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小坂井敏晶『民族という虚構』東京大学出版会。

6. キリスト教神学（思想）の解釈学的構造：

思想主体と聖書的地平の歴史的地平、問いと答え。

7. Cornel West, *Prophesy Deliverance! An Afro-American Revolutionary Christianity*,
Westminster Jphn Knox Press, 1982.

, *The Cornel West Reader*, Basic Civitas Books, 1999.

7. 解放の神学3——ピエリス

Q：「解放の神学」と「土着化神学」という二つのベクトルは、両立するか。

から へ

A. 民衆神学の場合

(1) 民衆神学の意義

「一九七五年五月に私は初めて韓国に来て、ソウルの韓国神学校で安炳茂教授と知り合った。私は都市産業伝道協議会（東京）のための「民衆の闘いにおける希望」に関する講演を準備していた」、「しかし、私たちがキリストの教会と民衆についてよく考えてみる気持ちにさせられたのは、新約聖書学者安炳茂の「マルコによる福音書におけるイエスと貧しい民」に関する、ハイデルベルク大学学位論文によってであった。」（モルトマン『神学的思考の諸経験』新教出版社、308-309頁）

「先立つ「黄色人種の神学」のように、民衆の神学は文化的・土着的に形成された神学ではなく、韓国において苦しんでいる民衆の文脈的神学であり、それゆえイエスによって祝福された全世界の神の国の民にとって開かれている。人権と公民権のための闘いと結びつけられ、キリスト者たちを「教会の民」から「民衆の信仰共同体」にする限りにおいて、民衆の神学は、韓国における最初の政治神学でもある。」（312）

(2) 発端あるいは文脈

1884：朝鮮最初のプロテスタント教会設立（松川）、李樹延訳「ヨハネ福音書」「使徒行伝」刊行（横浜）

1894：東学革命、日清戦争

1905：日韓協約（保護条約）で外交権喪失

1906：日韓総督府設置（伊藤博文）

1910：日韓併合、「100万人救霊運動」

1919：三・一独立運動
1935：神社参拝問題始まる
1937：日中戦争
1939：神社参拝強要
1941：太平洋戦争
1945：日本降伏により解放
1948：大韓民国成立
1950：六・二五動乱（朝鮮戦争）
1961：朴正熙少将による五・一六クーデター
1965：日韓条約締結
1972：非常戒厳令宣布、維新憲法発布。
1973：金大中事件
1974：大統領緊急措置法宣布
1976：「民主救国宣言」を発表
1979：朴正熙大統領暗殺、維新体制の終わり。肅軍クーデター
1980：光州民主化運動
1987：大韓航空機爆破事件
1988：盧泰愚大統領、ソウルオリンピック

「軍事独裁政権」「このような韓国的な背景の下で台頭した神学が「民衆神学」である。もちろんこれは、当時世界の神学界において流行していた政治的、社会的、経済的な差別に抗議する「疎外された者の観点から見る神学」、すなわち「解放の神学」、「黒人の神学」、「フェミニスト神学」などのパラダイムと軌を一にするものであり、相互に影響を与え合ったことは明らかである。しかし、「民衆神学」は韓国的な状況という独自の背景を前提にしなければ、想定し難い独自の目標と方式をもつ神学体系である。したがって「民衆神学」は、時代状況から離れては、その神学理論と実践目標について議論することができないという徹底した状況神学なのである。」（徐正敏『韓国キリスト教史概論——その出会いと葛藤』かんよう出版、2012年、93-94頁）

「民衆の神学は、一九七〇年代の韓国の民衆の自由を求める闘いの中で形を形成してきたことは事実である」（李仁夏・木田献一監修、キリスト教アジア資料センター編『民衆の神学』教文館、1984年、1頁）、「しかし、その根は決して浅いところはない」、「韓国教会の一〇〇年に及ぶ歴史を読めば読む程に、信仰理解は伝統的に保守的でありながら、宣教の当初から日帝の植民地支配の抑圧からの解放の希求と闘いの歴史的な文脈の中で福音のメッセージを聞いてきたことがわかる。」（李仁夏、2）
「「民衆の神学」は韓国のキリスト者を中心とする民主化闘争から生まれてきた神学である。そのことは、一九七六年三月一日に出された「民主救国宣言」の署名者たちが、同時に「民衆の神学」の中心的指導者であることに端的に示されている。」（木田献一、2）

（3）韓国民衆史の中で

李仁夏・木田献一監修、キリスト教アジア資料センター編

『民衆の神学』教文館、1984年。

監修のことば（李仁夏）

序文（木田献一）

1. 韓国における民衆と神学——アジア神学協議会についての伝記的報告（徐洸善）
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補論 一九七〇年代における韓国神学の展開(徐洸善)

筆者紹介

あとがき(蔵田雅彦)

「韓国における民衆と神学——アジア神学協議会についての伝記的報告」(徐洸善)

「徐南同はその「二つの物語の合流」についての論文において、現在の民衆の神学は、現在に対して歴史のパラダイムを提供している、以前の歴史の続きなのだ論じている」

「(一九一九年の)三・一独立運動」「(一九六〇年の)四・一九(学生)革命」「今日の韓国人が、自らの主体性をはっきりさせるとき、東学運動—独立運動—三・一運動—四・一九革命という系譜を自分たちの民衆運動の系譜として述べること」(李仁夏・木田猷一監修、キリスト教アジア資料センター編『民衆の神学』教文館、1984年、30頁)

「彼が試みているのは、まず最初にその文学、感情、演劇等に現われている民衆の社会的伝記を読み、そこから民衆の歴史の動態を描き出すことである。」(32)

「徐が観察しているように、「儒教の厳しい女性差別強要のもとでは、女性の存在は恨そのものである」、「恨は韓国女性の伝記や物語、小説、詩、劇等に避けがたく現われてくる、心理・社会的用語である」(33)

「民衆の外国勢力によって束縛されてきたことを自覚しながら、しかも民族独立の感情を押さえなければならぬ時に、恨の感情は心理的・政治的怒り、挫折感、憤りの次元へと高まっていく。恨は個人的心理の次元と共に社会的・政治的次元における自覚である。」

(34)

「抑圧された民衆の集合的恨の堆積から産み出されうる積極的要素」(35)

「徐は彼の論文において、恨を描いている韓国の仮面劇について、生への目的を粘り強く探求している民衆劇として言及している」(35-36)

「七〇年代の韓国の民衆史の事件の「現場」に帰って、そこに両足をしっかりと立ち、「民衆神学とは何か」を熟考しなければならない。そうせずしては、七〇年代の韓国民衆史の心臓部に根ざしたキリスト教神学の一株の青い木である「民衆神学」の生命性を、しっかりと把握することはできない。」(朴聖焮『民衆神学の形成と展開——一九七〇年代を中心に』新教出版社、1997年、6頁)

「民衆神学の根を探ってみると」「更に探ってみると遠くは五千年の民族文化の遺産に土壌に根付いており、近くは一〇〇年余年の韓国のキリスト教の民族・民衆的伝統の血脈野中に着実に根を下ろしていることがわかる。」(27)

(4) 聖書の文脈で

・「「民衆を発見するまで」と『ガリラヤのイエス』で、安炳茂は、かれが西欧の学問的神学を脱して、ついにテキストの背後の「イエスの民衆」を探しだすまでの長い道程を述べている。その概略を記してみる」(106)

「《一生を通しての私の関心は、「神学」ではなく「歴史のイエス」だった。この言葉は、イエスに執着するのはアカデミックな関心からではなく、イエスの生きざまをたずね求め、そこに参与したいという目的からであったという意味だ。・・・編集史的研究で致命的なことは、福音書編者たちの「神学」は発見したが、「歴史のイエス」については、むしろ一層遠ざかる結果に陥ったという事実だ。とにかく、西欧神学の領域で「イエス」を追求していた私の努力の結果は「歴史のイエス」に対する「不可知論」に至るだけであった。・・・

朴正熙軍事独裁政権下で、多くの悲劇的事件が起きた。苦難に満ちた民衆の絶叫は、教会と神学のゲッターの中に安住していた牧会者たちと神学者たちの耳にまで聞こえてきた。・ ・ ・われわれは、なんら神学的整理をなしえないままに、民衆の現場に引き込まれていった。民衆との提携は、自動的に苦難をともなった。苦難の現場でわれわれの「問い」が変わり、その位置から思いがけず、福音書に描かれた「受難のイエス」に出会うことになった。・ ・ ・ガリラヤのイエスと民衆は、互いに区別されない「イエス民衆」として一つであって、イエス民衆と韓国民衆が互いに血が通う関係となる体験をした。われわれはついに「歴史のイエス」と、われわれの現場で出会ったのだ!」(106-108)

「神学の「問い」が変わる。これは「民衆の目で」見るというのと同じである。すなわち、視座が変わるのである。その問いが聖書の中に解答を求め、聖書の「民衆」(オクロス)を発見するようになり、そのオクロスの現実と今日の民衆の現実が共鳴を起し、伝統的な答えとはまったく異なる「答え」を得るようになった。この場合、「問い」は民衆の問いであり、「答え」も民衆の答えである。」(108)

・「問いと答え」の思考構造、神学思想の解釈学的構造。

「福音書のなかでイエスは、ただ「イエス民衆」としてのみ存在する。だから「イエス民衆」はイエスの別の名前だ。ここで、西洋神学の「イエス」と「民衆」という「主客図式」は立場を失う。」(107)

「徐南同教授が『罪とは支配者の言語であり、民衆にあってはそれがハンだ』と言ったが、これは実に鋭い認識だと思います。徐南同は次に、われわれすべてを解放する「メシア」は苦難を受けている民衆のうめきの声、すなわち「ハン」の声に乗って来られる、と言う。われわれの時代の苦難を受けている隣人、特にわれわれが「構造的悪」とヨブもののために苦しみを受けている隣人の絶叫においてキリストに出会うことができないとすれば、われわれは他のどこにおいてもキリストに出会うことはできない、と徐南同は断言する。彼はこれを指して「苦難を受ける民衆のメシア性」または「ハン」の贖罪的性格」と言う。」(212-213)

(5) 二つの物語の合流

「二つの物語(聖書および教会史の民衆伝統と韓国歴史の民衆伝統)は合流した。民衆神学者たち、とくに徐南同と安炳茂の信仰と人格の中から激烈で劇的な「合流」が起こった。」(111)

「キリスト教の民衆伝統と韓国の民衆伝統との合流」、「韓国の民衆神学の課題は、基督教の民衆伝統と韓国の民衆伝統が、現在韓国教会の<神の宣教>活動において合流していることを証言することである。現在目の前に展開している事実と出来事を、<神の歴史介入>、聖霊の歴史、出エジプトの出来事とであると知ってそれに参与し、それを神学的に解釈する仕事である」(李仁夏・木田献一監修、キリスト教アジア資料センター編『民衆の神学』教文館、1984年、307頁)

「金芝河の民衆神学」『張日譚』の構想メモ」(308)

「韓国で二つの物語が合流した一つの模範的事例として金芝河の「張一譚」の物語を取り上げている徐南同は、その神学的意味をこのように述べている。「張一譚」の会報の福音は神学の土着化を決定的な課題とする。金芝河はイエスの物語である福音書と民衆の恨の物語であるパンソリを結合しようとするものである。そうして韓国的、民衆の神学を形成してみようとする。パンソリの辞説である「張一譚」の物語は、イエスの話の記録である「ヨハネ福音書」の進行と似ている。」(250)

「《メシが天であります

天を独りで支えられないように

メシは互いに分かちくらうもの

メシが天であります
 空の星をとみにみるように
 メシはみんなが分かちくらのもの
 メシが口にはいるとき
 天がわが身に迎え奉り
 メシがてんであります
 ああ、メシは
 みんなが分かちくらのもの」(248)

合流は融合か？

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第三章「解放の神学の鏡像」第四節「支配階級にとっての民衆の神学」(308-330頁)

B. ピエリスの場合

Aloysius Pieris, S.J., *An Asian Theology of Liberation*, T & T Clark, 1988.

The Second Vatican Council opened the door for a comprehensive definition of what has traditionally been compartmentalized as liturgy, spirituality, and secular (that is, socio-political) commitment. (3)

The Ecumenical Association of Third World Theologians (EATWOT)

The EATWOT thesis on spirituality can be contacted into a three-point formula; a Christian is a person who has made an irrevocable option to follow Jesus; this option necessarily coincides with the option to be poor; but the "option to be poor" becomes a true "following of Jesus" only to the extent that it is also an option for the poor.

in Jesus, God and the poor have formed an alliance against their common enemy: mammon.

(15)

Poverty is not merely a material rejection of wealth, because mammon is more than just money. It is a subtle force operating within me, an acquisitive instinct driving me to be the rich fool whom Jesus ridicules in the parable of the harvester who wanted to tear down his grain bins and build larger ones (Luke 12:13-21). Or again, mammon is what I do with money and what it does to me; what it both promises and brings when I come to terms with it: security and success,

power and prestige. (16)

The new humanity will not be achieved by power and prestige, but by weakness, failure, and humiliation.

Poverty after all is a spirituality of struggle. (17)

Ignatius Loyola

a "renewal" from below. He summoned the rank and file of the church to anchor themselves in Jesus' own spirituality, at least in spiritual poverty if not also in material poverty.

In the Gospels, God's competitor is not sex or marriage but mammon. (18)

Leonardo Boff assigns at least five meanings to it. I submit that in the final analysis there are only two basic concepts to be distinguished: voluntary poverty, which I have been discussing so far, and forced poverty, which engages my attention here. The first is the seed of liberation; the second is the fruit of sin.

Voluntary poverty is an indispensable prerequisite for the just order of society wherein forced poverty has no right to exist. (20)

we have a God who assumes the struggle of the poor as God's own so that it becomes the divine struggle for the poor, the struggle God launched against the proud, the powerful, and the rich (Luke 1:51-53). (23)

Today's mission crisis is basically an authority crisis.

a crisis of credibility (35)

This does not imply that all local churches in Asia are necessarily local churches of Asia!

My observations do not warrant the conclusion that the immediate task of local churches in Asia is to become local churches of Asia, and that this is an indispensable condition for the evangelization of Asia nations. That is a species of missiology beneath the theories of "inculturation." I do not uphold this view. I see the process of "becoming the local church of Asia" only as an accompaniment or a corollary to the process of "fulfilling the mission of evangelizing the (Asian) nations."

Mission to the nations is primarily, even if not exclusively, mission to the poor.

a local church in Asia is usually a rich church working for the poor, whereas the local church of Asia could only be a poor church working with the poor, a church that has been evangelized, a church that has become good news to Asians.

This church is a little flock, a tiny minority in Asia and has no monopoly of this mission. The great (monastic) religions that antedate Christianity also claim to possess a message of liberation for the poor of Asia. ... in a local church of Asia, they will have already become collaborators in a common mission.

The moment we associate the Asian poor and the Asian religions with our prophetic mission, we are right in the middle of politics. Moreover, poverty and religion are two areas where confrontation with two political ideologies --- capitalism and Marxism--- cannot be avoided.

The local church in Asia is a political church: a neutral church is a contradiction in terms, for it would not be local. (36)

Authority is the spontaneous manifestation of a church's competence to mediate total liberation for the people of Asia. The ultimate source of this authority is he who entrusted the mission to us. But he has identified himself with the poor as the "victim-judge" (Matt.25) and it is in and through the poor that the church or any other religion or ideology will receive this authority here in Asia.

The key words "religion" and "poverty" are themselves polysemous words.

The ambiguity can be traced back to the Gospels.

The attempt to distinguish "economic" from "evangelical" poverty does not help clear this

ambiguity. The only way out would be to admit a distinction between "forced poverty," inflicted on some by the hedonism or indifference of others, and "voluntary poverty," embraced as a protest and a precaution against "forced poverty." The one is enslaving; the other is liberating. In Eastern religions, voluntary poverty is a spiritual antidote against the mammon working in humanity psychologically. In liberation theology, it is also a sociological weapon. (37)

Inculturationists ignore or gloss over this negative aspect of religion and sometimes of poverty, except perhaps when they acknowledge the failure of *other* religions to inspire a Mother Teresa who would alleviate the suffering of the poor! The demand for radical transformation of society as an indispensable condition for the elimination of suffering is neutralized by "apostolic works," which turn victims of poverty into perpetual objects of compassion.

this approach of the inculturationists sounds too accommodative to liberationists.

The reality is more complex. Religion, too, has an enslaving and a liberating dimension as much as does poverty. After all, has not the same Christian religion produced a theology of domination and a theology of liberation?

Inculturation is something that happens naturally. It can never be induced artificially. A Christian community tends to appropriate the symbols and mores of the human groupings around it only to the degree that it immerses itself in their lives and struggles. That is to say, inculturation is the by-product of an *involvement* with a people rather than the conscious target of a program of action. (38)

My diagnosis is that the inculturationists are starting off from the observation, valid in itself, that the ecclesiastical culture of the ministerial church in Asia is elitist and stands aloof from the culture of the impoverished masses. This cultural gap is even more pronounced in former European colonies --- India, Malaysia, or Indo-China---where seminary training and all clerical communication is done in the language of former colonial masters. But what the inculturationists fail to perceive is that the *cultural gap* has an economic base; that the church's twofold culture indicates a sociological process in which the *class division* of the wider society has been ecclesiologically registered in the life of the believing community. (38-40)

the erroneous presupposition that churches in Asia are not inculturated. But every local church, being itself a people, is essentially an inculturated church. The relevant question to ask therefore, is: *Whose culture* does the official church reflect? Which is the same as asking, *What social class is the church predominantly associated with?*

Do the poor constitute a culturally decisive factor in the local church?

In the contemporary church, this ecclesiological revolution seems to have begun with the mushrooming of "basic communities" or grassroot communities or *ecclesiolae*. (40)

To evangelize Asia is to evoke in the poor this liberative dimension of Asian religiousness, Christian and non-Christian.

The Asian dilemma can be summed up as follows: the theologians are not (yet) poor; and the poor are not (yet) theologians! This dilemma can be resolved only in the local churches of Asia --- that is, in the grassroot communities where the theologians and the poor become culturally reconciled through a process of mutual evangelization. This reciprocal exposure to the gospel consist in this, that the *theologians are awakened into the liberative dimension of poverty and the poor are conscientized into the liberative potentialities of their religiousness.* (41)

Poverty is not just a socio-economic condition of the Asian masses; it is also a political reality. Marxism claim that religion thrives on it. Capitalist claim that Marxism capitalizes on it. Both Marxists and capitalists are busy with the politics of poverty.

the local churches *in* Asia are called to exercise their prophetic mission to the poor. Evangelization takes place always within or against but never outside a given political system.

a clear path opened before us here in Asia, thanks to its ancient tradition of *religious socialism.*

socialism. I wish to restrict its meaning to the theory and praxis of social organization in which the means of production are owned by a whole community and the fruits of labor are distributed among its members equitably. The principle of justice

There are actually two clear versions of religious socialism in Asia: (1) the more primitive form practiced by the *clannic* and *quasiclannic* societies spread throughout the vast stretches of nonurbanized Asia, and (2) the more sophisticated form represented by the monastic communities of Buddhist (Hindu, Taoist) origin.

The clannic society, *cosmic religiousness*, the order of nature and the order of society overlap, Shintoism and Confucianism

The communism of Asian monks is founded on a metacosmic religiousness that points to a salvific beyond attainable within the person through gnosis

not a negation of cosmic reality as is often erroneously thought, but a "nonaddiction to cosmic needs." historically associated with feudalism

the two species of socialism belong to different social systems (clannic and feudal) and to different religious systems (cosmic and metacosmic) (43)

in rural socialism, the earth is everybody's property and nobody's monopoly. In monastic socialism, cosmic needs are made to serve rather than obsess the person.

Inculturation?

an evangelical response to the promises that religious socialism of Asia offers our local churches today.

great political leaders of Asia saw in it a great political and social antidote against capitalism and feudalism. Mahatma Gandhi (44)

The struggle between grace and sin, God and mammon, is never absent in Asia, This is what makes our adoption of rural socialism both a religious imperative and a political option.

To sum up then, the first and the last word about the local church's mission to the poor of Asia is total identification with monks and peasants who have conserved for us, in their religious socialism, the seeds of liberation that religion and poverty have combined to produce. (45)

the fact remains that the doctrines and opinions articulated as the authoritative tradition of the early church were almost exclusively born of its encounter with the Semitic and the Greco-Roman worlds, and not with Sino-India religiousness. Most Asian churches have no precedent to follow.

four strands of tradition

- 1.the Latin model: incarnation in a non-Christian culture
- 2.the Greek model: assimilation of a non-Christian philosophy
- 3.the North European model: accommodation to a non-Christian religiousness
- 4.the monastic model: participation in a non-Christian spirituality

These models are listed in the ascending order of their relevance in Asia.

the two standard examples cited in support of inculturation since De Nobili and Ricci are the first two, the Latin and the Greek, (51)

the "theology of religions" that permeates the Latino-Hellenistic tradition is unhelpful in Asia, the separation of religion from culture (as in Latin Christianity) and religion from philosophy (as in Hellenic Christianity) makes little sense in an Asia society.

The very word "inculturation," which is of Catholic origin and inspiration, is based on this culture-religion dichotomy of the Latins, in that it could, and often does, mean the insertion of "the Christian religion minus European culture" into an "Asian culture minus non-Christian religion." This is inconceivable in the South Asian context

not just *inculturation* but "*enreligionization*" of the church

the Greco-Roman model has bequeathed to church to the church what I have analyzed as the

"instrumental theory" of inculturation taken for granted in Western theology. *Greek philosophy* was pulled out of its own religious context and made to serve the Christian *religion* as a tool for doctrinal expression (52)

If this Greek manner of "instrumentalizing" philosophy is unproductive in Asia, the Latin practice of "instrumentalizing" a non-Christian culture in the service of Christianity can be embarrassingly counterproductive, resulting as it does in a species of "theological vandalism"

The fourth and final reason why the Greco-Roman model of inculturation succeeded in Europe but fails in Asia is that the historical circumstances surrounding the church in its early Mediterranean phase differ drastically from those of twentieth-century Asia.

The exact converse is true in Asia. The imperial religion now in crisis is colonial Christianity, whereas so-called pagan religion is regaining vitality not only as a socio-political force but also as a current of contemporary spirituality

No wonder non-Christians are as suspicious about the whole inculturation movement as some liberation theologians are skeptical about it. (53)

Today very few pockets of such undomesticated areas are left in Asia, because these other religions have preceded Christianity by centuries and have already achieved in Asia that very kind of inculturation that Christianity accomplished with such success in Europe.

This means that in Asia Christianity has come on the scene a bit too late except perhaps in the Philippines and in some tribal societies of India and Southeast Asia (55)

Any discussion about Asian theology has to move two poles: the *Third Worldness* of our continent and its peculiarly *Asian* character. (73)

Asia is the cradle of all the scriptural religions of the world, including Christianity, which, however, left Asia very early and forced its way back several centuries later as a stranger and "intruder" whom Asia consistently refused to entertain.

This limitation, however, is also the greatest potentiality the Asian church has for creating a Third World theology. The liberation theologians of Latin America can speak of Christ and his liberation as a national and continental concern because of their traditional Christian heritage.

Asia, as circumstances clearly indicate, will always remain a non-Christian continent.

This situation is ambivalent. (74)

"Freedom from poverty," the goal of Western technocracy, can be an enslaving pursuit ending up in hedonism if not tempered by the "freedom that comes from poverty."

Latin American liberation theology, the *only* valid model of theology for the Third World today, also lacks a perceptive understanding of this monastic ideal.

The Asian religious attitude to poverty differs from the Latin American attitude as a *psychological* method differs from a *sociological* one. In the former, voluntary poverty is a spiritual antidote; in the latter it is a political strategy. Mammon --- which some Christian theologians have translated with the word "capital"--- needs to be vehemently opposed with both methods. (80)

A new society evolves with the evolution of the New Person, and vice versa.

All I hope to achieve by this critique is to discover the *Asian style of doing theology.*

two "secular" movements engaged in liberating us from our "poverty"; both originated in the West. The first is Marxist socialism and the other is the developmental ideology associated with capitalist technocracy. The West is also spiritually present through the church, which, for the most part, is an extension of Western Christianity. Thus, the church too reflects in its own theological self-understanding the ideological conflicts of the West.

The Asian church, for the moment, has no theology of its own, though the cultures that host it

teem with theology, which are as Western as the secular ideologies just mentioned. The first is the classic European theology, The second is the Latin American liberation theology, (81)

For us Asians, liberation theology is thoroughly Western, and yet so radically renewed by the challenges of the Third World that it has a relevance for Asia that classic theology does not have. it is not perhaps a new theology, but a new theological method, indeed the correct method of doing theology. (82)

This process of instrumentalization
a new Christian use of the word "baptism"

baptism expressed the most self-effacing act of Christ, ... But now the word has come to mean Christian triumphalism. (85)

it is the God-experience (which is the other side of the concern-for-humanity) of God's own people living beyond the church. It is among non-Christians that the church is called to lose itself on total participation. That is to say, *theology in Asia is the Christian apocalypse of the non-Christian experiences of liberation.* (86)

The vast majority of God's poor perceive their ultimate concern and symbolize their struggle for liberation in the idiom of non-Christian religions and cultures. Therefore, a theology that does not speak to or through this non-Christian peoplehood is an esoteric luxury of a Christian minority. Hence, we need a theology of religions that will expand the existing boundaries of orthodoxy as we enter into the liberative streams of other religions and cultures. (87)

every religion, Christianity included, is at once a sign and countersign of the kingdom of God; that the revolutionary impetus launching a religion into existence

a Christ-against-religions theology and a Christ-for-religions theology

The rift between liberationists and inculturationists is only a recent manifestation of this polarization;

The contrast between here two perspectives (88)

Latin American liberation theology

Why is it Western, why colonialist?

It is Western, first, because of the implied notion of "religion,"

in our Asia context, religion is life itself rather than a function of it, being the all-pervasive ethos of human existence. This is even more true of tribal religion, which often overlaps with "culture."

In the West, the word "religion" crept into the English language, and perhaps into other languages as well, from the Vulgate, which rendered the Greek *theskeia* with the Latin *religio*. *vera religio, falsa religio*

Thus the classic Roman missiology had set Christ against *other* (that is, false) religions, (90)

The narrow concept of religion

Most Greek apologists were inclined to churn "paganism" theologically and extract only its philosophy, leaving aside its religion as incompatible with Christianity.

the two Karl

Marx's dialectical materialism set religion against *revolution*; Barth's dialectical theology opposed it to *revelation*. In their systems religion was a major obstacle to liberation and salvation, this bias, Kittel, Bauer (91)

Christ works in other religions as the final consummation of all human aspiration for redemption.

in the process of "modernization," the evangelical values of other religions and cultures were being immolated on the altar of mammon, were still the opinions of a dissenting minority.

A counterthesis to developmentalism, however, did come from the Christ-of-religions theory. It found an anchor in the numerous ashrams and their equivalents already in existence for decades.

They embodied the spirit of renunciation central to many cultures, thus expressing their solidarity with both the poor and their religions. (94)

for whom voluntary poverty was not only a renunciation of mammon in the micro-ethical sphere of one's soul, but a denunciation of its stooges in the macro-ethical order of politico-religious institutions. (95)

The second type of cross-fertilization takes place between these religions and tribal religions. (98)

Many metacosmic religions point to a future that is attainable as the present moment of total human emancipation, putting the account on a metapersonal Beyond, if not on an "impersonal" but transphenomenal It.

The cosmic religions look up to many gods and spiritual forces,

Even where the two forms of religion merge, the net result is not a simple equivalent of biblical monotheism.

Hence, theology as God-talk or God's talk is not necessarily universally valid starting point, or the direct basis, of interreligious collaboration in the Third World. But liberation is. Soteriology is the foundation of theology. Regrettably, the contemporary theologies of religions (with Christ pitted *against* religions or niched *within* them) are devoid of any Third World perspective; (107)

the foundation of a Third World theology of religions remains unshaken --- namely, that is this revolutionary impulse that constitutes, and therefore defines, the essence of *homo religiosus*. (107-108)

The unified view of revolution, religion, and cosmic evolution imparts a Third World dimension to the understanding of technology and the allied concepts of "progress" and "modernization," and consequently lifts the whole debate on inculturation to another plane. (108)

A Third World hermeneusis vivifies the Christian kerygma by recharging the three key words around which it revolves, words now worn out by ideological misuse: *basileia*, *metanoia*, and *martyrion*. (109)

a theology is valid if it *originates*, *develops*, and *culminates* in the praxis/process of liberation.

This is why I insist that inculturation and liberation, rightly understood, are two names for the same process! (111)

It is an ecclesiological heresy, therefore, to suppose that a church becomes asianized when the white faces in the Asian episcopate are gradually replaced by black, brown, and yellow ones! An indigenous clergy is not necessarily a sign of an indigenous church! What makes an Asian Christian community truly indigenous or "local" is its active and risky involvement with Asia's cultural history, which is *now* being shaped by its largely non-Christian majority. Thus, a valid theology of liberation in Asia is born first as a *formula of life*, ,before as *confessional formula*. (111-112)

This process is now taking place germinally in the "basic *human* communities" emerging on the periphery of the official churches. Therein, the authentically *local* churches of Asia and the *valid* Asian theologies of liberation have already been conceived as twins in the same womb of praxis.

the majority of the local churches in Asia are not yet local churches of Asia. They are extensions of Euro-American local churches in Asia. (112)

<ポイント>

1) 貧しさという指標

宗教的現実性の構造 → 儀礼、精神性・霊性、世俗
神と富、富という複合的現実

救済宗教としてのキリスト教にとって、罪とはいかなる現実性か

政教分離論の改訂＝公共性の再構築

- 2) アジアの教会と、アジアにおける教会。in / of
- 3) 土着化神学と解放の神学 → 二分法あるいは二分法を超えて
「アジアの」と「解放」
適応と変革
- 4) 土着化：誰の文化か。
アジアにおいて、従来の土着化モデルは有効か。
アジアの宗教文化は、古代から中世にかけてのギリシャ・ローマやゲルマンの
それとは異なる。ラテン・アメリカの解放の神学についての二重の評価。
- 5) 宗教概念の再構築
宗教と文化の二分法の限界
宇宙的とメタ宇宙的宗教 → 宇宙的宗教を考慮できること
心理学的と社会学的
宇宙論と家族・国家
- 6) 非キリスト教的宗教伝統・宗教文化における解放の希求
宗教に対するふさわしい評価。of / against
アジアの伝統的宗教文化における「宗教社会主義」
西欧近代のキリスト教社会主義や宗教社会主義との関係
農業の意義（アジア的農本主義）
アジアの伝統への参与において生成する「アジアの教会」
↓
地平融合の一つの形
「アジアのキリスト教」の可能性
- 7) 近代化の再評価
↓
宗教文化を適切な仕方で理論的に分析すること。
その上に、宗教の神学を構築する。
現代神学の課題