

**第一章：文化から自然へ**

- 自然はいかなる仕方でキリスト教思想の問いとなるか -

**1. マクフェーグの隠喩神学と自然の問い**

- 1 - 1: マクフェーグ神学の見取り図
- 1 - 2: 言語・隠喩・モデル
- 1 - 3: 「神 - 自然」のモデル化とその意味
- 1 - 4: 倫理の基盤を求めて、構想力の問題

**2. ティリッヒの文化の神学と自然の問い**

- 2 - 1: なぜ文化の神学か、自然はいかに問われるのか
- 2 - 2: ティリッヒと自然の問い

**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 - 歴史的起源 -****3. 自然神学をめぐる諸立場**

- 3 - 1: 自然神学批判(哲学的な)
- 3 - 2: 自然神学批判(神学的な)
- 3 - 3: 自然神学の再建に向けて

**第三章：まとめと展望**

David Ray Griffin, *Religion and Scientific Naturalism. Overcoming the Conflicts*,  
State University of New York Press 2000

The central question of this book is simply whether there is anything essential to science that is in conflict with any beliefs essential to vital religion, especially theistic religion. My answer is No, but the dominant answer has been Yes. In many cases, to be sure, this Yes is merely implicit. That is, whereas many modern intellectualists have declared the scientific worldview to have rendered religious beliefs incredible, many others, including many theologians, have avoided this conclusion only by redefining the religion in question, such as Christianity, out of all recognition. (xv)

Given this framework, we can characterize Whitehead's position. He believed that the apparent conflicts between science and religion have been due about equally to inherited religious ideas and to the worldview with which science has recently been associated (which he called "scientific materialism"). And he believed that the needed modifications

on both sides could only be achieved by means of philosophy, with "philosophy" understood primarily as metaphysical cosmology, the attempt to create an all-inclusive worldview in which scientific facts and inescapable religious intuitions can be harmonized.

(9)

Today, the discussion of the apparent conflict between science and religion has increasingly been stated in terms of the issue of "scientific naturalism."

To a great extent, this difference revolves around an ambiguity in the idea of "scientific naturalism," which can be understood either in a minimal or a maximal sense. In the minimal sense, scientific naturalism is simply a rejection of supernatural interventions in the world, meaning interventions that interrupt the world's fundamental pattern of causal relations. Understood maximally, by contrast, scientific naturalism is equated with sensationism, atheism, materialism, determinism, and reductionism. Thus constructed, scientific naturalism rules out not only supernatural interventions, as just defined, but also much more, such as human freedom, variable divine influence in the world, and any ultimate meaning to life.

(11)

#### <まとめ>

「キリスト教思想における自然の問い」

##### 1. いかに問うのか:問題設定・アプローチの仕方について

自然・現実理解という観点から(自然科学ではない)

文化・言語という観点から、自然へ

隠喩・モデルの機能

文化の神学の一部門としての自然の神学

##### 2. 歴史的パースペクティブにおいて

自然・現実理解は歴史のコンテクストにおいて形成・変遷してきた

キリスト教思想と自然科学との関わりを問う場合、具体的な問題状況にお

いて議論を行う必要がある。例えば、17世紀のイギリスにおけるニュート

ンとニュートン主義

##### 3. 自然神学とは何か:古典的だが、時代遅れの問題ではなく

キリスト教思想の外部および内部コミュニケーションの合理性の問いとし

て再解釈し、再構築する課題

問題は、いわゆる啓示神学との関連

諸科学/哲学(科学哲学・論理学)/自然哲学/自然神学/啓示神学

この諸領域の動的な相互交流において、自然神学は

成立する。その基盤としての形而上学・存在論

##### 4. 現代の実践的なコンテクストにおいて

性、環境、生命をめぐる諸問題、とくに倫理的課題を視野に入れるとき

に、「キリスト教思想と自然」という問題の意義は明確になる。

< キリスト教思想と自然科学の関係史の概観 >

Ian G. Barbour, *Religion and Science. Historical and Contemporary Issues.*

A Revised and Expanded Edition of *Religion and an Age of Science*,  
HarperSanFrancisco, 1997

Ways of Relating Science and Religion

1. Conflict: Scientific materialism / Biblical literalism
2. Independence: Contrasting methods, Differing language
3. Dialogue: Presuppositions and Limit questions, Methodological parallels,  
Nature-Centered Spirituality
4. Integration: Natural theology, Theology of Nature (Stewardship of Nature,  
Celebration of Nature, A Sacramental View of Nature, The Holy  
Spirit in Nature), Systematic Synthesis (Process philosophy)

Tillich: conflict / tolerance / reunion (cooperation)

past present future

Religion, Science, and Philosophy, 1963 in: Mark Thomas(ed.), *The Spiritual Situation in  
Our Thechnical Society. Paul Tillich*, Mercer University Press 1988

Langdon Gilkey, *Nature, Reality, and the Sacred. The Nexus of Science and Religion*,  
Frotress Press 1993

To mitigate and limit that human dominion over nature, therefore, some supreme and yet inclusive object of ultimate concern is necessary. This is not an argument for the truth of theism or its other religious equivalents; it is an argument for their potential value for us today. In any case, whereas the political tynanies of the entire twentieth century have shown us the value of humanism, the human tyranny over nature at the end of the century has questions the ultimacy and the wisdom of the humanistic concern exclusively with the human. (157)

ambiguity, the "demonic" possibility

Salie McFague, *The Body of God. An Ecological Theology*, Fortress Press 1993

When we begin to think of ourselves --- and of God --- in an ecological context, everything changes. To think of ourselves, our nature, and our role in the scheme of things from a cosmic, planetary perspective and to think of God as the One who is in, with, and under the entire process of the universe removes us from a narrow psychological or broader political viewpoint, the two other chief contexts in which Christian theology has recently been situated. The cosmological perspective, however, is not novel; in fact, it is the oldest context in both the Jewish and early Christian traditions. This perspective has usually been qualified by a redemption or salvation faith; that is, because God has liberated us, we believe therefore that God is also the creator

and redeemer of all that is. It suggests a theology of nature: from our experiences of liberation from forms of oppression, both personal and political, we infer that God is the giver and redeemer of all life. A theology of nature stands in contrast to a natural theology, which also uses a cosmological perspective but does so in order to support the thesis that God can be known through the creation or, more generally, to find a consonance or harmony between scientific and theological knowledge. Natural theology tries to harmonize (or find points of contact between) belief and knowledge of the world; a theology of nature attempts to reconceive belief in terms of contemporary view of the natural world. A theology of nature does not solicit the help of science to provide a basis for or to confirm faith, but uses the contemporary picture of reality from the sciences of its day as a resource to reconstruct and express the faith. (65-66)

the enterprise is not just showing that reason and revelation, science and theology, are compatible (a weak version of natural theology), but justifying, as is the business of theodicy, the ways of the creator, if we now take creation to be the entire cosmic panorama.

The seriousness of natural theology should not be underestimated. Most broadly, it is concerned with showing the continuity between creation and redemption; that is, to show that the God of redemption, the loving power who heals and saves the world and its creatures, is also the source of the entire cosmos and has been working in it from the beginning. (75)

Theology of Nature: Remythologizing Christian Doctrine

I am suggesting that from the point of view of both contemporary science and Christian reformulation, one valid and important place for the believer to stand is before the present picture of evolutionary history. (79)

Christian Doctrine in light of the Organic Model

Organism or Mechanism

#### <文献>

芦名定道 「近代科学の成立と自然神学の関連をめぐって - ニュートン主義の神学的受容を中心に - 」(平成10・11年度科学研究費補助金 研究成果報告書)

「キリスト教と近代自然科学 - ニュートンとニュートン主義を中心に - 」

(『京都大学文学部研究紀要』第38号 1999年)

「科学時代の宗教に意義 - キリスト教思想史の観点から - 」

(『宗教学のエッセンス - 宗教・呪術・科学 - 』の第二部

北樹出版 1993年)

#### <単位:レポート>

本年度の講義内容に関連のあるテーマを自由に設定し、レポートせよ。

枚数・形式は自由

< 2001次年度の予定 >

- ・キリスト教倫理における環境と生命  
    神秘主義との関わり
- ・近代科学の成立の現場とキリスト教思想  
    理神論とは何か