

神の被造物として生命の故郷としての地球に対する尊敬を表し、配慮する。人類と多様な他の生命に対する正義を探究する。

(xxxiii/2-xxxiv/1)

- ・「re-」というスタンス
- ・世界的な取り組みの一環

<http://www.bun.kyoto-u.ac.jp/user/sashina/sub22.html>

3. 編集者から執筆者への要求 (the authors of these essays were asked to do three things)

- 1) 伝統において環境的・社会的癒やしの妨げになる問題的なテーマ、癒やしへ積極的に寄与するようなテーマの探究
- 2) キリスト教神学あるいは倫理に必要な新たな論点を論じること
- 3) 教会と社会にとっての実践的含意を明らかにすること

to review past development / to offer constructive insights

(xxxiv/2)

4. 環境神学のこれまでの状況

1960年代から、北アメリカにおいて、先駆的な取り組みが始まる。

リン・ホワイトの問題提起



この危機に対して聖書的またキリスト教的伝統がいかなる否定的あるいは肯定的な貢献をなすかについての評価について、神学者と宗教倫理学者は最適の位置にある

These scholars recognize that the ecological challenge confronts biblical exegesis and Christian theology across the conservative-liberal spectrum, on an even deeper level than was discerned in liberation, Black, and feminist critiques of recent decades.

(xxxiv/3-xxxv/1)

- ・時代の思想状況を画する問い(伝統横断的な争点)。
環境、性

(2) キリスト教環境神学と倫理学の論点 (xxxv-xxxvii)

1. First, Christian theology has rediscovered that all of the earth community is valuable to God, 全体論的で有機的な観点から。神は人類以外のすべての存在の幸福(健康)に配慮している。自然の生存権。

コスモスは、神の力、知恵、愛を具現している。自然の啓示する力。

- ・自然神学

宇宙、地球は動的な関係システムであることの発見。主体の共同体 (xxxv/2-3)

- ・主体-客体という図式への批判
マクフェイグ

2. キリスト教的思惟(宇宙論、霊性論、道徳相互の複合的關係)の根底から (from "the ground.")、環境論的に再考することが必要。→適切な環境神学

ギリシャ的な二元論に基づく伝統的な宇宙論を、新しい宇宙物語に元で作り直す。

- ・神学の見直しに新しい次元をもたらす。
- ・伝統的な象徴の再考。

(xxxv/4,5-xxxvi/1)

- ・伝統と状況と両極性
「re-」、普遍性とは何か？
- ・象徴の再考、解釈学か脱構築か。

3. ディープな思索 + 社会正義 → 「eco-justice」

深く・健全な

自覚

実践的関与

↓

theologies and ethics of "eco-justice", the link between ecological integrity and social justice. (xxxvi/2)

4. eco-justice の倫理の基本的な規範

すべての実在は一つの家政 (oikos) を形成している。

oikos / oikonomia / oikonomos

solidarity with other people and creatures in the earth community

ecological sustainability --- environmentally fitting habits of living and working

sufficiency as a standard of organized sharing, requiring basic floors and definite ceilings

for equitable, or "fair," consumption

socially just participation in decisions about how to obtain sustenance and to manage

community life

(xxxvi/3-5)

(3) 環境神学的な改革の待望 (xxxvii-xxxix)

1. これまでのキリスト教的あるいは他の宗教的伝統の根本的な失敗 → 環境論的改革の必要性

an ecological reformation, or eco-justice reorientation, of Christian theology and ethics

↓

環境論的に改革されたキリスト教神学、基本的な教理的テーマの再解釈

環境論的に調和した信仰と倫理による、現代科学の知見の利用と環境正義の実践の

促進

政府の責任性を問う

(xxxvii/2)

2. 既存のカテゴリーのリサイクル、「再ー」

植民地的思惟とジェンダー階層性のパターン → エコ・フェミニズム (xxxvii/3)

↓

地の破壊的な支配から、

re- . . . 健全な人間 - 地球相互関係性という新しいモデル・聖書的共鳴へ。

政治を含む公共の生の内部で、地球共同体への行為

教会の自己理解の転換、典礼改革

A reformation for the sake of eco-justice rereads scripture as a basis for critiquing theological tradition and receiving the right relatedness of faith. Reinterpretation of scripture and critique of tradition has resulted in "an ecumenical consensus that has moved decisively beyond the views which secularized nature as an object for domination and justified careless and destructive 'subduing' of the earth." (xxxviii/1)

to express respect and care for Earth as God's creation and everykind' home.

produces fresh ecclesial self-understanding of the church's role in ecumenical Earth.

liturgical reform

most of the churches remain quite slow to meet the environmental challenge still think and act with old pictures of the world and of humanity's place therein.

signs that significant elements of this world religion are converting to the service of the earth community (xxxviii/3)

・想像力の転換→実践的転換→存在転換

3. キリスト教・教会の現実・現状

しかし、キリスト教自体が反環境的であるとして捨て去る道は取らない。

most ecotheologians and the majority of the contributors to this volume focus on the latter. They, and we, refuse to condemn Christianity per se as anti-earth, or simply to overthrow its symbol structure. But we agree that some (often dominant) expressions of this world religion are toxic or are at least complicit in earth destruction.

(xxxviii/4,5-xxxix/1)

・フェミニズム内部の分岐点に対応。

4. キリスト教神学の役割

Christian theology played a key role in ecological and cultural malformation by giving impetus to the modern, rational, scientific conquest of nature. Now it can contribute to achieving a sustainable human-earth relationship by utilizing the relationality paradigm of contemporary physics and ecology and connecting it effectively with the eco-justice sensibility of biblical thought. (xxxix/2)

(4) この論集の構成・概要 (Topics Discussed) →目次・別紙

The essays are grouped in five parts:

- ・ Creator, Christ, and Spirit in Ecological Perspective
- ・ Vision, Vocation, and Virtues for the Earth Community
- ・ The Universal and Particular in Ethics and Spirituality
- ・ Toward Global Security and Sustainability
- ・ Christian Praxis for Ecology and Justice (xxxix/3)

↓

以下の内容は省略

Part 1 (xxxix-xli)

Elizabeth Johnson

explores why both Catholicism and Protestantism in the modern period lost interest in the natural world and set humanity over against nature in a "violently ruinous" way of life.

the challenge of modern science to traditional cosmology and the renewed

Augustinianism of the Reformation → an anthropocentric individualism

cf. a vision of cosmic community

the positive leads offered by contemporary cosmology for rediscovering nature as dynamic relational system inclusive of the human species.

respondant, Gordon Kaufman

the fundamental anthropocentric model of God in the biblical tradition

as a major impediment to an integration of theology and ecology

a volitional agent acting in history

a new nonanthropological model of the Divine perceived as the

"serendipitous creativity" of the universe.

Sallie McFague

christological perspectives, in the prophetic, sacramental, and wisdom traditions, as well as eschatological, process, and liberation theologies, that can be extended to address ecological issues.

outlines the features of an ecological Christology that views "God with us" in full sacramental and prophetic dimensions

eco-Christology

Kwok Pui-lan affirms this but

Asian Christians are also suspicious of the imperialist uses of themes such as the "cosmic Christ."

Mark Wallace

an earth-centered model of the Spirit, or nature-based pneumatology, as the power of life-giving breath

nature enfleshes God's trinitarian love and draws out implications for cruciform living in a sinful, suffering world, especially "the killing fields of urban America."

Eleanor Rae affirms Wallace's emphasis on the immanent Spirit in nature but

questions the usefulness of emphasizing the suffering Christ and salvation history. Wisdom Woman as a crucially important biblical image of the Spirit and to the process theology concept of a consequent God as a powerful response to creation's suffering.

John Chryssavgis complements Wallace's model by providing a Greek Orthodox

perspective on the Spirit and the sacredness of creation

in the world of icon, in the icon

God is incarnate in matter, and matter becomes a vehicle of the Spirit

Rosemary Radford Ruether

the historical development of the worldview dividing mind and body, God and nature, that underlies theologies of domination

sketches an ecofeminist reconstruction of Christian belief about the self, soul/body relations, finitude, evil, redemption, God, Christ, and revelation.

Heather Eaton

emphasizing the seriousness of the flight from finitude and mortality and critiquing the justifications of domination in Christian theology.

the steps toward a deep transformation of theology needed to become woman- and nature-friendly.

Part 2 (xli-xliii)

Thomas Berry

calling for an appropriate human response to the new universe story

the historical origins of deeprooted human alienation from the earth and Christian estrangement from the universe

Louke van Wensveen

a dialogue between the "dirty virtues" of nature conservation and the virtue tradition of Thomistic ethics

going beyond the limits of the Thomistic worldview by doing as he did
by integrating the new worldview of the science of our time

Steven Bouma-Prediger affirms

the usefulness of biblical stories in providing key themes

Biblical exegetes have responded to this challenge by exploring both alternative ways of reading such themes as "dominion" and alternative traditions within the Bible itself to shape an ecologically positive vision of the relation of God, humanity, and nature.

Theodore Hiebert

evaluation of the creation stories of Genesis

the tradition of dominion in Genesis 1 cannot just be explained away as a benign concept of "stewardship." Rather, it reveals the worldview and social location of its priestly authors

this is not the only perspective on the God/human/nature relation in Genesis. The quest for a more ecological anthropology should consult the Genesis 2-3 tradition where humanity and the rest of nature are all seen as sharing a common substance as "earth creatures," made from the same soil and all sharing the Creator's vivifying breath. an ecological solidarity

Catherine Keller

"there will be no more sea."

She sees this theme as reflecting a deep negativity in aspects of theological tradition toward the "watery deep" as the symbol of chaos, often associated with the female body,

By contrast, she suggests that a nature-friendly theology must come to terms with chaos and integrate it into our worldview, rather than seek to abolish it.

Mary Ann Hinsdale appreciates Keller's method as "truly ecological in its attempt to rescue, recycle,... and renew the text/tradition

a model of fully ecosystemic theology, rooted in human experience of the "depths" of the sea,

Barbara Rossing takes a sharply different view than does Keller of Revelation's possibilities for ecological theology.

hostility to the "sea" and the quest to abolish it as a sociopolitical, not an ontological symbol. The sea represents the trade economy of imperial Rome, and its abolition is a part of creating a restored human environment rooted in a restored nature.

abolishing the imperialism of Babylon (Rome), with its vast system of injustice to humans and exploitation of nature

Part 3 (xliii-xliv)

some basic tasks of Christian ethics to meet the environmental challenge

James Nash

an ecologically sensitized and reformed natural law approach

following nature in the sense of "ecosystem compatibility," or fittingness that accommodates biological limits and cycles to assure sustainability.

Cristina Traina

natural law's theological character, concerned with "fulfilling temporal ends in a way that advances or coheres with transcendent ends."

to shape ourselves and our surroundings for the common good within physical limits and social possibilities, as well as "within the transcendent bounds of our ultimate telos."

Daniel Cowdin

the moral status of otherkind in Christian ethics cf. land ethic (Aldo Leopold)

human activity should enhance ecosystemic integrity, stability, and beauty

Calvin DeWitt

Job 40:15-24

Otherkind are the handiwork of the Lord. Respectful people behold them thankfully and "con-serve" them in their habitats.

Douglas Burton-Christie

"creative theopoetics" to revitalize Christian theology by revisiting its own most profound mythic and poetic resources and paying attention to the insights of contemporary nature writing.

Peter Lee

a dialogue between Christian and Chinese tradition on the ideas of goodness, beauty, and holiness

Heup Young Kim

affirms Lee's efforts to synthesize Christian and Asia tradition
the mystical and sacramental traditions of Christianity more helpful than the rationalist forms of Protestantism that Lee has employed for this purpose.
a more critical look at the imperial and paternalist aspects of the Chinese tradition
the need to integrate social justice with cosmic harmony

Paul Knitter

deep ecumenicity, which is concerned with finding common ground on a common earth
ecologically attuned / ecumenically connected

Part 4 (xliv-xlv)

meeting urgent environmental problems with Christian ethical discipline

Ian Barbour

the contributions of science in understanding human environmental impacts and fostering awareness of ecological interdependence
scientific insights + religious thought → affirming respect for all forms of life and in expressing the need to become stewards of life's continuity
evolutionary wisdom and divine activity embodied in the natural world

Daniel Maguire

the world religions are in default for failing to address the realities of the population-consumption explosion.
the influence of religious nationalism, environmental racism, and sacralized marketism on the attitudes and behavior of affluent Christians in particular

Susan Power Bratton and James Martin-Schramm

the way toward constructive response in the church's ministry and in social policy

David Hallman

the role played by the ecumenical movement in grappling with human-induced climate change

William French and Preston Williams

public policies for sustainability
green (or carbon) taxes

John Cobb

"oikonomia and an ultramodern religion of "economism," that depletes the world's natural "resources" for profit and fosters "consumption" for happiness at the expense of sustainable community and biodiverse ecosystems.
resisting false worship of a universal, "free" market system driven by globalized capitalist investment

Part 5 (xlv-xlvi)

the church's role in eco-justice ministry and citizenship

Larry Rasmussen

an important overview of the church's eco-justice mission in an increasingly urbanized society.
comprehensive sustainability in a time of economic "globalization,"

Martin Daneel

Praxis for ecology and justice involves participation in earth stewardship

Zimbabwean tree planting by earthkeeping churches in Southern Africa

Martin Robra

It challenges the way Christians in North have accommodated to the culture of domination.

Vernice Miller-Travis

Praxis involves environmental justice organizing in North American communities.

William Somplatsky-Jarman, Walter E. Grazer, and Stan L. LeQuire

Praxis requires more focused religious leadership

the National Religious Partnership for the Environment

Patricia Mische

eco-justice praxis is instilled through a communal ethos and habits of earthkeeping at local
and bioregional levels.

Praxis involves reform of liturgy and spiritual practice

nonpartisan political advocacy

Concluding Essay

Rosemary Radford Ruether

the centrality of eco-justice in authentic Christian witness

not a new or marginal

it is central to a full understanding of the church's mission as witness to and

participant in God's redemption of creation.

roughly a one-third century after Christians began to rethink biblical exegesis, theology, and
ethics for planetary well-being

<次回からのスケジュール・分担>

前期 : 4/8, 15, 22, 5/6, 13, 20, 27, 6/3, 10, 17, 24, 7/1, 8, 15, 7/22

後期 : 10/7, 14, 21, 28, 11/4, 11, 18, 12/2, 9, 16, 28, 1/6, 20, (27)

• Part1 : 1. Creator, Christ, and Spirit in Ecological Perspective

Losing and Finding Creation in the Christian Tradition (Elizabeth A. Johnson)

Response to Elizabeth Johnson (Gordon D. Kaufman)

An Ecological Christology: Does Christianity Have It? (Sallie McFague)

Response to Sallie McFague (Kwok Pui-lan)

The Wounded Spirit as the Basis for Hope in an Age of Radical Ecology (Mark I. Wallace)
Response to Mark I. Wallace: Another View of the Spirit's Work (Eleanor Rae)

The World of the Icon and Creation: An Orthodox Perspective on Ecology and Pneumatology
(John Chyssavgis)

Ecofeminism: The Challenge to Theology (Rosemary Radford Ruether)
Response to Rosemary Radford Ruether: Ecofeminism and Theology --- Challenges,
Confrontations, and Reconstruction (Heather Eaton)