means a numeral sense in physical way, but it also means "The same" in opinion, whole, all as well in an old version.[60] In Korean, it is "The first odd number."[61] And in Japanese, "it is translated into "*Uyitsu*" (Only one in numeral sense)."[62]

(2) In the Scripture

Term "One" appears only in the N. C. but neither in the Apostles, nor in *Quicunque Vult.* "One" is used as an adjective to mean for a unity[63] with the Trinity as one bondage, rather than a singleness. "They shall be one flesh."[64]

"One God, the Father" here is Christianized the OT and Jewish creed of the unity by adding with Father who has revealed through J.C. applied to us all.[65] "One God and Father of all" [66] implies that they are bonded together as brothers, children of one Father." One" in the above both means "Uniqueness" of God unlike pagan-gods, or oneness among many.

Paul wrote, "One" is for Christian participation in a bondage with the Lord. "There is one body, and one spirit, even as also ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all who is over all, and through all, and in all."[67] It is not a singleness in numeral sense, but a bondage, "For ye all are one man in C. J."[68] "One God and the Father of all" implies a bondage, sharing the divinity of the trinity.

(3) East Asian Concepts

In Chinese dictionaries, "**One**" is translated into "獨一的" (Only-one) in numerical sense, rather than an unity of the trinity,[69] and into Korean "Alone" or "One" (홀로 하나이신) in numerical sense among many relative beings.[70] And, it is in Japanese, "Only one," (唯一), means "Not two"(無二.)[71]

In the *Yinyang*-school (陰陽派), "One" means status before division between a male and a female poles in a movement to produce "Three," and beyond any relative being. But the school was merged into the Heavenly-way and *Laozhuang*-school after the *Han* dynasty.

In the *Laozhuang*-school, "One"(一)is, not an adjective in numeral sense of being, but reality between Absolute-Nothingness and Being. The full reality is "Way"(道), also called "Absolute-Nothingness"(完全無 or 絕對無)unlike "Relative being" (關系無).

"In carrying on to embrace only 'Oneness,' being settled down in the chaotic world life."[72] Or, "It is for this reason that the sages grasp 'Oneness' to be shepherds to the world."[73] Similarly, it is heavenly in nature and the source of everything of the world in the *Zhuangzi*, "At the beginning there was 'Absolute-Nothingness' beyond existing and naming. 'One' was happened to be there without shape. Everything came to be through 'One.'"[74]

In the Heavenly-way, "One″ is equivalent to Heavenly reality "*Ren*″(仁) between heavenly, and human nature. "One" is also between Heaven(天)and Heavenly-spirit(德), as one of the triune reality.

The alternative terms for One are "Great-pole"(太極) in the *Yijing*, "Heavenly-sovereignty"(天宰)by Dongzhongshu, "Great-emptiness"(太虛)by

Zhang-henggu, "First-emptiness"(乾元) by Chengmindao, and "Reason"(理) by Chengyichuan.

In the *Mahayana* Buddhism, "one" is the first in numeral notion as well as "the same unit" (一体 *Sekadhya* or 同一 *Sabhinna*).

In E.A. today, however, the usage of "One" influenced by the humanist Shaman-religion is neither "The same" nor "Participation" but numerical "Singleness" of the relativity-beings since the 3rd Century BC when the Qinshihuangdi took the tyranny, and confirmed the humanism by the book "*Shuowenjiezi*" (说文解字).

"One" at the beginning of the N.C. should be replaced by "The same divine" with the each of the trinity in essence. And "One" applied to J. C. for His two natures: divinity and humanity, are not for two realities, but one reality.

The E. A. churches, however, has been mistakenly made the numeral "One" by adding terms of *Du*(獨 only, single), *Hana* (not two but numerical one), and *Yuitsu* (唯一 only-one). The numeral sense leads to atheism.

4. Not "Trust" but "Rely On" (or "Confess")

A. The Current Forms

"我们信（上帝），．．.我们信（主，耶稣基督）　我们信聖靈．．." (We "**trust**"{信}

the only one upper-emperor, who is the almighty holy Father, who

created heaven-earth. . . We **trust** the only one lord, Jesus

Christ. . . We **trust** the Holy Ghost.) (The Book of Common Prayer,

The Episcopal Church, Church Publishing, New York, 2001)

"我们信獨一上帝．．. 我们信獨一的主．．. 我们信聖靈" (We "**trust**" in one God,

the Father the almighty. . . We **trust** in one Lord, Jesus Christ. . .

We **trust** in the Holy Ghost.) (Anglican Church, Hong Kong Province)

"나는 **믿나이다** (信 trust) 전능하신 하느님 아버지 ．．." (I **trust** the

Almighty God the Father.) (Anglican Church in Korea)

"我は唯一の神。全能の父。天地とすべて見ゆる物と見えざる物の造り主を信ず." (We

trust the only God, almighty Father who created heaven and earth.

　　(Japan-Holy-Catholic-Church)

　　All the E. A. forms use term "Trust" (信) for "We believe in

God." *Quicunque vult* (*Athanasian* Creed) does not use term "Believe."

B. Counter Grounds
(1) In Dictionaries

"*Xin*"(信) today means "Letter," "Message," "Confidence," or "Trust" a person without fake in Chinese. A dictionary influenced by Buddhism, applies it to a religious faith: "Receive in respect"(信奉), or "Trust-admire"(信仰), except "Creed"(信經) which is not in an E.A. dictionary.

A Korean colloquial term, "To trust"(믿음)as noun, or "Trust" (믿다) as verb, means either my own feeling, or a religious faith. "Trust"(信)is for "*Mitta*"(faith) or "Confidence"(신용) between people. It is also a Buddhist lay believer (신도).

In Japanese, it is to trust(信任)somebody, conviction(信念), or "I trust"(信ずる)either a man in ethical sense, or religious faith(信仰)in Buddha or God.

"Trust" should be only applied to a human for implementing of heavenly message, rather than to heaven for a person to "Believe in." The definition in dictionaries is for a personal "Attitude" rather than "An intention to rely on."

(2) In the Heavenly-way (Confucianism)

In the Heavenly-way, "Trust"(信) was applied to only human in morality according to the person's pledge to heaven. In terms of

assigning on a human person is "任". " An ideal performance of *Xin* was with "*Ren*" of the triune reality.

Historically, passing on of a heavenly message to man was "*Ling*" (伶)in human aspect and heavenly aspect was "Order"(令). The form of character was from a figure of a person kneeling down in the front of Heaven to listen to heaven in order to pass to others, in the *Yin* dynasty, and "Command"(命 in the *Zhou* dynasty).[75] Character "信" (trust)was the same concept as "*Ling*" with "*Ren*" towards a human after the *Zhou* dynasty. "Heavenly expression"(伸)by Heavenly-spirit was said by Zhuangzi, "Heavenly-spirit is working in this age. . . Even if a person keeps perfectly his promise with another person, he can't 'believe in' Heaven without inspiration by heavenly-spirit."[76] He implies an ethical fulfilment is not but by an inspiration of the heavenly-spirit.

"Trust"(character) is formed with two radicals:人(Man)and 言 (Heavenly-word) and further two figures: a needle(辛)to mark a tattoo on human skin as heavenly punishment if the person fails in doing of what was pledged to Heaven, and a vessel(口)for a heavenly oracle to see heavenly intention.

Confucius (孔子 552-479BC),therefore, did not use the word "Trust" towards Heaven, instead, "Awesomeness-reverend"(畏敬). He said, "Exemplary persons(君子)should feel "Awesomeness" toward heavenly

command, inspired by heavenly-Sprit through a great person(大人), and also listen to a heavenly-word spoken by a sage(聖人)."[77] He also said, "A gentleman should respect Heaven, clothe over himself with *Ren*, and stand on Heavenly-spirit."[78] On the other hand, "I am not confident (*Xin*) any human who does not make good on his word is viable as a person."[79]

"Trust" today is for consistency between saying and deed of the same person. "In my dealings with others, there is a time to hear what they say. But, now I am looking what they actually do."[80] "Trust" is important, "I would like to share in 'Trust' and 'Confidence' with my friends."[81] In a parable, "Make sure there is sufficient foods to eat, and arms for defense, but the most important among them is confidence (Trust) in their leader, because if people do not have confidence in their leader, the community would not be endured."[82]

Mengzi(孟子 371-289 BC)included "Trust" in a summary of social norm(人倫)under Heaven: Intimacy(親)between father and son; Duty (義) between ruler and subject; Distinction (別)between husband and wife; Precedence(序)of the old over the young; and Trust(信) between human friends."[83] They are personal attitudes rather than ethical principles. Dongzhongshou (董仲舒 179-93BC) kept it in the "Five social norms(五常)."[84] Confucius, Mengzi and Dongzhongshu assigned "Trust" as an attitude to a fellow human person.

When the Heavenly-way was revived in a form of Neo-Confucianism more than 1500 years after the times of Confucius and Mengzi, Zhuzi(朱子1130-1200)affirmed it, "Sincere heart(忠)was one's inner attitude, but "Trust" was one's external appearance to a fellow human."[85]

"Trust" with a potential "Distrust"(疑) is a personal attitude under God towards a fellow man, whereas "Believe in" is one's intentional confession to God in awesomeness.

(3) In the *Laozhuang*-school

"Trust"(信)in the *Laozhuang*-school(老莊派) is a nature of *Dao*, rather than a man's offering of intention to Heaven (God). A person is trusted by others is, "A sage without his own selfish mind"(無心) but in accordance with *Dao*, may hold the same mind of other people's minds as if his own. Then, he is trusted (信) by them."[86]

"A person's selfless mind is like *Dao* that is affectionate, sincere(*Xin*), non-artificial, and shapeless."[87] It appears in human relationship, "As a manner(禮) when *Xin* is working externally to others."[88] A human person in non-artificiality (無為)and selflessness is trustworthy *(Xin)* like a new born baby with "Oneness."[89] To be "non-artificial," however, does not mean being idle or irresponsible but innocent. "When you return to a baby-state, you will not lose

Heavenly-spirit from your heart,"[90]because a baby is neither deceitful nor artificial to others. Therefore, "Stop your anxiety, and live straight, as if you were a baby."[91]

"Trust" means a closed relationship between two human persons without selfishness in the *Laozhuang*-school*.* "To believe" in God is a man's offering himself to be used by *Dao*, like "The universe is a heavenly vessel,"[92] as *Zhuangzi* affirmed, "The cosmos should be the great vessel."[93]

(4) In *Mahayana* Buddhism

The *Mahayana* Buddhism has three stages of "Trust"(信)in its translation of the scriptures: Not used it, Used, and Substituted with "Mind"(心).

In the first stage, no term of *Xin* was applied to *Dharma (*or Buddha) or a human believer in a scripture *Agama* (阿含經), because it was either following the way of Heavenly-way or translated into Chinese before a general usage of *Xin.[94]* Buddhism was officially introduced to E.A. from India around 2nd Century BC, except a few scriptures.

In the second stage (4th C.), Daoan(道安)translated scripture the *Fahuajing* (法華經), using the word of "Trust" towards *Dharma.*

"Hearing *Dharma* through *Sakkyamuni,* I have "faith-receive'(信受)."[95] It was, gradually applied to *Sanbao* (三宝 Buddhist version of trinity: *Dharma*(法)or *Dharma-kaya* (法身)for the Father; *Buddha* or *Sakyamuni* who was *Sambhoga-kaya*(報身)that was equivalent to a mediator between the Father and believers; and Buddhists community(僧)inspired by *Yingshen* (應身,神通力.) And, the *Fahuajing*(法華經) had a chapter's title "Trust-untie"(信解).

In the 3rd step, "Clean heart"(*Prasada* 心净), or "Clean"(净)was used instead of *Xin*. It means that a person to be cleaned in heart out of a cultural contamination, in the *Fahuajing*. Or, to be faithful as "To think in heart of Buddha"(念佛).

Having these a wrong application of "Trust" to Heaven, people in the *Nanbeichao* dynasty(南北朝 420-589)were concerned for a possible miss-translation of the Indian Buddhist scriptures into Chinese, so a voice of "Principle of translation"(教相判释) was raised. But, there was also a usage of "Trust" in a denominational interpretation way, after the *Sui* dynasty (隋 581-619)and *Tang* dynasty(唐 618-907).

As theistic interest with *Xin* was changed to a social culture, "Sometimes, I help a person in studying the Shaman-religion, I correct anyone's misunderstanding of Buddhism, and . . . This way

would be sufficient for me to live in the forest (In the *Laozhuang*-school)." [96]

The usage of term "Trust" has been handed over to Christianity. An application of "Trust" to God the trinity in the current E.A. version of the N.C., however, misleads a reciter to humanism and towards atheism. "Trust" to God in the E.A. version is de-divining of God. Instead, "To believe in" might be closed by either "Lean close to"(偎) in a reciter's inner attitude, or "Confess"(告白) *our* faith externally.

5. "Human-Soul" vs. "Holy-Spirit"
A. The Current Forms

"I believe in the **Holy-ghost**."

(The Book of Common Prayer, 1662, Church of England)

"I believe in the **Holy-Spirit**." (An Australian Prayer Book, 1976)

"I believe in the **Holy-spirit**." (Rite II, The Book of Common

Prayer, the Episcopal Church, 1979)

"We believe in the **Holy-Ghost**." (The New Zealand Liturgy, 1970)

The E.A, versions use a term of the "聖靈" (human soul) for the Holy-ghost. The Chinese versions are:

"我信聖靈**(Sacred-ghost)**." (Rite II, The Book of Common Prayer, The

 Episcopal Church, 1979)

"我信聖靈**(Sacred-ghost)**." (Anglican Church in Hong Kong)

The Korean Anglican versions are "**성령을**(Sacred-ghost) 믿으며…"

 (Korean Anglican Church)

 The Japanese Anglican versions are:"**せいれい(Sacred-ghost)を信じます.**"

 (Japanese Anglican Church)

 "Holy-ghost" is mistranslated as "Sacred human-soul" in E.A.

versions. "Holy-ghost" in the N.C. is not "*Ling*"(靈 human soul), but

"Heavenly-spirit"(天神）.

B. Counter Grounds
(1) In Dictionaries

 Ghost: "The early use of this word was in the sense of a person's

spirit... that it was commonly deemed a dangerous thing is shown by

the origin of the word. . .It belongs in *ghoul*, from Arab. 'Ghul'

form a root meaning of 'Seize'."[97] *Ghost*: A person's spirit appearing

after his death.[98] Ghost: 1.Princciple of life; (Spirit of God, Holy

Ghost: the Third Person of Trinity). 2. Soul of dead person.[99]

(2) In the Scripture

The liturgical usage of "Holy-ghost" is the same as "Holy-spirit" as the divine reality. In the 16-17th centuries, English "Spirit" and German "*Geist*" had the same concept of Greek *Puneuma.[100]*

"The angel said unto her, the Holy-spirit (*Puneuma hagion* in Greek) shall come upon thee, and the power of the highest shall overshadow thee."[101] It shows God's initiative favor on her, rather than her request to God for the favor. The both words (Spirit and Ghost), equally means to breathe, or to blow as the wind *(Puneu* in Greek.)

(3) Human Soul(靈) vs. Divine Reality (神)

The E.A. version of the N.C., has no two different terms for the "Holy-spirit" and "Holy-ghost," but one term (Holy-ghost). And it has been mistakenly translated as *Shengling*(聖靈 sacred human soul) in Chinese, *Soungryong* (聖靈 Sacred-soul) in Korean, and *Mitama*(御靈 superior-soul) or *Seirei*(聖靈 Sacred-soul)in Japanese. All of the E.A. versions use the same Chinese character "Human-soul"(靈 ancestor soul) attaching with character "聖 "(not holy but sacredness) for Holy-spirit (天神 Heavenly-spirit).

This is mistranslated of "Human soul"(靈) as if "Holy-ghost" of the heavenly reality in the E.A. versions. In the history, the ancestor-worship has been since the 5th Century BC, as Xunzi(荀子 314-236BC). "A king offers a ritual to his first ancestor of the dynasty as Heaven," and "Once in every three years, a big ritual is offered to all of ancestors."[102]

Accordingly, following this humanistic trend of the Shaman-religion today, character "神" (spirit as heavenly reality) is translated as not a heavenly-reality but a living human spirit (精神 psychological mental part), and a dead person without physical parts is "Soul"(靈魂). In Korean, although "Holy-ghost"(성령)is currently

used for the divine reality, *Ryong* (령), *Ryonghon* (영혼), or *Shinrong*

(신령),is either human soul, or superstitious spirits. The Holy-spirit

is *Shinmyong* (신명). But, *Guishin* (귀신)is either soul or evil

spirits.[103] In Japanese, although term of *Seirei* (せいれい sacred soul)today is mistakenly used for the third person of the trinity, *Rei*(れい)is actually human soul as an opposite of flesh (body). *Seishin*(せいしん) is mentality or mind which is opposite to a human physical body. But, "*Shin*" (しん)is God, although it could be *Kokoro*"(こころ)mind, or *Tamashii*(魂) as spirit.[104]

Etymologically, the character (靈) shows the three radicals: Rain(雨), three vessels for heavenly oracles(口口口), and a shaman person(巫). They implied a professional shaman offers a ritual to Heaven, asking for rain-fall on a dry land. It was used in later age for calling heavenly-spirit to come down to the world. But, there was human effort to achieve a goal in offering to human ancestors rather than receiving free grace from God.

Colloquially, a human person consists of two parts: one is a shaped "Flesh" or "Body"(形魄)which returns to soil of the earth at death as a dutiful principle of *Yin* and *Yang,*[105] and the other is invisible "Soul"(魂 or 靈魂)from which *Qi*(氣) rises up to heaven at the death of the person, and becomes "Clear-brightness"(昭明),in the folk belief.

Confucius, however, distinguished between Heavenly-spirit to be worshipped, and human soul to be commemorated, saying "Offering a sacrifice to ancestral spirits is being unctuous(谄)."[106] "Although you should not ignore *Guishen* (dead human soul or spirits), but keeping them at a distance is wisdom,"[107] because, "An offering ceremony to ancestors is only an extension of the living family member's dearness."[108] A report is made by a living family member at a ceremony about a family affair to an ancestor who is regarded as the same

family member, and called "Inform-ritual"(告祀). In contrast, a

ritual offered to Heaven as a worship is "Sacrifice-ritual"(祭祀).

The Holy-spirit is sharply different from human-soul in etymology.

A character for Heavenly-spirit(神) has two radicals: "示"(a ritual

table, implying an offering to vindicate Heaven, although today it

means to notify); and "申" (lightening in sky to express heavenly

emotion such as wrath on human, although it is an expression today.)

In the Heavenly-way during the *Han* dynasty, the two terms were clearly

distinguished: *Gui (*鬼)as human soul,[109] but heavenly-spirit (神) as

heavenly reality, and, "Human soul that can't really intimate any

human living person, and only heavenly-spirit can do."[110]

Confucius said, "Human could not know heavenly intention by a

human way; but Heavenly-spirit knows a heavenly omen,"[111] by sharing

with the triune ultimate reality.

"信經" (a Creed) should be called "神經"(Holy-spirit scriptures).

"經"(vertical thread of weaving machine) has been developed from a

warp of textile to longitude and to a scripture. A vertical thread implies

to God in heaven. The N.C. is for people to confess (dedication) one's

faith to God, not to a human being. The Holy-spirit should not be

"Sacred-ghost"(聖靈) but "Heaven-spirit"(天神).

The two fundamental issues in the N.C. (1) Avoiding the Shamanistic worship to an ancestor (human Soul)in terms of an idle worship; (2) Underlining on God the Trinity with initiative favor as grace for man, in contrast to a human self-effort for an achievement.

6. "Sacred" (Instruments) vs. "Holy"(God)

A. The Current Forms (in E.A.)

The Chinese version is:我们信...圣父(Sacred-father)...我们信...上帝的獨生 圣子(sacred-son)， 在萬世之前為父所生... 是與同體... 坐在圣父的右邊... 我们信圣靈(Sacred-spirit)... 從圣父 圣子而出 與圣父，圣子同爱敬拜...我们信圣靈

(The Book of Common Prayer, the Episcopal Church, USA, 2001)

The Korean version is:"나 홀로 하나이신" (*Na holrohanayishin,* I believe in one . . ."성부"(*Sungbu*, Sacred-father)... "성자"(*Sungza*…sacred-son).

(Anglican Province of Korea)

The Lord's Prayer, and the original form of the N.C., have no attachment of sacredness to "Father" and "Son." And the colloquial term is "*Ahbouji*" in Korean.

The only two E.A. versions (Chinese and Korean) have an attachment of a term "Sacred"(聖 simplified to 圣) to the each of trinity, e.g. "Sacred-father"(聖 or 圣父), "Sacred-son"(聖 or 圣子), and "Sacred-spirit"(聖or 圣神). The two versions apply "聖" mistakenly to "Holy"(畏).

The Japanese version uses a wrong character"聖"(Sacredness) for "Holy." It was neither in the original, nor in today's E.A. forms, except in the Japanese version. The character has a radical of "*Wong*" (王) instead of "壬" (a person listening to)underneath two radicals "耳" and "口". (This computer has not proper character of "Sheng."

B. Counter Grounds

(1) In Dictionaries

"**Sacredness**" means "Consecration" or To be held dear to a deity.

"**Holy**": Consecrated, Sacred.. . God.[112]

"Sacred": Associated with or Dedicated to God.

"Holy": of God.[113]

In Chinese,

"Sacred": religious(神圣的),reverend(受崇敬的)， important(重大的).

"Holy" means Heavenly(上帝的)，Clean (圣絜的).[114]

In Korean,

"Holy": "*Gouruk.*"

"Sacredness":*"Soungsurupta"* or *"Goukyoul"* (loftiness).[115]

In Japanese, "*Hijiri*"(聖) means a wise man (贤人); a sage (聖人); or a

saint(高僧 Buddhist monk).

   Although the E.A. dictionaries are ambiguous in defining the two

terms, 1) "Holiness"(畏) is God's independence from human conditions

in nature, 2) "Sacredness"（聖）is a person or thing dedicated to God

to be an instrument.

(2) In The Scripture

   "Holy" (*Hagie* in Greek), "Holy, Holy, Holy, is the Lord of

hosts."[116] It is applied to God, often to Jesus, "For a truth in this

city against thy holy (*Hagion*) Servant Jesus."[117] The concept, "Holy"

is God's divinity whom a man feels awesomeness in terms of

"Separation from the common (human) condition."

In the OT, the Hebrew root "*KDS*" has a basic meaning of "Separate," as most scholars agree. The word signifies divinity, as essence of deity itself.[118] "The Lord God hath sworn by his holiness."[119] "Holy" identifies with the "numinous" that is the mysterious quality of the divine, described as "Wholly other." The nature of holiness of God is, "God the holy one is sanctified in righteousness."[120] It signifies the divinity, and the book of Isiah created a title "The Holy One of Israel."[121]

Although "holy" as Heaven, the burning Bush, Tent, and etc. signify God's presence or dwelling place. For an obligation is "Sing praises unto he Lord, O ye saints of his, And give thanks to his holy name."[122]

In the NT, God is called "Holy One,"[123] "Holy Father,"[124] "Holy child of Jesus."[125] Another term "Sacred" drives from Latin is not used in the NT Greek, but in the church that is either a human or thing dedicated to God as an instrument. "Holy Scripture"[126] is "Sacred," because it is not the divine reality but the created being dedicated to God as instrumentals; such as the law;[127] the apostles[128] and faith.[129] A human person dedicated to God is called "Saint" in Paul's letter to Romans,[130] or "Many bodies of the saints that had fallen asleep were raised.[131]

(3) In E.A. Etymology

An E.A. version has "Holy" for God, and the other is "Sacredness" for a created being dedicated to God. But, the both are translated into the same character "聖"without distinction, despite of their different concept.

Etymologically, character "*Sheng*"(圣,聖)is composed with radicals: an ear(耳), a vessel for oracles(口), and a figure of listening man(壬). The radical, "Ear" is for a person listening to God Father's voice of words for intension; "Vessel" is for looking of a person incarnated as God's Son; and "壬 " is for a human person motivated by the inspiration of the Holy-spirit to listen. This listening man implies that he himself is not heavenly reality but a sacred instrument used by Heaven such as a prophet.

The sacred human person in the Zhou dynasty was developed to a heavenly officer(天吏), and to "*Sheng*" (sacredness) in the later period of the *Zhou* dynasty. "A sacred person" (聖人)with "*Ren*"(仁) and "*De*"(德),[132] in the Confucius age.

A human person feels "Awesomeness" towards a holiness of God implies that he is in fundamentally different from Heaven in quality. The receiver of a heavenly message is not God but God's instrument. "Heaven reveals that human feels fear."[133] A sage is an ordinary human by birth, just as Mengzi has said of himself. According to Zhuangzi, a sage does not have his own human intention but heavenly

intention in his mind. But, no E.A. term is found for "Holy" except "Awesome-spirit"(畏神).

Besides, the attachment of 圣 to "Son" to make 圣子,could cause confusion between the heavenly-son J.C. in Christianity and Buddhist sacred son: "圣子" for *Sakyamuni.*

Considering for three points are: (1)Detaching "Sacredness" (聖) from "Father, Son, or Holy-spirit." A dedicated human person is not a superstitious Shaman(巫) without divine appointment ; (2) To keep single colloquial term rather than two terms to avoid a confusion; (3) The hieroglyphic character of "*Sei*"(聖)in Japanese is groundless, unless an authority recognizes it.

Summary

These clarifications of absurdities (unbiblical and humanitarian notion and unauthentic linguistic text) are to replace those in the current versions.

1) "**Creator**" is for "Maker." And J.C. is "Mystic Performer" as the
   Incarnation.

2) J. C. "**Was raised**" from death, and "Was ascended" to heaven by
   God the Father for "Rose" and "Ascended".

3) "One" is for "**The Same God,**" in an E.A. Version.

4) "**We confess**"(告白), or "We reverend and rely on God"(敬偎) is for

wrongly applied "Trust"(信) to God.

5) "**Holy-Spirit** in favor(神）" is for "Human-ancestor with

meritorious effort"(聖靈)in E.A. Version.

"Herein is love, not that we loved God, but that he loved us, and

sent his Son to be the propitiation for our sins."[134]

6) Detaching "Sacredness"(聖) from the "Father," "Son," and "Spirit,"

Of an Chinese and Korean versions; and in a Japanese version, to

replace a radical by "壬"(a person listening),for "王"(king) to

Form character "聖)," unless the government's authenticating.

For the three steps of Christian life, indicated in the N.C.
as, "We believe in one holy catholic and apostolic Church; We
acknowledge one baptism for the forgiveness of sins; We look for the
resurrection of the dead, and the life of the world to come;"[135] 1)
For life **in the Church**, the Tradition from J.C. and Authentic text
for conciliatory are necessary; 2) But no textual language is
necessary in "**The Kingdom of God,**" except the tradition; 3) In the

"The Eternal Life after the Resurrection," neither necessary, when

the people would be in heaven with the Trinity.

Quotation List

1. The Christian Oxford Dictionary

2. II Corinthians 4:5

3. 146-7 中国歴史, 1995 by 貝塚茂樹, 岩波

4. ii-iii, 常用字解 by 白川静, 2006

5. Oxford American Dictionary, Oxford University Press, 1980

6. 字统 白川静 2007, 平凡)

7. 新华字典 2000, 商務, 北京

8. 48 經書弄成立 平岡武夫 創文社 1983

9. 48 經書成立 平岡武夫 創文社 1983

10. Concise Oxford Dictionary, 1966

11. Oxford American Dictionary, 1980

12. Concise Oxford Dictionary, 1964

13. Oxford American Dictionary, 1980

14. Dictionary of Philosophy, edited by Dagobert D. Runes, 1970

15. 新华字典, 商务, 2000, 北京

16. 東亜辞典 by 東亜出版, 1980

17. 角川 国語辞典, by kumatsu-senyichi & Sato-kenzo, Kadokawa, 1974

18. Genesis 1:1

19. Genesis 1:26-27

20. Genesis 1:7

21. Genesis 1:16

22. Genesis 1:25

23. Genesis 1:31

24. Genesis 2:4-24

25. Genesis 2:4

26. Isiah 40:28 RV

27. II Maccabees 14:35

28. II Maccabees 7:28 RV

29. Hebrew 11:3

30．(天生蒸民 有物有則) 詩經,大雅，綜蒸民

31．(道生一，一生二， 二生三，三生萬物) 道德經 42

32．(天下神器) 道德經 29

33．(物物者非物 物出 不得先物也．．．终无己者 亦乃取于是者也) 莊子 22:12

34．(光曜问乎無有曰 夫子有乎其無有乎光曜不得问而孰 視其状貌窅然空然终日 視之而不见
聽之不闻搏之而不得也光曜曰至矣其孰能之此乎予能有无矣未能无无也) 莊子 22:10

35．(法性不與空合空不與法性合如是習應是名与般若波 羅密相應) 般若經，習應品

36. Matthew 28:5-6

37. Mark 16:5-6

38. Luke 24:7

39. John 20:5-7

40. John 20:17

41. John 8:42

42. Matthew 20:23

43. Mark 13:32

44. Mark 14:36

45. Matthew 27:35; Mark 15:24; Luke 23:33; John 19:18

46. Acts 2:24

47. I Corinthians 15:12,14

48. Matthew 11:27

49. Philippians 2:6-7

50. Luke 24:51

51. Mark 16:19

52. John 6:54

53. II Corinthians 4:14

54．(吾使司命復生子形 為子骨肉肌膚 反子父母妻子 间里知識 子欲之乎) 莊子 18:4

55．(叔予曰生死而肉骨也) 春秋左氏傳，襄公 22 年

56. John 6:63

57. The Concise Oxford Dictionary,

58. Dictionary of Word Origins, by J.T. Shipley, 1961, Littlefield, Adams & Co. N.J.

59. Dictionary of Philosophy, by D.D. Runes, 1970, Littlefield, Adams & Co, N, J.

60. 新華子典, 2000

61. 東亜辞典, 1979

62. 角川国語辞典, 1974

63. The Concise Oxford Dictionary

64. Genesis, 2:24

65. The Eerdman Bible Commentary and Rapids; by D. Guthrie, J.A. Motyer; 1987;
Grand Rapids, Michigan.)

66. The Jerome Biblical Commentary, by R.E. Brown, Joseph A. Fitzmyer, Ro. E.M.

    O. Carm; 1979; Geoffrey Chapman

67. Ephesians 4:4-6

68. Galatians 3:28

69. 新华字典，2000，Beijng

70. 東亜辞典，1977，Seoul

71. 角川国語辞典，1974，Tokyo

72. (載營魄抱一 能無離乎) 道德經 10

73. (是以聖人抱一 為天下式) 道德經 23

74. (泰初有無 無有無名 一之所起 有一而未形 物得以生) 莊子 12:8

75. p. 489，字统，白川 静，2007

76. (至德之世 . .當而不知以為信) 莊子 12:13

77. (君子有三畏，畏天命畏大人畏聖人之言) 論語 16:8

78. (子曰，志於道 據於德依於仁) 論語 7：6

79. (人而無信 不知其可也) 論語 2:22

80. (始吾於人也 聽言而信其行 今吾於人也 聽其言而觀其行 於予與) 論語 5:10

81. (朋友信之) 論語 5:26

82. (子贡问政子曰 足食足兵民信之矣 曰去兵…去食…自古皆有死 民無信不立)論語 12:7

83. (教以人倫 父子有親 君臣有義 夫婦有別 長幼 有敍 朋友有信) 孟子 5:84

84. (五常:仁義礼智信) 春秋繁露，郊義

85. P.9-2，北溪先生字義

86. (聖人常无心 以百姓心為心. . . .信者吾信之不信者吾亦信之) 道德經 49

87. (夫道有情有信 无為无形) 莊子 6:3

88. (信行容體而順乎文 禮也) 莊子 16:1

89. (載營魄抱 一能無離乎 專氣致柔 能嬰兒乎) 道德經 10

90. (常德不離 復歸於嬰兒) 道德經 28

91. (能侗然乎 能兒子乎) 莊子 23:1

92. (夫天下神器也) 道德經 29

93. (故天下大器也) 莊子 28:1

94. *Xin* in a primitive Buddhism by Fujita-kotatsu, Buddhist Thought, 1992

95. 法華經 譬喻品

96. (间有習濂洛之说者牧之習竺乾之業者闢之為谭天雕龍之辩者遠之此足以畢予山伎俩矣) 菜根谭

97. Dictionary of Word Origins, by Joseph T. Shipley, Littlefield, Adams & Co. 1861.

98. Oxford American Dictionary, 1980

99. Concise Oxford Dictionary, Clarendon Press, 1966

100. Dictionary of Christian Theology, SCM, 1966

101. Luke 1:35

102. (王者天太祖 诸侯不敢壞 ．．持手而食者 不得立宗廟．．．大饗尚玄尊．．) 荀子 禮論

103. 東亜辞典，東亜出版，1980

104. 角川国語辞典 by 东邦大學，1974

105. (魂氣歸於天形魄歸於地故祭求諸陰陽之義也) 禮經，郊特牲

106. (非其鬼而祭之 諂也) 論語 2:24

107. (敬鬼神而遠之) 論語 6:22

108. (親親故尊祖) 禮經，大傳

109. (人死曰鬼) 禮經，祭法

110. (鬼神非人實親 惟德是依) 春秋左氏傳，僖公五年

111. (知幾其神乎) 易經，周易繫辞，下

112. The Concise oxford Dictionary, 1966

113. Oxford American Dictionary, 1980

114. 新华字典，2000，Beijin

115. 新東亜辞典，1979，Seoul

116. Isaiah 6:3

117. Acts 4:27

118. Dictionary of the Bible, by John I. Mckenzie, 1965, Geoffrey Chapman, London

119. Amos 4:2

120. Isiah 5:16

121. Isaiah 1:4 23

122. Psalms 30:4

123. I John 2:20

124. John 17:11;

125. Acts 4:27

126. Rome 1:2

127. Rome 7:12

128. Ephesus 3:5

129. Jude 20.

130. Rome 1: 7

131. Matthews 27:52

132. (以德分人謂之聖) 莊子 24

133. (天明畏自我民明威) 書經，皋陶謨

134. I John 4:10

135. 327, Holy Eucharist I, The Book of Common Prayer, The Episcopal Church,1977, The Church Hymnal Corporation and The Seabury Press

----

A 30 words summary to fill the Diocesan format for the D. Conference:

Unbiblical-unauthentic texts should be replaced:

"Four global" and "five East Asian points",

"Creator" for "Maker";

"was raised by God the Father" for "Rose";

"trust" for "confess";

"Sacred-Ancestor" for "Holy Spirit"