

キリスト教学特殊講義***

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Ⅲ 東アジアの近代化とキリスト教思想

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1. 「アジアのキリスト教」研究をめぐる 方法論的考察

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1. 「アジアのキリスト教」の解釈学的構造

解釈学的構造（解釈方法・解釈技術ではなく、存在様態＝時間性・歴史性の問題）

↓

「アジアのキリスト教」で問われるべき伝統は、キリスト教の伝統とアジアの伝統の両者であり、しかもその地平融合（対話・討論構造、問いと答え）として理解されねばならない。

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近代化・貧困・開発

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宗教的多元性と宗教間対話

4. 通時と共時、歴史と構造

方法論的転回・展開、二分法的発想を超えて

Nouvelle Histoire de l'Église, Vol.1-11.

上智大学中世思想研究所編訳/監修、平凡社ライブラリー。

J.T.エリスほか 『現代世界とキリスト教の発展』

ヨセフ・ハヤールほか 『現代に生きる教会』

2. 「アジアのキリスト教」の諸問題

2-1: 近代化・貧困・開発

(1) 「アジアのキリスト教」という仮説

1. 問いの共通性 → 歴史的問題状況の共通性
遅れた近代化とキリスト教の到来

2. 近代化とは何か、何をもたらしたか。

↓

「貧困」

「貧しさ」はキリスト教の普遍的な問いである。

貧しさとは何か、富とは何か。

また、現代世界共通の問いである。

3. 「心の貧しい人々は幸いである。天の国はその人たちのものである」(Matt.5:3)

cf. Luke.6:20

「だれも、二人の主人に仕えることはできない。一方を憎んで他方を愛するか、一方に親しんで他方を軽んじるか、どちらかである。あなたがたは、神と富に仕えることはできない。」(Matt.6:24)

Οὐδεὶς δύναται δυοῖν κυρίοις δουλεύειν ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾶ.

μαμωνᾶς (mammona)

4. ルター「大教理問答書」(Der Große Katechismus, 1529) (『信条集 前篇』新教出版社 91頁)

「金と財産をもっている時に、自分では神とあらゆるものを豊富にもっていると考え、これに信頼して、高慢にも人に対して何とも思わない者が多くある。見よ、このような人はまた、マンモンという名の一つの神、すなわち、金と財産をもっており、彼はそれに自分の全心をおいている。そして、かかるものは地上でもっとも一般的な偶像である。……同様にまた、すぐれた技術・才能・寵愛・友情・名誉、をもっていることに信頼してそれを誇る者も、一つの神をもっているが、それは唯一のまことの神ではない。」

Es ist mancher, der meint, er habe Gott und alles genug, wenn er Geld und Gut hat; er verläßt und brüstet sich darauf so steif und sicher, daß er auf niemand etwas gibt. Siehe: dieser hat auch einen Gott, der heißet Mammon, das ist Geld und Gut, darauf er all sein Herz setzt, welches auch der allgewöhnlichste Abgott auf Erden ist. (Luther Deutsch. 3. Der neue Glaube, Vandenhoeck, S.20-21)

富とは、複合的現実、また生の原理である。

5. 豊かな国における相対的貧困

堤未果『ルポ 貧困大国アメリカ』岩波新書。

門倉貴史『貧困大国ニッポン』宝島社新書。

6. 貧困の解決法としての開発 → 開発の神学

John B. Cobb, Jr., "Christianity, Economics, and Ecology," in:Hessel & Ruether (eds.),
Christianity and Ecology, Harvard University Press, 2000, pp.497-511.

Since overall economic growth seems to be the easiest way to attain full employment and the goods needed by the poor, Christians are easily persuaded to support policies that bring about such growth. Since this is the province and goal of economics, Christians supply a natural constituency of support for them. Concern about the ecological consequences of such growth is usually subordinated to concern for the poor. (500)

(2) ピエリスとアジアの「解放の神学」の可能性

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 ecclesiologicaly 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 *threskeia* 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 as 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)

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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」

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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。

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農業の意義（アジア的農本主義）

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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

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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

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ティリッヒの宗教論