

## 10. 종교와 신학

### 1) 배타주의

"Here, exclusivism asserts that salvation is confined to Christians or even more narrowly, in the traditional Catholic dogma, that *extra ecclesiam nulla salus*, outside the church there is no salvation. This exclusivist position was however implicitly repudiated by Vatican II, and again by the present Pope in his first encyclical, *Redemptor Hominis*, 1979, in which he said that 'man - every man without any exception whatever - has been redeemed by Christ, and ... every man - with each man without any exception whatever - Christ is in a way united, even when man is unaware of it' (para. 14). ... Their [exclusivist] position is a consistent and coherent one for those who can believe that God condemns the majority of the human race, who have never encountered or who have not accepted the Christian gospel, to eternal damnation. Personally, I would view such a God as the Devil!"<sup>1)</sup>

### 2) 포괄주의

"... Christianity does not simply confront the member of an extra-Christian religion as a mere non-Christian but as someone who can and must already be regarded in this or that respect as an anonymous Christian. It would be wrong to regard the pagan as someone who has not yet been touched in any way by God's grace and truth. .... The reflex self-realization of a previously anonymous Christianity is demanded by (1) by the incarnational and social structure of grace and of Christianity, and (2) because the individual who grasps Christianity in a clearer, purer and more reflective way has, other things being equal, a still greater chance of salvation than someone who is merely an anonymous Christian."<sup>2)</sup>

### 3) 다원주의

"In order to make sense of the idea of Christ at work within the world religions, ... , it will be necessary to leave aside the historical figure of Jesus of Nazareth, and his death on the cross, and to speak instead of a non-historical, or supra-historical, Christ-figure or Logos (i.e. the second person of the Trinity) who secretly inspired the Buddha, and the writers of the Upanishads, and Moses and the great Hebrew prophets, and Confucius and Lao-Tze and Zoroaster before the common ear, as well as Muhammad, Guru Nanak, Ramakrishna and many others since. .... In other words, in order to make sense of the idea that the great world religions are all inspired and made salvific by the same transcendent influence we

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1) John Hick, *A Christian Theology of Religion* (Louisville: Westminster John Knox Press, 1995), 19.

2) Karl Rahner, "Christianity and the Non-Christian Religions," in *Theological Investigations*, vol. 5 (Baltimore: Helicon Press, 1966), 131-132.

have to go beyond the historical figure of Jesus to a universal source of all salvific transformation. Christians may call this the cosmic Christ or the eternal Logos; Hindus and Buddhists may call it the Dharma; Muslims may call it Allah; Taoists may call it the Tao; and so on. .... I am suggesting in effect that religious inclusivism is a vague conception which, when pressed to become clear, moves towards pluralism.”<sup>3)</sup>

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3) Hick, *A Christian Theology of Religion*, 22-23.