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Chapter 01

# INTRODUCTION

Confucianism and Taoism have shared a tenuous relationship in Chinese culture. On the one hand, Taoism stresses the importance of “going with the flow” and living in harmony with The Way rather than trying to impose artificial order on the world. On the other hand, Confucianism stresses the importance of bringing order to all things rather than leaving everything up to nature and chance. Regarding East Asian cultural norms and worldviews, these two philosophies are like two sides of the same coin. Both Confucianism and Taoism could be classified as non-theistic religions, which means that although they are philosophies that do not explicitly affirm belief or worship in a supreme, personal deity, they contain many elements common to religions, such as meaning, purpose, value, and transcendence.

## I 1.1 What is Taoism and Confucianism?

At the heart of Taoist philosophy lies the concept of “Tao” or “Dao,” which means “The Way.” The Tao (or Dao) is the primordial source of the universe and the essence of all existence. In Taoist philosophy, the highest state of human existence is achieving unity with the Tao. The cultivated person releases attachments and flows with the natural way of things, merging into the grand harmony of the cosmos. From this profound understanding of the Tao emerges the wisdom of “wu-wei” (non-action). Wu-Wei is an approach to life that advocates moving through the world in the most natural way possible. This means refraining from imposing artificial interventions on natural processes or forcing human will upon societal development, instead allowing all things to unfold according to their inherent nature toward their highest good.

Confucianism is an ancient Chinese philosophical system that focuses on ethics and morality. Confucianism was founded by a Chinese philosopher named Confucius, whose ideas have profoundly influenced the cultural and social development of China and East Asia. Instead of focusing on gods or the after-life, Confucianism focuses on the relationship between people and society in the real world, emphasizing the realization of harmony between the individual and society through moral cultivation. Its core concepts include benevolence, righteousness, propriety, wisdom, trust, forgiveness, loyalty, filial piety, and fraternity. Benevolence is the core principle, which is embodied in the love and goodwill for others. Righteousness refers to moral norms and justice. Loyalty emphasizes the love for the state and the monarch. Finally, filial piety refers to love and devotion to one’s parents. Confucianism advocates for the construction of an ideal society that is orderly and morally upright through self-cultivation, family harmony, and the fulfillment of social responsibilities.<sup>1</sup>

# 1.2 Statistics and Regions

Estimates for the number of Taoists in the world ranges from 8-20 million, comprising less than 1% of the global population. Similarly, there are around 6 million official Confucianists in the world. Both philosophies are primarily practiced in East Asia: China, Vietnam, Korea, and the Philippines.<sup>2</sup> Despite their low numbers relative to other major religions, it should be noted that one does not need to identify as a Taoist or Confucianist to be a practitioner. The general population of East Asia is so heavily influenced by these philosophies that their practices are almost indistinguishable from the cultural norms of Asian societies.<sup>3</sup>

**Quick Facts:**

- Religion:** Taoism
  - Primary location:** China, Taiwan
  - Population:** 8-20 million
  - Branches:** Zhengyi and Quanzhen
  - When it began:** 6 century BC
  - Founder:** Lao Tzu
  - Primary Text:** Tao Te Ching
- 
- Religion:** Confucianism
  - Primary Locations:** China, Korea, Vietnam, East Asia
  - Population:** 6 million
  - When it began:** 6th century BC
  - Founder:** Confucious
  - Primary Text:** Five Classics and Four Books



Chapter 02

# THE HISTORY OF TAOISM AND CONFUCIANISM

## I 2.1 Taoism

The founder of Taoism, Laozi (or Lao Tzu), is believed to have lived during the Zhou Dynasty around the sixth century B.C. and was a court scholar known for his wisdom. His actual existence is debated among historians, but he is considered the highest master in Taoist lore. He recorded his philosophy in a text called the Tao-te Ching or the “Classic Way of Power.” Although Laozi’s origin is most likely a court scholar in China, over time, Taoist tradition elevated him to the status of a god or celestial master, seeing him as the embodiment of God or Tao.

Two centuries later, in the fourth century BC, Zhuang Zhou became another pivotal figure in Taoist thought. His writings were collected in the Zhuangzi, which became the second most important work in Taoism and now bears his name. Zhuangzi expressed his philosophical ideas through allegory and poetry, emphasizing the central teaching that human beings should live in harmony with nature and the Tao rather than in opposition to it.<sup>4</sup> He was known for criticizing the followers of Confucianism through his satirical writings. Taoism became institutionalized as a formal religion/philosophy in subsequent Chinese dynasties and has impacted Chinese thought and culture ever since.<sup>5</sup>

## I 2.2 Confucianism

Confucius was born in 551 B.C. in the state of Lu (present-day Shandong Province, China), where Confucianism began. Confucius lost his father at the age of three, but he displayed a remarkable intellect and a particular interest in history, governmental structures, and social relations. As an adult, he became an itinerant teacher, traveling throughout China to educate the children of aristocratic families. At the age of fifty, he briefly served as a minor government administrator, but his ethics reportedly led to his departure. After leaving his government position, he returned to teaching and spent his later years advising officials and sharing his wisdom with dozens of disciples. Confucius died in 479 BC at the age of seventy-three. His students began to write commentaries on his teachings, which spread throughout China. Unlike the polytheism and animism prevalent in Chinese society at the time, Confucius focused on human morality and social relationships, emphasizing the proper interaction between parents and children, spouses, and rulers and subjects. In the centuries following Confucius’ death, his moral teachings were so influential that they were seen as having supernatural origins, and Confucianism eventually became the dominant religious practice in China.<sup>6</sup>



Chapter 03

# MAJOR BRANCHES OF TAOISM

Taoism is mainly divided into philosophical Taoism and religious Taoism. Philosophical Taoism focuses on understanding the world, pursuing a healthy life, and maintaining a harmonious relationship with the Tao. Philosophical Taoism has a simpler form and is largely devoid of religious rituals.<sup>7</sup>

### ■ 3.1 Zheng Yi Tao

Also known as “Southern” Taoism, it is practiced primarily in rural China and Taiwan. It emphasizes community-based rituals, especially the “jiao,” which is a ritual of sacrifice and purification. These Taoists are allowed to marry each other and live within their communities. What sets Zheng Yi Tao apart is that its followers view Laozi as a teacher rather than a deity. This tradition dates to the Tang Dynasty in the seventh century A.D. and claims to trace its spiritual lineage back to Zhang Taoling and the Heavenly Master.

### ■ 3.2 Quan Zhen Tao

Known as the “northern” form of Taoism, it circulates throughout mainland China and has developed quite differently. This tradition greatly emphasizes monasteries, temples, and religious shrines, and its practitioners are organized into celibate monastic orders. Quan Zhen Tao focuses particularly on personal spiritual development, especially through practices such as internal alchemy and the pursuit of immortality. The earliest Quan Zhen monastic orders were founded in the 12th century, and they absorbed various elements of the Buddhist and Confucian traditions to form a unique spiritual synthesis.



Chapter 04

# MAJOR BRANCHES OF CONFUCIANISM

## I 4.1 Mencius Confucianism

Mencius was a fourth-generation disciple of Confucianism, and his teachings are the most enduring and widely embraced approach. It holds that humans are inherently good and that our innate sense of morality should guide our actions.<sup>8</sup>

## I 4.2 Xunzi Confucianism

Developed by another philosopher of Confucianism, Xun Kuang, this school taught that humans were inherently evil by nature. It emphasized strict ethical codes, believing that virtue could only be achieved through rigorous education and effort. Xunzi also stressed the importance of rituals and music as tools to maintain social order.

## I 4.3 Neo-Confucianism

This school emerged in the 9th century AD and flourished in the 12th century. It was influenced by Taoism and Buddhism, taking on a more metaphysical approach. This school focused on spirituality and the interior realm as key elements for creating social harmony.

## I 4.4 New/Modern Confucianism

This school surfaced in the early 20th century as a movement to blend Confucian social and political principles with Western secularism. It views Confucianism as the highest expression of Chinese culture and wisdom, advocating for a democratic China while maintaining traditional hierarchical relationships for social harmony.



Chapter 05

# MAJOR BELIEFS AND TEACHINGS

## I 5.1 Creation and the Origin of Life

Taoism focuses on the concept of the Tao as the source of all existence. According to the Tao-te Ching, the Tao gives birth to all things through the harmonious interplay of Yin and Yang. Confucianism, however, attributes the creation of the universe to Tian (Heaven), a cosmic force rather than a deity. While the interaction of Yin and Yang is also acknowledged, Confucian views on creation are more philosophical and practical.<sup>9</sup>



## I 5.2 Central Philosophy

Taoism centers on aligning with the Tao, the unchanging truth that sustains and orders the universe. It emphasizes living naturally and effortlessly in harmony with the Tao through wu wei (non-action). By contrast, Confucianism prioritizes ethical behavior and social harmony through proper relationships and moral obligations (Ren and Li). Its focus is on cultivating virtue for societal betterment.

## I 5.3 View of the Divine

Taoism includes deities like the “Three Pure Ones,” but emphasizes the Tao as an impersonal, transcendent principle rather than a god. Confucianism, however, does not worship deities. Instead, Tian represents the closest concept to a divine force connected to human moral conduct.



## ■ 5.4 Ethics and Morality

Confucianism promotes moral conduct by cultivating innate goodness (Ren) and adherence to societal roles (Li). It defines a structured ethical framework for harmonious relationships. Taoism, however, advocates for simplicity, humility, and compassion (San Bao), with an emphasis on living in accordance with the natural order and avoiding selfish desires. Ethics arise naturally from following the Tao.

### Tai Chi: Go with the Flow

Tai Chi is a form of moving meditation rooted in Taoist philosophy. The goal of Tai Chi is to bring the body and mind into harmony with the Tao or nature. The practice originated with shamans and monks but was later developed into a widespread practice.



## ■ 5.5 Relationship with Society

Confucianism stresses the importance of fulfilling social responsibilities and cultivating relationships through the “Five Bonds” (e.g., ruler/subject, parent/child). Society is central to achieving harmony. Whereas Taoism values individual freedom and detachment from societal structures while encouraging minimal interference and living in balance with nature.

## ■ 5.5 View of Life and Death

Taoism focuses on longevity and harmony with nature. Death is seen as part of the natural cycle, with little emphasis on the afterlife. Confucianism concentrates

on life rather than the afterlife. Death is viewed as the natural endpoint of fulfilling one's responsibilities and contributing to a harmonious society.

## 5.6 Scriptures and Teachings

Taoism's key texts include the Tao-te Ching (Laozi) and the Zhuangzi. These writings use parables and esoteric ideas to convey wisdom. Confucianist wisdom is passed down through the Five Classics and Four Books. These texts emphasize social harmony and cultural values.



## 5.7 Ancestor Worship and Rituals

In Taoism, practices such as offerings and rituals are often incorporated from Chinese folk traditions, but in Taoism, the focus is on connecting with the Tao rather than worship of deities. In Confucianism, ancestor worship is central, not as divine adoration, but as a way to honor family lineage and maintain societal continuity.





## ■ 5.8 Ultimate Goal

The ultimate goal of Taoism is harmony with the Tao and the universe, aiming for spiritual liberation and sometimes immortality through practices like meditation and alchemy. Confucianist philosophy, however, aspires to achieve Da Tong (Great Unity), a utopian society where individuals live in perfect harmony and fulfill their moral responsibilities.



## ■ 5.9 Similarities and Differences

Taoism prioritizes individual alignment with the natural world, while Confucianism emphasizes structured relationships and societal ethics. Taoism sees morality as spontaneous and arising from the Tao, whereas Confucianism views it as a cultivated quality essential for societal stability. However, both Taoism and Confucianism emphasize harmony, whether with nature (Taoism) or society (Confucianism), and both recognize the balance of Yin and Yang in shaping the world. Furthermore, neither tradition centers on a personal, omnipotent God but instead focuses on impersonal cosmic principles.



Chapter 06

# COMMON PRACTICES AND CUSTOMS

## I 6.1 Temple Practices

Taoist temples are designed to emphasize personal cultivation, typically featuring dedicated incense-burning areas and meditation spaces for individual prayer and meditation. Confucian temples, rather than serving as places for daily worship, serve primarily to commemorate Confucius and important ancestors through regular sacrificial ceremonies and celebratory events.<sup>10</sup>



## I 6.2 Birth and Early Life

Both Taoism and Confucianism have their own traditions for celebrating new life. Taoism places special importance on the baby's first month, holding a "Full Moon Ceremony" to mark this significant occasion. Confucianism, on the other hand, focuses more on the pregnancy period, considering it a sacred process and believing in the protection of a "fetal deity" for both mother and child.



## ■ 6.3 Marriage Rituals

Taoist wedding ceremonies are rich in symbolism, emphasizing the balance of yin and yang and harmony with nature, often incorporating the Bagua symbol. In contrast, Confucian weddings place greater emphasis on social relationships and family responsibilities, involving complex family negotiations before the wedding and including ancestor worship during the ceremony.

## ■ 6.4 Ancestral Veneration

While both traditions value ancestral worship, their practices differ. Taoist households typically set up elaborate altars with specific candle arrangements and deity statues. Confucian households, however, keep it simpler, mainly displaying ancestral tablets or portraits with relatively modest offerings.



## ■ 6.5 Meditation Practices

In Taoism, meditation is an essential practice aimed at calming the mind and achieving unity with the “Tao.” Confucianism initially did not particularly emphasize meditation, but during the Neo-Confucian period, it began to adopt meditation as a method for cultivating wisdom and virtue.

## ■ 6.6 Community Ceremonies

Taoism holds regular “Jiao” ceremonies, which are large-scale events involving the entire community, intended to worship deities and restore cosmic balance. Confucianism, however, focuses more on family-centered rituals and significant personal milestones, such as coming-of-age ceremonies.

## ■ 6.7 Mourning Rituals

Confucianism has strict regulations for funerals, requiring children to observe a three-year mourning period for their parents, during which specific behavioral norms must be followed. While Taoism also values funeral rites, its texts do not provide such detailed guidelines, placing more emphasis on the transcendence of the soul.



## ■ 6.8 Priestly Roles

Taoism has dedicated religious practitioners – Taoist priests. Some choose celibacy for spiritual cultivation, while others marry and serve as religious leaders in the community, presiding over various rituals. Confucianism, however, does not have specialized religious personnel; instead, scholars and teachers are primarily responsible for transmitting Confucian thought and guiding ritual practices.



Chapter 07

# CONFUCIANISM'S AND TAOISM'S INFLUENCE ON CHINESE CULTURE



As two important philosophical systems in China, Taoism and Confucianism have exerted far-reaching influence in the history of ancient Chinese thought. Taoism emphasizes “the law of nature” and “ruling by doing nothing.” It advocates conformity to nature and the reduction of man-made interventions to achieve physical and mental harmony and social stability. Confucianism, on the other hand, revolves around virtue and emphasizes ethics, social order, and the harmony of the family and the state. Since the Han Dynasty, these two schools of thought have gradually become the mainstays of Chinese culture.

Confucianism has profoundly influenced the structure of Chinese society and its values. The concepts of filial piety, loyalty, benevolence, and etiquette have made respect for the elderly, love for the young, and obedience to elders the basic cultural norms. At the political level, Confucianism is the official ideology and foundational core to a philosophy of governance described as “ruling the country by virtue.”

#### Confucianism and Chinese Governance:

During the Chinese Cultural Revolution of the 1960s, communism swept into power and tried to eradicate Confucian philosophy from the Chinese way of life. However, Confucianism's influence over the hearts of the Chinese people proved to be too resilient for communist revolutionaries. China's government (CCP) today, while technically still a communist regime, contains strong elements of Confucian philosophy. China's mixture of communism and capitalism economics is, in part, influenced by Confucian emphasis on tradition, stability, and the virtues of work. For example, in recent decades, the CCP has adopted a mindset that there should be “distribution according to contribution” when it comes to economic resources and wealth.” This mindset still reflects Marxist-Communist ideas, but it attempts to avoid the utopian vision of a stateless society lacking structure and leadership.

At the same time, Taoism has also had a profound impact on the Chinese way of life, art and culture. Taoism's concept of “the law of nature” has given rise to China's unique health culture, including traditional health techniques such as qigong and taiji. At the same time, Taoist thought has also permeated Chinese literature and art, influencing poetry, calligraphy, and painting, especially the genre of landscape painting centered on the “unity of heaven and man.”<sup>11</sup>



Chapter 08

# BARRIERS TO THE GOSPEL



## I 8.1 Traditional Concepts and Identity Loyalty

In a society heavily influenced by Taoism and Confucianism, the sense of self-identity that comes with loyalty to family values makes Christian evangelism – especially among Chinese and East Asians – a challenging task. Under the influence of Confucianism and Taoism, Chinese people generally place great importance on their roots, ancestors, and the values passed down through their families. Family teachings and traditions not only shape an individual's belief system but also serve as important standards for measuring morality and filial piety. Converting to a “foreign” faith like Christianity, along with religious values, may be seen as a betrayal of one's family. Such perceptions invariably deepen resistance to Christianity, making the spread of the gospel much more difficult.<sup>12</sup>



## I 8.2 Sin, Virtue, and Salvation

In Christianity, the concept of “salvation” centers on the idea that human beings cannot save themselves due to their innate sinfulness. Salvation can only be obtained through the Savior, Jesus Christ, whose sacrifice brought atonement and eternal life to mankind. This is a fundamental aspect of Christian theology, and Jesus is viewed in Christianity not only as a teacher but also as the Son of God who atones for the sins of humanity.

In contrast, Confucianism emphasizes moral cultivation and ethical behavior, promoting personal development and social harmony through education and virtue. Confucianism does not offer a savior but claims to guide individuals toward moral perfection. The emphasis is on building a well-ordered society by enhancing individual virtues rather than looking to any divine figure.<sup>13</sup>

## ■ 8.3 The Bible vs. Confucian and Taoist Texts

Christianity holds that the Bible is divinely inspired, considering it to be the Word of God, the revelation of the Holy Spirit, and the ultimate authority in matters of faith and practice. In contrast, Confucianism and Taoism do not view their texts as divinely inspired. Confucian classics such as the Analects of Confucius and Mencius and Taoist texts such as the Tao-te Ching are viewed as products of human wisdom rather than as messages directly from God. The focus of these texts is on moral cultivation, social harmony, and obedience to nature rather than spiritual salvation. Confucius was revered as a model of virtue. At the same time, the Taoist teachings of Laozi encouraged a lifestyle of conformity with the natural world.



## ■ 8.4 Potential Tensions

Christianity's emphasis on personal faith in God and eternal salvation differs fundamentally from the focus of Confucianism and Taoism. While Confucianism prioritizes social ethics, moral education, and collective harmony, Christianity centers on the transformation of the individual through faith and grace. Taoism, with its focus on the "Tao" and non-intervention, contrasts sharply with Christianity's belief in a Creator God who actively engages with human history.

These differences in ultimate concerns and worldviews create points of tension when engaging adherents of these Eastern philosophies. Confucianism's emphasis on social harmony and moral cultivation may challenge Christianity's focus on individual redemption, while Taoism's pursuit of alignment with nature and minimal interference may conflict with the Christian view of God's sovereignty and purpose as well as the cultural mandate of Genesis 1:26-28. These contrasting perspectives highlight the challenges of bridging cultural and spiritual divides in religious dialogue.<sup>14</sup>

Chapter 09

# BRIDGES TO THE GOSPEL

## I 9.1 Harmony with Family, Society, and Creation

Confucianism and Taoism highly value harmony between human beings, families, societies, and nations, and the right relationship between human beings and the world. Christianity believes that human beings on their own are not capable of achieving true harmony in a broken world. True, lasting, and authentic harmony can only be achieved through God's grace and salvation. According to Christianity, one day everything will be made new, we will be in harmony with creation, and the nations will be at peace (Isa. 11; Rom. 8; Rev. 22).

In communicating the Christian gospel to people influenced by Confucian and Taoist thought, one can begin with these common goals and explore the different ways in which the two achieve them. By asking questions, Christians can explore whether human effort alone is sufficient to achieve harmony or whether a higher power is needed to guide the human heart and soul. This approach not only fosters dialogue with Confucian and Taoist adherents but also honors their emphasis on the virtues and dignity of humanity, which Christianity grounds in the image of God (Gen. 1:26-27; Gen. 9:6).



## **■ 9.2 Life's Ultimate Purpose and Eternal Hope**

While Confucianism and Taoism provide guidance for personal lifestyles and social progress, they fail to fully answer a fundamental question: “Why should we live this way? Or, what drives us to do so?” Confucianism and Taoism offer different perspectives on how to live, but they do not provide a definitive answer to the question, “Why not simply seek pleasure during the few decades we live in this world?”

Christianity teaches that good deeds flow from God's grace and love rather than sole result of personal discipline or external rules. God's unconditional love and redemption give moral practices eternal significance and spiritual motivation. When engaging with Confucian or Taoist followers, Christians can share how a relationship with God reveals the true purpose of life and provides enduring strength for doing good works.

Confucianism and Taoism provide ways of living for this life and the present world, focusing on the relationships between people and between humans and nature. They emphasize striving for moral cultivation and social harmony in the here and now. However, both traditions generally maintain a cautious attitude toward the afterlife, often avoiding the topic and viewing death as part of the natural cycle. Yet, death is inevitable, and everyone must ultimately face it. Can one truly ignore death in this life and devote all efforts to building a life in the present? When death arrives, will everything one achieves in this life be sufficient to address this ultimate question?

As Ecclesiastes 3:11 states, “He has made everything beautiful in its time. He has also set eternity in the human heart.” This verse highlights the innate human longing for eternity. Christianity not only provides an answer to the problem of death but also offers the hope of eternal life through the resurrection of Jesus Christ. With this hope, Christians can share an important truth with Confucian and Taoist followers: worldly efforts are not the ultimate purpose of life. The true meaning of life lies in establishing an eternal relationship with God, which brings ultimate fulfillment.

## ■ 9.3 The Heart of Faith and Virtue

Confucianism and Taoism emphasize ethical practices, personal growth, and social responsibility – values that align with Christianity’s teachings of loving others and serving them selflessly. Christians can start from these shared values to explore deeper questions, such as why humans pursue a moral life and the ultimate source of morality. During conversations, Christians can gently guide Confucian and Taoist followers to reflect on the following:

1. **The meaning and value of life:** Why do we desire harmony, virtue, and peace? Do these point to a transcendent Creator?
2. **The hope of eternity:** After all worldly efforts and personal cultivation, is there a deeper destination for our lives?
3. **True rest:** While Taoism seeks inner peace, can ultimate rest only be found in the embrace of God?



Appendix

# ADDITIONAL RESOURCES

## I Books and Articles

1. A Chinese Christian critique of Confucianism," China Source. Accessed, February 26, 2025. <https://www.chinasource.org/resource-library/articles/a-chinese-christian-critique-of-confucianism/>.
2. Bibliography: Asia Society. "Origins of Buddhism." Accessed October 16, 2024. <https://asiasociety.org/education/origins-buddhism>.
3. Boyett, Jason. Twelve Major World Religions: The Beliefs, Rituals, Traditions of Humanity's Most Influential Faiths. Naperville, IL: Callisto Publishing, 2016.
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5. Corduan, Winfried. Neighboring Faiths: A Christian Introduction to World Religions. 2nd ed. Downers Grove: IVP Academic, 2012.
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8. Muck, Terry C., Harold A. Netland, and Gerald R. McDermott, eds. Handbook of Religion: A Christian Engagement with Traditions, Teachings, and Practices. Grand Rapids: Baker, 2014.
9. Seibel, Anna K. and Michael Strickman. "General Characteristics in Taoism." Britannica. Accessed: February 26, 2025. <https://www.britannica.com/topic/Taoism/General-characteristics>.
10. "Taoism vs Christianity: A Comparative Analysis," Of One Tree. Accessed: February 25, 2025 <https://ofonetree.com/taoism-vs-christianity-a-comparative-analysis/>.



## I References

<sup>1</sup> Jason Boyett, *Twelve Major World Religions: The Beliefs, Rituals, Traditions of Humanity's Most Influential Faiths* (Naperville, IL: Calisto Publishing, 2016), 201-203.

<sup>2</sup> Boyett, *Major World Religion*, 122.

<sup>3</sup> Winfried Corduan, *Neighboring Faiths: A Christian Introduction to World Religions*, Second Edition (Downers Grove: IVP Academic, 2012), 388-421.

<sup>4</sup> Anna K. Seibel and Michael Strickman, "General Characteristics in Taoism," *Britannica*, accessed February 26, 2025, <https://www.britannica.com/topic/Taoism/General-characteristics>.

<sup>5</sup> Jonathan Seitz, "China: History, Beliefs, and Practices." in *Handbook of Religion: A Christian Engagement with Traditions, Teachings, and Practices* (Eds. Terry C. Muck, Harold A Netland, and Gerald R. McDermott. Grand Rapids: Baker, 2014), 216-221.

<sup>6</sup> Boyett, *Major World Religion*, 204.

<sup>7</sup> *Ibid.*, 171-177.

<sup>8</sup> *Ibid.*, 214-215.

<sup>9</sup> *Ibid.*, 167-169, 208-211.

<sup>10</sup> *Ibid.*, 167-169, 208-213.

<sup>11</sup> "Confucianism, Taoism, and Chinese Folk Religions," *Pew Research Center*, accessed February 26, 2025, <https://www.pewresearch.org/religion/2023/08/30/confucianism-taoism-and-chinese-folk-religions/>.

<sup>12</sup> Corduan, *Neighboring Faiths*, 419-421.

<sup>13</sup> "A Chinese Christian critique of Confucianism," *China Source*, accessed, February 26, 2025, <https://www.chinasource.org/resource-library/articles/a-chinese-christian-critique-of-confucianism/>.

<sup>14</sup> "Taoism vs Christianity: A Comparative Analysis," *Of One Tree*, accessed February 25, 2025, <https://ofonetree.com/taoism-vs-christianity-a-comparative-analysis/>.

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