

Can One Be Both Chinese and Christian?

By John S. Peale

To be both Chinese and Christian in current times in the PRC is to be in an almost thoroughly problematic situation. Chinese Christians are being pulled into the center in their desire to be united with all Chinese people; Chinese Christians are also being pulled to the fringes as they are influenced by foreign thinking or forms of worship.

Between Christian Church bodies in China there are fundamental differences, diversities, even divisions. The divisions are between Protestants and Catholics; between Three-Self Patriotic Movement (TSPM) Christians and Chinese Christian Council (CCC) Protestants, on the one hand, and House Church, meeting points, sectarian Protestants or cults, and on the other hand; between Catholics who are in the Open or Official Church and those in the underground churches.

The problem indicated by these divisions is a split in the body of Christ. There are also two other theological and philosophical problems plaguing the status of Christianity which will be discussed in this paper. These are the seeming contradictions of Christian exclusivism and Chinese inclusivism, and the Western Christian doctrine of original sin contrasted with the Chinese belief that man is naturally good.

A suggested way out of these dilemmas is two-fold: first by practicing the process of contextualization of Christianity in the Chinese scene, and second by the application of the Love-Never-Ends principle, derived from Bishop Ting.

Given these problems for Chinese Christians in their contemporary situation in the PRC the question is raised: Can one be both Chinese and Christian?

The overarching problem is a general one that has been the tension in the heart of being a Christian in China or for the Christian churches in Chinese society. What I am talking about is not just about the encounter of Christianity with Chinese culture, which itself is not finished. What I see as the need is to focus on Christianity itself and the sort of Christianity that can draw its people into the stream of Chinese consciousness.

In this paper I am not interested in the actual divisions and conflicts between these church bodies in contemporary China. As a matter of fact, these divisions and conflicts vary considerably from region to region, depending on certain factors, for example, on the attitude of

local officials. What I am concerned with here are the three theological and philosophical problems that I have identified. In this paper I will limit myself to such problems on the protestant side. It is my conviction that Christianity will not sink deeply into the Chinese soil until such problems as these three are resolved.

Theological And Philosophical Problems:

(1) A Split In The Body Of Christ.

The first problem is the split between (1) the theological position of the TSPM and CCC, represented by the view of Bishop K. H. Ting in his *Love Never Ends*, published in English in 2000 and (2) the position gleaned from Western missionaries and developed by those in the House Church movement, which is “the other side” in the Chinese Christian Church.

Fundamentally there is a split in the body of Christ. This is an in-house theological or Biblical problem, one that exists within the faith. It is an important and pernicious problem indeed.

Among Christian church denominations and groups in general there are diversities and differences in matters of polity, liturgy, definitions of mission, emphases, styles, and the like. Such diversities and differences are healthy, in that they show the breadth and scope of the Christian experience.

Among Christian church denominations and groups there are also divisions. If there is a division, then the analogy of the church to the human body, drawn out by Paul in 1 Corinthians 12 and Ephesians 4:16 doesn't work. The body has one head and many members. That it has many members is healthy, for they are diverse and have different functions. If there is a split in the body of Christ then there is a split head or more than one head. Under these conditions how can Christ be THE head of the church? That Christ is the head of the church has been taken to be the necessary and sufficient conditions for the health of the church. If there is a division in the church then the affirmations the “more excellent way” of love in 1 Corinthians 13 is not possible.

From Bishop Ting we will identify a principle we will call the love-never-ends principle, which can be practiced in all the various churches and Christian groups in China, then the

healing of divisions can and hopefully will occur. Then it will be possible for people to be both Chinese and Christian. It is in the healing of these divisions that the great hope lies. The realization of this hope will finish the encounter of Christianity in China, and will finally allow the Christian faith to sink deeply into the fertile “good earth” of China.

The Theological Position of the TSPM and CCC

Represented by the View of Bishop K. H. Ting

The focus of Bishop Ting’s “work during these years [1947-1997] has been on maintaining the correct direction of Three-Self patriotism, strengthening and developing the achievements of Three-Self, bringing Three-Self patriotism to bear fruits in making the Chinese Church well-run and effecting the transition from ‘Three-Self’ (self-governing, self-supporting, self-propagating) to ‘three-well’ (well-governed, well-supported and doing the work of propagation well.” (J. Wickeri, ed., *Love Never Ends* (LNE), from Chen Zemin, p. 4)

With his colleagues he affirms a basic principle: “theology is the church in the act of thinking.” He believes that “a church that does not think is stagnant and dogmatic; it is a prison of the spirit. ... The kind of theological thinking that Bishop Ting advocates is one which considers how to bring faith and the realities of life together, a theory both rational and with transcendent power.” (J. Wickeri, ed., LNE, from Chen Zemin, p. 5)

There is also the theme of the connection of theology, revolution and political reality, which both provides a backdrop and forms much of the substance of Bishop’s Ting’s theology, following that of W. T. Wu. “Today ... there is in China, a Christianity to which revolution is no longer a stranger, and a revolution to which Christianity is not such a stranger either.” (J. Wickeri, ed., LNE, p. 29; quoted by Whitehead as an overall theme at the beginning of NLS, p. v)

For Chen Zemin, a long time colleague and friend, what Bishop Ting was about was rather to seek “ways in which Christian faith and teaching could be combined with the cause of national salvation and social transformation. This was reflected in his frequent admonition to students when he became the Principal of the Seminary:”In doing theology, one should not

distance oneself from political reality; sometimes theology is more subtle politics.” (J. Wickeri, ed., LNE, p. 1; from Chen Zemin)

“An ongoing theme in the life and work of Bishop Ting has become focused on the current movement of theological reconstruction. The primary objective of this movement, for Bishop Ting, is at best, “to create the conditions in the 21st century that the Christian faith in China will be understood by the Chinese people. The objective is also to assure that the Chinese church continues to fulfill its given responsibility and duty, and that the church preaches orthodox and pure faith and doctrine.” (Wang, Aiming, CTR, 15m pp 25-26)

Theology of Missionaries and “the other side” in the Chinese Christian Church

To write of the “other side” is not intended to be a pejorative use of the term, but simply to designate theological thinking on the opposite side of the Chinese theological fence from the viewpoint of Bishop Ting and the TSPM/CCC. It would be extremely difficult if possible at all, to take into consideration the nuances of all the various points of view in the several sects and cults groups and to meld them into a coherent view. Bishop Ting, himself, has done this and I will continue to follow his line of thought.

Besides the Protestant Chinese Christian Church (TSPM), there is another category of Christian churches in China. These churches have been given the name “house churches” (jiating jiaohui). The term “(home) meeting points” (juhuidian) is also used. These designations were adopted from the practice during the Cultural Revolution of meeting in small groups in private homes. Currently these terms are used for gatherings no matter their size or meeting place. The general term that is used for these three groups mostly outside China is the “independent house church movement.”

Many Chinese Christians in this movement took a hard line and built up a new Great Wall against the PRC. For them, God had lost his created world to Satan, the world having become Satan’s occupied territory. One church minister said that “God hates good even more than he does evil, because the good is far more deceptive.” (J. Wickeri, ed., LNE from Ting 1991, p. 410.) Proof texts are offered.

According to this theology, as Bishop Ting describes it, the world is the realm of Satan, condemned to imminent destruction. It was even claimed that the two-horned beast and the red horse, depicted in the Book of Revelation, represented the Communist Party. The Christian is not to love the world, or whatever is in it, even if it appears worthy of love, or is lovable.

Those who accept Christ and those who do not are absolutely opposed, representing an absolute contradiction. There is no common language between the two. Belief in Christ ensures those elected by Christ as freedom of action, while the rest are condemned no matter how good their work may seem.

Human beings are naturally evil, originally sinful. So a person who does not confess faith in Christ can do nothing good.

The church is holy and without blemish, and, therefore, needs no change and should reject all criticism and self-criticism. The question of right or wrong or the distinction of the good and the bad is not God's concern. What God is concerned with is not any ethical distinction between good and evil, right and wrong, justice and injustice, because God is opposed only to human evil but also to human good.

The doctrine of the security of the believer ensures those elected by Christ the freedom to do anything, while others are condemned no matter how good their work is. This provided the assurance of God's acceptance of a Christian, even if he or she should commit all sorts of crimes against the new life the people had only recently entered into.

Bishop Ting refers to this view as "antinomianism" in that one's deeds have no influence on their salvation. This view was an important theological weapon which was used in the early fifties by those who were not willing to be reconciled to the reality of a new China.

During the Protestant missionary movement, beginning again in 1807, many foreign missionaries came anxious to attract people to Christianity. They appeared to connect the doctrine of justification by faith to the concepts to the concepts of paradise and hell. Since many Chinese, anxious to heaven, they accepted this. The message of justification by faith was thereby changed from its original meaning to the following: "God did not care of your actions were just. God would not ask if you had been selfish or if you had sacrificed for others. God cared only if you believed or not. If you had been a believer in your life, then no matter how selfish or cruel you might have been, you would go to heaven when you died and enjoy eternal

blessings. But if you had been an unbeliever, no matter how much you had done for others or for society, after death you would go to hell where the flames burn for eternity.” (J. Wickeri, ed., LNE from Ting, 1996, p. 507)

What I mean by the original doctrine is that of the Protestant reformers which affirmed justification by grace through faith. It asserts that a sinner is justified (pardoned from sin) and brought into a right relationship with God by faith in God’s grace alone. God’s grace was the focal point not ones belief in God. Justification by faith is justification not by works or belief but by grace through faith alone.

The other side stresses spiritual revival and the work of the Holy Spirit. According to many commentators, the house churches or home meeting points in China, particularly those in the countryside, are the places where genuine spiritual revival is occurring. Such observation comes especially from those outside China as well as from participants within China.

Tony Lambert gives us a letter from believers in Fancheng County, Henan Province, depicting the character of the house churches. (Lambert, *The Resurrection of the Chinese Church* (1994; RCC), pp. 159-162) Lambert comments that such statements as those in this letter show the fundamental spirituality of the house churches: their resolve even under persecution, their focus on evangelism, and their hope for the second coming of Christ. Lambert believes the spirit shown in such a letter is connected with the phenomenal growth of Christianity in China. Such Christians as the writer of this letter are Pentecostal and charismatic; they and so many more believe and witness to the supernatural power of God, to prayers that are answered and to miracles that happen.

As Lambert further comments, “Not all Christians in China would be as Pentecostal or charismatic as the writer of this letter, but the overwhelming majority believes fervently in the supernatural power of God to answer prayer and work miracles. Nearly all take for granted that God answers prayer for specific healing.” (Lambert, RCC, 168)

Jonathan Chao, a prominent spokesman for the house churches, notes the Holy Spirit in the first of seven marks of house churches in China: “They recognize the Lordship of Christ and conduct ministry in the power of the Holy Spirit.” (Chao, *China Mission Handbook*, p. 48)

For certain reasons, the Chinese churches appear to be somewhat weak in ecclesiology, traditionally taken to be the theology of the church. However, Lambert notes seven ecclesiastical

marks of running the church well, the primary one of making the church the locus of “genuine spiritual revival.” The seven marks state that “A genuine spiritual revival may be defined as occurring when:

- (1) The people of God are stirred to pray fervently for the low state of the church, and for the unconverted world.
- (2) Powerful preachers of the gospel are raised up by God to proclaim the gospel with unusual spiritual force.
- (3) The church is convicted of a deep sense of sin before a holy God.
- (4) Individuals and churches repent of specific sins.
- (5) A new sense of joy permeates the church, making the gospel and the things of God become real.
- (6) The Christian church has a marked impact upon the surrounding community.
- (7) God works visibly in supernatural ways. Revival in this sense is part of the history of the worldwide church.” (Lambert, RCC, pp. 156-157)

In Protestant house-church spirituality, it appears that the foci are on the Second Coming of Christ, the hope of heaven, and a deep sense of the judgment of God. Because Chinese Christians have lived under so much persecution, they have become more deeply aware of biblical truths of which many modern western Christians are largely unaware.

(2) Christian Exclusivism Vs. Chinese Inclusivism

The Exclusivism of Christianity

At the heart of the exclusivistic tradition in Christianity, in what I am calling the propositional sense of exclusivism, is the claim that religious truth is mediated uniquely and fully in Christianity, that the Christian faith is the one true religion, that all others are false, even demonic. A second sense, in which Christianity is exclusivistic, is concerned not with truth claims of the uniqueness or superiority of the Christian faith, but with the total personal commitment required of Christians.

There are many arguments, some quite good, to support each of these versions of the exclusivistic position. To my mind the total personal commitment view is the strongest of the two.

According to this view in both versions, the most appropriate attitude for the Christian towards other religions is to work for complete conversion of non-Christian peoples to the one true faith. Through Christianity, it is believed, the love of God is available to all. At its most radical fringe, the Christian will believe that all who do not hear and positively respond will go to hell.

Karl Barth, from the Swiss Reformed tradition and undoubtedly one of the preeminent theologians of the twentieth century, can be interpreted as taking an extreme exclusivist position. Karl Rahner, a highly important German Catholic theologian, who interpreted Scholastic philosophy in modern existentialist terms, has an exclusivist position of a different kind than that of Barth.

Chinese Inclusivism

The Chinese traditions of religion are inclusivistic. What this means, restating in summary form, can be explained by reference to certain deeply entrenched cultural values.

A Chinese Sense of Tension and Complementarity

In the Chinese traditional modes of thought in matters of what Westerners call religion or philosophy, oppositions and tensions, even those that Western people find as contradictory, have been understood to be complementary.

Generally speaking, there are different conceptions of oppositions, among which two seem directly relevant at this point: contradictory opposites and complementary opposites. Contradictory opposites or contradictions are such that there is no reconciliation between them. For example, two terms are contradictory if "it is impossible that there could be anything to which both terms apply, yet one or the other must apply to each thing." (Barker, *Elements of Logic*, 5th ed., p. 257) In traditional logic we have the "Square of Opposition," over which students relish in different kinds of oppositions.

Take any statement, designated p; also take two terms, for example "true" and "false." To say that these two terms are contradictory is to say that there is no statement to which they both apply, e.g. - (p & -p); yet one or the other must apply to each statement, e.g. p or -p. This conclusion follows from "The [logical] Principle of Contradiction [which] asserts that no statement can be both true and false," and it follows from "The Principle of Excluded Middle, [which] asserts that any statement is either true or false." (Copi, Introduction to Logic, 7th ed., p. 306)

Complementary opposites are such that there can be reconciliation between them; there can indeed be creative coordination between opposites which are complementary. In other words, we can call such oppositions "coincidental," or we can refer to the medieval Western notion of the "coincidence of opposites."

In his book *Bonaventure and the Coincidence of Opposites*, Ewert Cousins argues that there are three types of such coincidences: (1) unity; (2) difference; and (3) unity and difference. The first is exemplified in the unity of Brahman, the second in the Greek atomism of Leucippus and Democritus. It is the third that is relevant here.

In the third framework, that of unity and difference, opposites genuinely coincide while at the same time continuing to exist as opposites. They join in real union, but one that does not obliterate differences; rather it is precisely the union that intensifies the difference. The more intimately the opposites are united. An example of this can be seen in the doctrine of the complementarity of the Yin-Yang, or the female and male principles, in Taoism. (Cousins, BCO, pp. 18-20)

From the point of view of Christian exclusivism original sin and the views of Mencius appear contradictory.

Here are the sorts of questions we must contemplate. Are the oppositions of humanity's goodness and the sin or evil in man's nature contradictories or complementary oppositions? For the Chinese they are taken to be complementary: man has a dark side, or man has the "beginnings of evilness;" man can also learn the deliberate tradition of li and the other Confucian virtues and become good with good relationships as a compliment to his starting point.

In Christianity, if the sin is inherited or passed on to humanity and if one is saved from this condition only by the grace of a divine agency, then is it not the case that the opposites are

contradictory? Accordingly, sin must be eradicated by the life-saving grace of God in Jesus Christ, before goodness and a right relationship with God can be restored. The burden and opportunity of the next section will be to explore these matters in some detail.

Multiple Religious Participation in the Chinese Tradition

Following this discussion of tension and complementarity, it is clear that traditionally the Chinese could believe in "multiple religious participation," for example in Confucianism, Taoism, and Buddhism. One can be a Confucian in matters of family, [social relationships,] and citizenship; a Taoist in matters of relation to the Way in nature and the maintenance of natural attitudes, for example, in non-assertive or "actionless" action, not to mention in the care of one's body; and one can be a Buddhist in matters of peace of mind and belief in the afterlife.

The value placed in Chinese culture on harmony rather than on conflict is also reflected in the principle of multiple religious participation. The Dao is both the source of polarities and the way of their harmony, in the oppositions of the yin and yang and in their harmonious interaction.

Strong and Weak Senses of the Self

A strong sense of the self is lacking in the three religions. "The Buddhist believes that the self is unreal and non-substantial. The Taoist advocates a 'water-like' attitude. ... Confucius said that 'the gentleman is not an implement, '... [which is] something fixed, unchanging and inflexible." (Li, TBC, p. 53) In contrast, traditional Christianity has a strong sense of the self, created by God and living into immortality, as a permanent individual and substantial self.

Truth as Zhen Li

Western Christians are impressed with the "conflicting truth claims" of different religions, and where such conflicts arise one of the religions must be false. This is due to our definition of contradictions.

When the Chinese speak of truth claims they think that utterances should be appropriate. They believe in the rectification of names, that when we speak we say what we mean and mean

what we say. When the Chinese talk of truth, they are talking of living and speaking authentically -- following the principles of Taoism in nature, Confucian citizenship in society, and peace of mind in the face of death in Buddhism.

Li Chenyang writes as follows: In Chinese classics, the words “true” or “truth,” “(‘zhen’) was used to express the meaning of ‘Cheng’ (‘sincerity’ or ‘being truthful to what you are destined to be’). It is primarily a metaphysical as well as an ethical concept. (See Tao De Jing, and the Doctrine of the Mean.) The term for truth is ‘zhen li.’ ‘Li’ can be translated as ‘principles,’ ‘laws,’ or ‘patterns.’ They are manifestations of the Tao/Way. In this sense, to live truthfully is to live an authentic life, to follow the Tao, and hence to manifest the Tao throughout one’s own way of being.” (Li, TBC, pp. 54-55)

Westerners value truth as a epistemic or cognitive concept; Chinese traditionally regard truth as a moral concept. The differences here seem to be quite sharp and clear.

"What about truth? The rationale here seems to be that, if A is true, then non-A has to be false. ... Here perhaps lies one of the greatest differences between the Chinese and the Western mind. The Chinese do not regard epistemic/semantic truth as highly as Westerners. As Chad Hensen put it, Chinese moral theories have 'the requirement that our utterances be appropriate as opposed to being true.' The Chinese have never assigned an unconditional truth value to truth as has been done in the West." (Li, TBC, pp. 54)

(3) The Christian Doctrine Of Original Sin Vs. The Chinese Belief That Man Is Naturally Good.

Starting the Process of Contextualization on The Doctrine of Original Sin

The process of contextualization is a recent method of trying to see whether certain beliefs and practices from the West can be put into the context of Chinese thought and culture, to translate them so that they are on the same wavelength with the Chinese.

Take the concept of sin. Western missionaries who came to China preached the concept of “original sin,” and offered this doctrine to the Chinese for their acceptance. This doctrine holds that each individual, who was born in the usual way, inherited sin from Adam who sinned

in what Christians know as the Fall. These missionaries and their Churches stressed the sinful nature or condition of man; they also emphasized, in the words of Duan Qi, "the need for Jesus Christ, who was without sin, to give his precious blood for the redemption of sinful humankind." (P. Wickeri, CAM, Duan Qi, pp. 40-41)

It is the opinion of Zhuo Xinping, and rightly so, I think, that for Western Churches in China, "sin" and "sinfulness" are "core" concepts in their view of human nature. (P. Wickeri, CMA, Zhuo Xinping, p. 93) So Western Christians in China and in the West traditionally believe that human beings are born into a sinful situation; for each Christian the sinful nature is "original," that is, inherited and therefore prior to any sinful acts. Sinful actions flow out of man's sinful nature.

In contrast, as is widely known, sin as a concept and as a spiritual state is not a part of Chinese culture. It follows that the spiritual experience of confession or repentance is also missing. At least within the traditional Confucian world view, the state of being in harmony with social conventions and public morality is enough to achieve a peaceful conscience.

To put the point more sharply, we may refer to Mencius in the Confucian tradition in Chinese history and culture who believes that man is good, originally good. This point is extremely deep in the Chinese soul. In Chinese history and culture, sometimes children were given a book to help them learn the characters, the book being entitled Three Characters Classic. It was "so called because each sentence in the book consisted of three characters arranged so that when recited they produced a rhythmic effect, and thus helped the children to memorize them more easily. This book was in reality a primer, and the very first statement in it is that 'the nature of man is originally good.' This is one of the fundamental ideas of Mencius's philosophy. (Fung Yulang, SHCP, p. 1)

So it seems clear that an obstacle, perhaps the greatest doctrinal obstacle, to the fusion of "contextualization" of Christianity in Chinese culture is this very notion of original sin. At this point, with respect to the idea of "original sin," what is needed is the practice of contextualization of Christianity into Chinese culture to see if we can break down this barrier.

That procedure would involve going from side to side in the effort for the two sides to come closer together. It would involve thinkers from both the Christian side and that of the Chinese. For the Chinese some of the most important thinkers other than Mencius himself, are Xun zi from the Confucian tradition, Fung Yu-lan the great historian of Chinese philosophy and Zhuo Xinping from the contemporary scene. Due to limitations of space we will not be able to actually engage in this process but only to indicate it and present conclusions based on it.

One can argue that the darker side of human nature in the Chinese tradition indicated by Xun Zi is not the same as the sense of original sin in Western traditional Christianity. A darker side is not a general natural condition; Hsun Tzu's evil nature is not inherited. But Zhuo Xinping may be right when he says that "the Chinese cannot completely reject the idea of original sin." (P. Wickeri, CAM, Zhuo Xinping, p. 94)

Given the views of Xun Zi, perhaps, the Chinese cannot completely reject the idea of sin, but can still reject the idea of original sin.

It certainly is possible for the traditional Christian to affirm and emphasize the goodness of human beings. God created man and the world and looked upon his creation and saw that all was good, including the humanity that he had created. Man lived in the Garden and followed the commandments of God; all was good in that sense also. The Christian may concentrate on these things, to be sure. It doesn't follow, however, that there isn't an essential difference between Christian and Chinese beliefs.

To pinpoint the essential difference between the Chinese beliefs and the traditional Christian belief in original sin, we may note that original sin is overcome only by God's grace in Jesus Christ, who restores the original perfection. As Zhou Xinping writes, Christ is the "second Adam" who comes to restore the "image of God" in us. It is on the basis of such a restoration that Christian salvation comes from without or independently of our human will power and ability to gain salvation by our own unaided efforts.

To further the process of contextualization, for purposes of both sides, let us shift our basic position on sin. Let us argue that original sin could be seen not in terms of human nature or condition but rather in terms of human relationships. The Chinese have been dealing with

problems concerning human relationships for a very long time. This potentially fruitful line of thought is suggested by Zhuo Xiping.

Are we getting anywhere? If we have correctly identified the two aspects of the central stumbling block in the Western Christian understanding of original sin, i.e. (1) an inherited sinful human nature or condition prior to any sinful acts and, i.e., original sin, and (2) the necessity of an outside and transcendent divine agency to save us from our sinful condition, then this new approach in our process of contextualization, in defining sin in terms of broken relationships between God and humanity, has promise.

For as we all know, the Chinese have been working on the processes and structures for fixing broken relationships for thousands of years. In this effort Christianity can join the Chinese, adding something to the effort.

From the Christian side the question remains: Has something essential to Christianity been lost? Are propositions (1) and (2) essential to Christianity?

This depends on a theological emphasis which needs to be worked out. The Christian can concentrate on the original goodness of man created by God and in Adam and Eve in the Garden before the Fall. Sin, original sin, can be understood in terms of rupture of that original relationship which good man had with good God. But if the original sin is inherited, and if there is no way man can by his own effort save himself from that sin without the grace of God in Christ, a transcendent divine agency and power, then obstacles and barriers remain.

Again I ask are we getting anywhere? I may have correctly identified the two aspects of the central stumbling block for the Chinese context in the Western Christian understanding of original sin, which to repeat for emphasis are: (1) an inherited sinful human nature or condition prior to any sinful acts and, i.e. original sin, and (2) the necessity of an outside and transcendent divine agency to save us from our sinful condition.

If I am correct in this way, what conclusions can be drawn? If Christian exclusivism kicks in at this point, then the conclusion might well be, and has been, as far as I can tell, that the Chinese beliefs and cultural practices which get in the way of acceptance of these ideas must give way so that the true religion can be properly believed and practiced.

From the Christian side the question remains: Has something essential to Christianity been lost? Are propositions (1) and (2) essential to Christianity? This depends on theological emphases which need to be worked out. My final section will attempt to deal with this very important question for the future.