

## **“Jesus, the Sophia: The interreligious approach toward a non-western Feministic Christology”**

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For the understanding of non-western feminist Christology, this essay starts with the critique of the traditional western Christology. In fact, it seems that there is some gap between traditional western philosophy (or ideology) and the non-western feminist understanding of Jesus Christ. This is because the understanding of non-western feminist Christology is more related to the religious and cultural aspects rather than the socio-political aspects. Therefore, this essay attempts to study the three theological themes of Christology in the non-western context.

Firstly, it demonstrates that the traditional western Christianity is grounded in Greek and Latin-based philosophy. That means that this understanding of Christology is biased due to ontological and epistemological ideas of Western philosophical origin. Accordingly, this part of the essay addresses two questions: what is the traditional western Christology? And why did it become male-centred?

Secondly, the essay argues that non-western feminist Christology has a different approach of Jesus Christ. As Christology was originally influenced by Jewish traditional religion, Christology in the third world can be also interculturalized or interpreted within diverse indigenous religions. For example, as there is Jewish Christology, there could be Hindu Christology, Islamic Christology, or Buddhist Christology.

Finally, this essay will explore a Buddhist feminist Christology. Christ as a Sophia can be a point for connecting the Old Testament to Christology. At the same time, it can be extended to the concept of wisdom in Buddhism. Wisdom is as a feminist image, it reflects on the image of Christ in the Asian culture.