

第一章：文化から自然へ第二章：自然神学の諸問題1. 自然神学は過去の遺物か？2. 自然神学とは何か - その歴史的起源 -

自然神学は結局神の存在論証にすぎないのか。

Horst Seidl, *Thomas von Aquin, Die Gottesbeweise in der "summe gegen die Heiden" und der "Summe der Theologie" Lateinische-Deutsch*, PhB 330 1982

Respondeo dicendum quod Deum esse quinque viis probari potest. Prima autem et manifestior via est, quae sumitur ex parte motus. Certum est enim et sensu constat aliqua moveri in hoc mundo. Omne autem quod movetur, ab alio movetur. Nihil enim movetur, nisi secundum quod est in potentia ad illud ad quod movetur: movet autem aliquid secundum quod est actu. Movere enim nihil aliud est quam educere aliquid de potentia in actum: de potentia autem non potest aliquid reduci in actum, nisi per aliquod ens in actu: sicut calidum in actu, ut ignis, facit lignum, quod est calidum in potentia, esse actu calidum, et per hoc movet et alterat ipsum. Non autem est possibile ut idem sit simul in actu et potentia secundum idem, sed solum secundum diversa: quod enim est calidum in actu, non potest simul esse calidum in potentia, sed est simul frigidum in potentia. Impossibile est ergo quod, secundum idem et eodem modo, aliquid sit movens et motum, vel quod moveat seipsum. Omne ergo quod movetur, oportet ab alio moveri. Si ergo id a quo movetur, moveatur, oportet et ipsum ab alio moveri; et illud ab alio. Hic autem non est procedere in infinitum: quia sic non esset aliquod primum movens; et per consequens nec aliquod aliud movens, quia moventia secunda non movent, sicut baculus non movet nisi per hoc quod est motus a manu. Ergo necesse est devenire ad aliquod primum movens, quod a nullo movetur: et hoc omnes intelligunt Deum. (S.52,54)

このトマスの議論を整理すると次のようになる。

- (1)世界の中には運動しているものが存在する(経験的事実)。
- (2)運動するものは他の何かによって動かされたのでなければならない。これは可能態と現実態というアリストテレスの運動論によっている。
- (3)動かすもの(原因)と動かされるもの(結果)とは因果的系列をなす。
- (4)この系列は無限遡及することはできない。これは無限遡及を認めると運動自体が存在しないことになるという理由である。
- (5)したがって、第一の運動するもの(第一動者)が存在しなければならない。
- (6)この第一動者は神として知られている者に他ならない。

4世紀カッパドキアの教父たち - キリスト教とヘレニズムとの出会いにおける自然神学 -
Jaroslav Pelikan, *Christianity and Classical Culture. The Metamorphosis of Natural*

Theology in the Christian Encounter with Hellenism,

Yale University Press 1993

, *What Has Athens to Do with Jerusalem? Timaeus and Genesis in Counterpoint,* The University of Michigan Press 1997

1. キリスト教自然神学の原点としての4世紀:ヘレニズムとの出会い

the perennial issue of the Christian encounter with Hellenism, because that has been the historical matrix for the very idea of "natural theology."

the encounter and the synthesis were embodied in the thought of the so-called Three Cappadocians, Gregory of Nazianzus, Basil of Caesarea, and Gregory of Nyssa, and of "the Fourth Cappadocian," Macrine, sister of the last two. ([1993], p.ix)

2. キリスト教思想史における決定的位置づけ:基本的枠組み

Because of the place of these fundamental assumptions in the dogma of the fourth century and in the dogmatic theology of the Cappadocians, they assumed a position of historical dominance for all the subsequent centuries of the history of the church, up to and including the twentieth century. The controversy between Augustine and the Pelagians, , the efforts in the ecumenical movement to address these problems --- through these historic changes and many others, these "fundamental assumptions which adherents of all the variant systems within the epoch unconsciously presuppose" continued their authoritative hold. (185)

3. ギリシャの伝統に依拠しつつそれを批判する

Each of the three (or four) Cappadocians stood squarely in the tradition of Classical Greek culture, and each was at the same time intensely critical of that tradition. (9)

4. 哲学的伝統への高い評価・継承

It was a favorite device of the Cappadocians to recite a catalog of the Greek philosophical schools, (19)

there was probably no writing within the Platonic corpus that stood above Timaeus for sheer importance in Cappadocian thought, and not only because both Basil and Gregory of Nyssa were authors of Christian cosmogonies bearing the title Hexaemeron in which Timaeus and Genesis were played off against each other in continuing dialogue. (20)

The natural theology of the Cappadocians, and of the Greek Christian tradition as a total entity from the Patristic through the Byzantine period, was the product of these encounters with Hellenism (21)

5. 哲学者の自然神学と神話的寓意的神学との区別

cf:ダルフェルスの議論

They also distinguished,....,between the "myths" of Greek religion and literature, ..., and the "natural theologians" among the Greek thinkers. The Christian encounter with Hellenism had to do primarily with these "natural theologians." (24)

On the positive side, this method of apologetics proceeded by attempting to tease out doctrines that were, however indistinctly, implicit in the natural theology of the

Greeks. (28)

6. 弁証としての自然神学

As apologetics, the natural theology of the Cappadocians was, in the formula of Gregory of Nyssa quoted earlier, a "moral and natural philosophy" (30)

The apologetic method of pointing out parallels but also contrasts between Christianity and Classical culture, and then of tease out the truth in the parallels, suited the doctrinal realm at least as well as it did the ethical. (31)

Gregory enumerated four specific doctrines of Classical philosophy, sound in and of themselves

doctrine of the immortality of the soul / God / creation /
a good and powerful divine providence (32)

Natural theology as Apologetics

as Presupposition

7. 前提としての自然神学・対異端論争(一神教内部での論争)

異端に対する論証のための諸前提

Just as that modern change of presuppositions was associated at least in part with a transformation in the audience to which theology, especially natural theology, was being addressed, so the continuities as well as the discontinuities between Cappadocian natural theology as apologetics and Cappadocian natural theology as presupposition were rooted at least in part in the shift of audience brought about by the revolutionary political, ecclesiastical, and cultural events of the fourth century, as these have been discribed in the preceding chapter. (186)

the Cappadocians' consideration of the Christian case against Greek philosophy had much in common with their presentation of the orthodox case against heresy. That was particularly true of their use of natural theology as presupposition. There were also, of course, presuppositions in their arguments against heresy, (186)

The difference was that the orthodox drew the correct trinitarian and christological conclusions from this shared Christian presupposition while the heretics did not. (186)

Yet from these same grounds, Gregory insisted in his later *Refutation* against Eunomius, it was possible to argue in such a way as to validate the orthodox doctrine. His first premise seems to have come also from natural theology:.... The second premise came from revealed theology.

divine apatheia and unchangeability (189)

Gregory of Nyssa was also the most explicit about the place of presuppositions in a theological system. (192)

8. 異端の体系: 誤解された前提・誤った推論

From a mistaken "presupposition" heresy could proceed "by logical consequence" to the conclusion of its false doctrine. (194)

The heretical systems also illustrated that it was possible, while holding to valid presuppositions, to draw false conclusions from them. perhaps because they had been

negated or distorted by other invalid presuppositions. The confession of God as Maker was an a priori presupposition on which all of Christian thought, but also the best of Classical thought, could agree.

"The divine nature, ..., always remains the same, ..., " was a valid and universal teaching both of natural theology and of revealed theology. (194)

9 . 弁証としての自然神学と前提としての自然神学との相補性

What might have been sufficient for natural theology as apologetics was insufficient for natural theology as presupposition in church dogmatics.

For all four of the Cappadocians, Nicene orthodoxy presented itself as a system that was simultaneously "congruous" with the presuppositions of natural theology and "consistent" with those of revealed theology. (195)

the first an exercise in apologetic theology and the second an exercise in systematic theology. In fact, the points that Athanasius had set forth as conclusions in the apologetics of the first went on to become presuppositions to help shape the systematics of the second. Almost a century earlier, a similar complementarity between apologetic theology and systematic theology had manifested itself, ..., in Origen's two speculative masterpieces, *Contra Celsum* and *On First Principles*. (37-38)

10 . ギリシャ的自然神学の変貌としてのキリスト教自然神学

What the subtitle of the entire book is calling "the metamorphosis of natural theology " is to be seen in the subtle and complex interactions of this natural theology as apologetics with this natural theology as presupposition. For in the Classical systems, natural theology tended to present itself primarily as an alternative --- or even as an antidote --- to the cultic practices and sacred narratives of traditional religious observance. Its principal expositors were not the official spokesman for traditional observance, nor the priests of the cult, but lay philosophers and apologists, and sometimes opponents and critics who were skeptics or agnostics or even atheists.

But at the hands of such thinkers as the Cappadocians --- who were philosophers and apologists and yet at the same time priests and prelates, but neither opponents nor critics of the orthodox cult --- natural theology underwent a fundamental *metamorphosis*. It became not only an apologetic but a presupposition for systematic dogmatic theology. (38)

For it was characteristic of this Christian philosophy, by contrast with the antireligious or even atheistic philosophy and natural theology of Classical thinkers, that it could be accommodated to the faith and understanding of simple believers. (180)

11 . 自然神学とは何か

弁証と論駁というコミュニケーションの合理性の問いとして

this two-front war (199)

As interpreted by the Cappadocians, Christian theology was able to presuppose that it shared with the best of Classical culture a definition of "the divine" and of "the divine nature," as well as a host of other a priori assumptions, whose "consistency" and

"congruity" with orthodoxy it was obliged to defend both against the Greek systems and against other Christian systems. (196)

合理性の問いとしての自然神学の射程

キリスト教自然神学とは、キリスト教が他者と共有する知的共通基盤、対話を可能にする合理性(コミュニケーション合理性)の解明に他ならない。

新しいタイプのコミュニケーション合理性という問題。

異文化理解、異文化コミュニケーションについての、相対主義のアポリアを越えるコミュニケーションの追求。諸宗教の対話。宗教の神学

Pelikan[1997]

Tertullian: Praescrip.7

What has Athens to do with Jerusalem ?

Quid Athenae Hierosolymis ?

The answer of Tertullian to his own question was that the faithful disciple of Jerusalem did not really need to become a pupile of Athena as well. (2)

cf. Paul, Col.2:8

This book deals with that question of cosmogony, the doctrine of beginings and of origins, as the question was posed for Roman culture from classical Rome to Catholic Roma by the counterpoint between the *Genesis* of Moses and the *Timaeus* of Platon.

(3)

Classical Roma: Ovid, Lucretius

cosmogonic myth

order, design, Necessity versus Teleology

Athens: Timaeus

affinity as well as contrast

Jerusalem: *Genesis*

Imago Dei

the apex of creation

(54)

Alexandria

So it was that the two cosmogonies first came together in Egypt, the very Egypt where, according to Timaeus, cosmogonic traditions had been preserved in "the most ancient" of sacred writings, where Moses, who wrote the cosmogony of Genesis and other "sacred writings" of Israel by divine inspiration, had been given " the nurture due a prince" as the supposed son of the Pharaoh's daughter, which would presumably have included the study of Egyptian science; (67) the Septuagint *Genesis*

Philo,

Philo became "the first thinker to associate the goodness of Platon's demiurge with the Judaeo-Christian conception of God the creator. (71)

the frmula of Timaeus, "Maker and Father of this Universe"(28C)

the metaphor of God as Father (73)

The justification for the second concept, Sophia in *Wisdom*, was above all the personification of wisdom in the canonical *Proverbs*, likewise attributed to Solomon.

The Timaeian and generally Platonic metaphor of the design that preexisted in the mind of the architect before it became a city was applied to the Logos of God as the one who "provided cosmic order to that cosmos which consisted of ideas. (75)

In this divine image the differences among human beings, not only between male and female but other differences as well, could be transcended. (83)

Philo insisted on the necessary linkage between cosmogony and the moral order. (85)

New Rome: Constantinople as New Rome

the three Cappadocians together with Macrina

Origen

the orthodox doctrine of the incarnation (105)

the basis for a speculative Trinitarian metaphysic (109)

Catholic Rome:

Augustine, Boethius

the familiar warning of Timaeus, "To discover the Maker and Father of this Universe were a task indeed; and having discovered Him, to declare Him unto all men were a thing impossible, had been quoted over and over again in opposition to polytheism and would go on proving to be useful. (117-118)

Pl. Ti.28C

the thinkers of Catholic Rome continued the definition of the image of God as rationality, (127)

When Augustine attributed the title "love"[amor] to the Holy Spirit,...., he may also have been alluding to *Timaeus*, according to which love or "Amity" enabled the cosmos to be "united in identity with itself [and] indissoluble by any agent other than Him who had bound it together". (129-130)

Ti.32C

The Trinitarian interpretation of *Romans* 11:36 (130)