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**4 - 1:ノーリジのジューリン****1.キリスト教と神秘主義**

金子晴勇 『ルターとドイツ神秘主義』(創文社)

Peter Biller and A.J.Minnis (eds.), *Medieval Theology and the Natural Body*, York Medieval Press 1997

Paul Tillich, The Significance of the History of Religions for the Systematic Theologian  
1966, in: *Paul Tillich. Main Works* 6, de Gruyter 1992

My approach is dynamic-typological. There is no progressive development which goes on and on, but there are elements in the experience of the Holy which are always there, if the Holy is experienced. These elements, if they are predominant in one religion create a particular religious type. It is necessary to go into greater depth, but I will only mention a tentative scheme which would appear this way. The universal religious basis is the experience of the Holy within the finite. Universally in everything finite and particular, or in this and that finite, the Holy appears in a special way. I could call this the sacramental basis of all religions --- the Holy here and now which can be seen, heard, dealt with, in spite of its mysterious character. ....

Then, there is a second element, namely a critical movement against the demonization of the sacramental, making it into an object which can be handled. This element is embodied in various critical ways. The first of these critical movements is mystical. This mystical movement means that one is not satisfied with any of the concrete expressions of the Ultimate, of the Holy. One goes beyond them. One must go beyond them in order to reach the highest, the Ultimate itself. The particular is denied for the Ultimate

One. The concrete is devaluated.

Another element, or the third element in the religious experience, is the element of "ought to be." This is the ethical or prophetic element.....

I would like to describe the unity of these elements in a religion which one could call --- I hesitate to do so, but I don't know a better word --- "The Religion of the Concrete Spirit." ....

Paul's doctrine of the Spirit,... the two fundamental elements: the ecstatic and the rational element united... agape, gnosis (436-437)

Paul Tillich, *A History of Christian Thought*, Simon and Schuster 1972

Bernard of Clairvaux:

These two forms of mysticism must always be distinguished: concrete mysticism, which is mysticism of love and participating in the Savior-God, and abstract mysticism, or transcending mysticism, which goes beyond everything finite to the ultimate ground of everything that is. When we examine these two forms, we can say that at least for this life Bernard's mysticism stands within the Christian tradition.... In any case, the decisive thing is that in Bernard there is something different than in Pseudo-Dionysius, and this is his concrete mysticism, Christ mysticism, love mysticism. It is still mysticism, because mysticism is participation, and participation involves partial identification. (174-175)

## 2. ノーリッジのジュリアン

Julian of Norwich, *Revelations of Divine Love* (Short Text and Long Text),

Translated by Elizabeth Spearing, Penguin Classics 1998

F.C.Bauerschmidt, Julian of Norwich --- Incorporated, In: *Modern Theology 13:1*

January 1997 Blackwell

several centuries of neglect , modernization

We know virtually nothing about her except the meager information that she herself gives us: born probably in early 1343, she fell ill in May of 1373 and was the recipient of a series of sixteen vision, or "showing", upon which she mediated for at least the next twenty years of her life. (76)

to modernity's construction of the category "mysticism" and Julian's location under that rubric. Such a positioning brackets Julian's historical situatedness in all its medieval and anchoritic peculiarity and gives to her a universal availability. (76)

Here we see not only the classic modern antinomy of the individual and social, but also of feeling and thought. (79)

By locating individual experience as the proper realm of Julian's revelation, Thouless effectively "disincorporates" her, both by removing her from her own time-and-place situated historicity, and by severing any connection between the revelation and those for whom Julian believed it was intended, her "even-christians," the Body of Christ "in which all his members are knit," in which "he is not yet fully glorified nor all impassible" (XXXI.63). (80)

Any difference between religious traditions is merely the diverse expression of an essentially identical religious experience. This is particularly the case with "mysticism".  
(80)

No doubt Armstrong sees herself walling Julian up for her own good, placing her in a protected sphere of interiority-self-affectivity-experience, safe from the forces of history-politics-intellect-doctrine.  
(82)

we might do well to question the simple dicotomies that Armstrong sets up between inner and outer, individual and social, mysticism and politics. Christian belief in the incarnation of God --- the "incorporarion" of God in the unique person Jesus Christ and in his Body the Church --- sunders all such dichotomies. What Christ establishes is not the possibility of individual redemption, but the possibility of restored communion: the communion of human beings with God and a communion of human beings with each other. In other words, salvation is social;  
(82)

corporeality: three senses in which corporeality is central to Julian's visionary experience and the theology that grows out of it

1. Julian's vision is the body of Jesus, crucified and risen. This body is the "text" that she must interpret.
2. Julian understands Christ's saving work as reuniting our "substance" and our "sensuality" --- complex terms that indicate respectively the higher and lower aspects of the human soul.
3. Julian's revelation is intended for her "even-christians", her fellow members of Christ's body who suffer still on earth.  
(83)

Elizabeth Ruth Obbard, *Introducing Julian. Woman of Norwich*, New City Press 1996

If I look at myself alone, I am nothing at all, but in the whole body of Christ. I am, I hope, united in love with all my fellow-Christians (RDL ch.8.6, ch.9.1)

Julian is the acknowledged 'first lady' of written English.  
(32)

Above all, there is the wonderful picture of God's motherly caring.  
(40)

God is as truly our mother as he is our father.  
(45)

At this time I was not shown the working of God's creatures, but only the working of God in is creatures. He is at the centre of all, and he does everything.  
(56)

The human mother can put her child tenderly to her breast, but our tender mother, Jesus can lead us intimately into his blessed breast, though the sweet open wonder in his side, and there give us a alimpse of the Godhead and the joy of heaven, with the inner certainty of eternal bliss.(RDL ch.24, ch.60.6)

I saw how Christ has compassion on us because of sin. .... , so I was now full of compassion for all my fellow-Christians.  
(79)

Mercy is a property full of compassion, which belongs to motherhood in tender love. Grace is a property full of glory which belongs to royal lordship in the same love.... this is form the abundance of love, for grace transforms our dreadful failing into plentiful and

endless consolation. And grace transforms our shameful falling into a high and glorious rising. And grace transforms our sorrowful dying into a holy and blissful life.(RDL ch.48.2-4)  
our precious mother Jesus can feed us with himself, and he does this most constantly and tenderly by means of the Blessed Sacrament, which is the precious food of true life.  
(110)

### 3. キリスト教的なエコ・フェミニズム

Sallie McFague

The Body of God. An Ecological Theology, Fortress 1993

traditional sacramentalism

the model of the world (universe) as God's body means that the presence of God is not limited to particular times or places but is coextensive with reality, with all that is.

The great theologians and poets of the Christian sacramental tradition, including Paul, John, Irenaeus, Augustine, the medieval mystics (such as Julian of Norwich, Meister Eckhart, Hildegard of Bingen), Gerard Manley Hopkins, and Pierre Teilhard de Chardin, love the things of this world principally as expressions of divine beauty, sustenance, truth and glory.  
(184)

An incarnational theology assures us as well that we are not alone in loving the bodies of our planet. I close with two brief readings that have helped me. The first is by the medieval mystic Julian of Norwich and could be seen as a meditation on that lovely spiritual, "He's got the whole world in his hands."

a hazelnut, I looked at it with my mind's eye and I thought, 'What can this be?'  
In this little thing I see three truths. The first is that God made it. The second is that God loves it. The third is that God looks after it. What is God indeed that is maker and lover and keeper. I cannot find words to tell.  
(212)

### 4 - 2 : シュヴァイツァーの「生命への畏敬」

Albert Schweitzer , *Gesammelte Werke in fünf Bänden*, Buchclub ex libris Zürich

, Albert Schweitzer. Werke aus dem Nachlaß, C.H.Beck

Die Weltanschauung der Ehrfurcht vor dem Leben, Kulturphilosophie III (1999)

, Strassburger Predigten (hrsg.v.Ulrich Neuenschwander), C.H.Beck

1966

, Was sollen wir tun ? 12 Predigten über ethische Probleme, Lambert

Schneider 1974

金子昭 『シュヴァイツァー その倫理的・神秘主義の構造と展開』(白馬社)

武藤一雄 『神学と宗教哲学との間』(創文社)

芦名定道 『シュヴァイツァーと現代神学の生命観』(『シュヴァイツァー研究』第22号 1997)

## 1. シュヴァイツァーの問題意識

神秘主義と現代の環境倫理とのより直接的な関係を見るために

Albert Schweitzer , *Gesammelte Werke in fünf Bänden*, Buchclub ex libris Zürich  
, Albert Schweitzer. Werke aus dem Nachlaß, C.H.Beck

Die Tragödie der abendländischen Weltanschauung

Geschichte des Ringens um Weltanschauung zu finden

Weltanschauung, aus der allein tiefe und umfassende Kultur kommen kann

Welt- und Lebensbejahung (99)

aber es gelang ihm nicht, die welt- und lebenbejahende, ethische

Weltanschauung überzeugend und dauernd aus dem Denken zu begründen.

kamen wir in Weltanschauungslosigkeit und damit in Kulturlosigkeit hinein. (100)

Meine Lösung des Problems ist die, daß wir uns entschließen müssen, auf die optimistisch-ethische Deutung der Welt in jeder Weise zu verzichten. (104)

Niedergang der Kultur (117)

Das Größe der Menschen des Aufklärungszeitalters liegt darin, daß die Ideale der Vervollkommenung des einzelnen und der Gesellschaft und der Menschheit aufstellen und sich ihnen mit Enthusiasmus hingeben. (122)

Die Weltanschauung des Rationalismus ist optimistisch und ethisch.

In dem Maße, als die Weltanschauung des Rationalismus überholt wird, kommt der Wirklichkeitssinn zur Geltung, bis zuletzt, von der Mitte des 19.Jahrhunders ab, die Ideale nicht mehr der Vernunft, sondern der Wirklichkeit entnommen werden und wir damit immer weiter in Kulturlosigkeit und Humanitätslosigkeit hineingelange. (123-124)

Gemeinsam ist beiden, daß sie elementare Ethiker sind. Sie betreiben nicht abstrakte kosmische Spekulationen. Ethik ist ihnen ein Erlebnis des Willens zum Leben. (291)

die Weltanschauung der höheren Lebensbejahung (301)

seine unbefangene Welt- und Lebensbejahung sich in eine überlegte wandeln muß. (346)

In vertiefter Welt- und Lebensbejahung bekunde ich Ehrfurcht von dem Leben. (347)

Welt- und Lebensbejahung und Ethik sind in unserem Willen zum Leben gegeben. (106)

Ehrfurcht vor dem Leben geht mein Erkennen in Erleben über.

Die Ethik wächst mit der Welt- und Lebensbejahung aus derselben Wurzel hervor. ...

Die Ehrfurcht vor dem Leben gibt mir das Grundprinzip des Sittlichen ein. (108)

einen neuen Weg zur Weltanschauung zu beschritten

der Glaube an die neue Menschheit

Eine neue Renaissance muß kommen. (114)

## 2. 「生命の畏敬」の神秘主義

Aus innerer Nötigung, ohne den Sinn der Welt zu verstehen, wirke ich Werte schaffend und Ethik ühend in der Welt und auf die Welt ein. Denn in Welt- und Lebensbejahung und in Ethik erfülle ich den Willen des universellen Willens zum Leben, der sich in mir offenbart. Ich lebe mein Leben in Gott, in der geheimnisvollen ethischen Gottespersönlichkeit, die ich so in der Welt nicht erkenne, sondern nur als geheimnisvolle Willen in mir erlebe.

Das voraussetzungslose Vernunftdenken endet also in Mystik. Sich zu den vielgestaltigen Erscheinungen des Willens zum Leben, die miteinander die Welt ausmachen, in der Gesinnung der Ehrfurcht vor dem Leben zu verhalten, ist ethische Mystik. Alle tiefe Weltanschauung ist Mystik. Das Wesen der Mystik ist ja, daß aus meinem unbefangenen naiven Sein in der Welt durch das Denken über das Ich und über die Welt geistige Hingebung an den geheimnisvollen unendlichen Willen wird, der im Universum in der Erscheinung tritt. (109)

Welt- und Lebensbejahung und Ethik sind irrational. Sie sind in keinem entsprechenden Erkennen des Wesens der Welt gerechtfertigt, sondern sind die Gesinnung, in der wir unser Verhältnis zur Welt aus der inneren Notwendigkeit unseres Willens zum Leben bestimmen.... In jeder Hinsicht sind also Welt- und Lebensbejahung und Ethik irrational. Wir müssen den Mut haben, es uns einzugestehen.

Alle wertvolle Überzeugung ist irrational und hat enthusiastischen Charakter, weil sie nicht aus dem Erkennen der Welt kommen kann, sondern aus dem denkenden Erleben des Willens zum Leben aufsteigt, in dem wir über alles Welterkennen hinausstreben. (110)

Der Weg zur wahren Mystik

die Mystik der Ehrfurcht vor dem Leben (111)

Ehrfurcht vor dem Leben ist Ergriffensein von dem unendlichen, unergründlichen, vorwärtstreibenden Willen, in dem alles Sein gegründet ist. (347)

1 . Instinktive Ehrfurcht vor dem Leben ist in uns. (343)

2 . in Analogie zur Lebensbejahung, die in ihm selber ist,  
mitzuerleben (356)

3 . Selbstvervollkommung / Hingebung