

*** キリスト教学特殊講義 * * * * ***

S.Ashina

第一章:文化から自然へ

第二章:自然神学の諸問題

序:キリスト教思想と自然の問い - アインシュタインの宗教論を手がかりに -

第三章:キリスト教思想と環境倫理

- 1:問題状況 - 環境破壊とキリスト教の責任 -
- 2:創造物語における「自然」の支配
- 3:キリスト教的創造論の展開と自然理解

4:新しいキリスト教倫理と神秘主義

- 4 - 1:ノーリジのジュリアン
- 4 - 2:シュヴァイツァーの「生命への畏敬」
- 4 - 3:キリスト教倫理における責任論

EXKURS	1:宗教言語と自然のモデル	省略
	2:ティリッヒとエコロジーの問題	10/1
	3:P・ティリッヒの科学論とその現代的意義	10/29, 11/5

第四章:近代科学とキリスト教

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| 1:近代キリスト教の歴史的状況 | 10/15 |
| 2:神学者ニュートンと自然神学 | 10/22 |
| 3:ニュートン主義と理神論 | 11/19 |
| 4:キリスト教の合理性をめぐって | 11/26 |

EXKURS 2**ティリッヒとエコロジーの問題**

(2001/9/16:日本宗教学会にて)

< 内容 >

- 1 問題
- 2 環境危機とその宗教的問題性
- 3 自然の宗教哲学の構想に向けて
- 4 むすび

< ポイント >**1 問題**

1. エコロジー・環境は、キリスト教思想にとって、根本的か、周辺の・応用的か

キリスト教思想は、環境思想に対して、いかなる本質的貢献をなし得るのか

2 環境危機とその宗教的問題

2. リン・ホワイトの問題提起(聖書の創造論の責任)
3. 実存的疎外(罪)の一特殊形態としての環境破壊、近代固有の問題状況
4. 「地の支配」(Gen.1.26-30):背景 <近代の科学技術> 問題の現実化
5. 欲望と破壊のスパイラル(破壊の構造):自然的欲望 貪欲
6. 宗教:欲望コントロールの知恵の伝承、欲望の再自然化

3 自然の宗教哲学の構想に向けて

- (1) 構想のポイント
7. 宗教の言葉は現代人に理解可能か。現代文明との生産的対話に開かれた宗教の言葉
8. 自然の宗教哲学
9. 避けるべき自然理解
 - 二元論(心・魂・精神 / 身体・自然) 人間(魂)の非自然化
 - 還元主義(精神を物質に還元する自然主義) 精神の独自性の解体
- (2) 科学的自然理解から
10. 生命進化のプロセスにおける人間の誕生 自然との連帯性
11. 人間中心主義か生命中心主義か
 - 尾関周二編 『エコフィロソフィーの現在』大月書店 2001年
12. 生命・心の誕生と創発性(emergence):
 - 複雑度の増大 自己組織化 新しい秩序・法則性
 - 非平衡の熱力学、散逸構造
 - 芦名定道 『宗教学のエッセンス』北樹出版 1993年 198-200頁
- (3) 宗教的伝統から
13. 近代の機械論的自然理解へのアンチテーゼ
 - ロマン主義、ドイツ観念論(シェリングの自然哲学)、神秘主義(シュヴァイツァーの『生命の畏敬の神秘主義』)
14. ティリッヒの「生の次元論」
 - 諸次元の生成・創発(物質 / 生命 / 心 / 精神) 次元の区別・固有性
 - 精神的存在者固有の責任性
 - 諸次元の統一 人間と自然の本質的な共同性・連帯性

4 むすび

15. より多くの知恵の結集 何のための宗教間対話か
16. 対話・討論の現実性と実効性

< 文献 >

- (1) Paul Tillich, "Nature, Also, Mourns for a Lost Good" , in: *The Shaking of the Foundations*, Charles Scribner's Sons 1948(1976), pp.76-86

- , *Systematic Theology vol.1-3*, The University of Chicago Press 1951/57/63
 , Religion, Science, and Philosophy, in: J. Mark Thomas (ed.), *The Spiritual Situation in Our Technical Society. Paul Tillich*, Mercer University Press 1988
 , *The Future of Religions* (ed. by Jerald C. Brauer) , Greenwood Press 1976
- (2)James A. Carpenter, *Nature & Grace. Toward an Integral Perspective*, The Crossroad Publishing Company 1988
- (3)Gert Hummel (hrsg.), *Natural Theology versus Theology of Nature ? Tillich's Thinking as impetus for a discourse among theology, philosophy and natural sciences*, de Gruyter 1994
- (4)Pan-chui Lai, Paul Tillich and Ecological Theology,
 in: *The Journal of Religion*, 1999 pp.233-249
- (5)Michael F. Drummy, *Being and Earth: Paul Tillich's Theology of Nature*, University Press of America, 2000
- (6)*Zygon. Journal of Religion & Science*. Vol. 36, Number 2, 2001 pp.255-357
 Engaging Paul Tillich's Thinking on Religion and Science
 Paul Henry Carr / Donald E. Arther / Bobert John Russell / Ronald B. Maclennan / Mark Thomas / Eduardo R. Cruz / Gordon D. Kaufman / Ted Peters
- (8)Dieter T. Hessel and Rosemary Radford Ruether, *Christianity and Ecology. Seeking the Well-Being of Earth and Humans*, Harvard University Press 2000
- (9)Langdon Gilkey, *Nature, Reality, and the Sacred. The Nexus of Science and Religion*, Fortress Press 1993
- (10)Paul Daivies, *God and the New Physics*, J.M.Dent & Sons 1983
- (11)芦名定道 『宗教学のエッセンス』北樹出版 1993年
 「環境問題とキリスト教思想」(『日本の神学』第36号 1997年)
 「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)
 「ティリッヒ 生の次元論と科学の問題」(『ティリッヒ研究』創刊号
 現代キリスト教思想研究会 2000年)
- (12)清水 博 『生命を捉えなおす 生きている状態とは何か』中公新書 1990年
 「自己組織現象と生命」(『岩波講座 現代思想12 生命とシステムの思想』1994年)

* *Christianity and Ecology. Seeking the Well-Being of Earth and Humans*,

ed. by Dieter T. Hessel and Rosemary Radford Ruether

Harverd University Press 2000

The series of conferences on religions of the world and ecology took place from 1996 through 1998, the American Academy of Arts and Sciences, in Cambridge,

Massachusetts, 16-19 April 1998
organized by the Harvard University Center for the Study of World Religions

Introduction: Current Thought on Christianity and Ecology

Dieter T. Hessel and Rosemary Radford Ruether

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the environmental challenge

response to an ecological and social crisis, next century's midpoint

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the authors of these essays were asked to do three things

- 1) to explore contribution to ecological-social healing
- 2) to discuss new emphases needed in Christian theology or ethics
- 3) to identify praxis implications for church and society

to review past development / to offer constructive insights

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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.

Emphases of Christian Ecotheology and Ethics

First, Christian theology has rediscovered that all of the earth community is valuable to God,

God, understood in wholistic, organic terms, relates directly to and cares for the well-being of everykind, not only just humankind. Otherkind exist to enjoy being in their own right,

Christian faith and ethics are being reoriented by the knowledge that the cosmos (and this planet) bodies forth the power, wisdom, and love of God.

the revelatory power of the natural world

Contemporary cosmology rediscovers the universe and Earth's nature to be a dynamic relational system, communion of subjects (Thomas Berry)

Second, adequate ecotheology explores the complex relation between cosmology, spirituality, and morality. It is necessary to rethink Christian cosmology, God's relation to the world, and the vocation of humanity, with ecological seriousness from "the ground."

new dimensions that received little attention across the modern theological spectrum

reconsider how to speak more meaningfully of theological symbol, such as God, creation, soul/body, Christ, sin, evil, salvation, and eschatology, in a world facing deep environmental challenge.

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Third, deep Christian thinking on this subject is shaped not only by ecological awareness, but also by a melding of sacramental sensibility and covenantal commitment,

Sound Christian environmental thought and practice builds on the reenvisioning of theology by social justice movements and it deepens them by placing them in the context of ecological crisis.

theologies and ethics of "eco-justice", the link between ecological integrity and social justice.

Forth, in eco-justice theology, the plight of the earth and of people are seen together.

all beings of earth make up one household(oikos)

The basic norms of eco-justice ethics

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

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Anticipating an Ecological Reformation

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

reinterpret basic doctrinal themes

ecologically attuned faith and ethics

utilize knowledge gained from contemporary biophysical sciences and foster eco-justice praxis

struggle for racial and gender justice

it is time for Christians to discard the pattern of colonial thinking and gender hierarchy that the church built into its doctrine of creation and that defined the popular map of social relations.

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the paradigm of mastery over the earth is replaced by a new model of healthy human-earth interrelationship that has biblical resonance.

An ecological reformation redefines faithfulness --- that is, the human vocation --- within common life,

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.

Is the religious defect regarding the environment within Christian faith itself or in particular expressions of church life and thought ?

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 comolicit in earth destruction.

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some forms of religious thought, ritual, and practice are unhealthy and threatening to the earth community.

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.

Topics Discussed

The essays are grouped in five parts:

- Creator, Christ, and Spirit in Ecological Perspective
 - Elizabeth Johnson (respondant, Gordon Kaufman), Sallie McFague (Kwok Pui-lan)
 - Mark Wallace (Eleanor Rae, John Chryssavgis)
 - Rosemary Radford Ruether (Heather Eaton)
- Vision, Vocation, and Virtues for the Earth Community
 - Thomas Berry, Louke van Wensveen (Steven Bouma-Prediger), Theodore Hiebert
 - Catherine Keller (Mary Ann Hinsdale, Barbara Rossing)
- The Universal and Particular in Ethics and Spirituality
 - some basic tasks of Christian ethics to meet the environmental challenge
 - James Nash, Cristina Traina, Daniel Cowdin, Calvin DeWitt, Douglas Burton-Christie
 - Peter Lee (Heup Young Kim), Paul Knitter
- Toward Global Security and Sustainability
 - meeting urgent environmental problems with Christian ethical discipline
 - Ian Barbour, Daniel Maguire, Susan Power Bratton and James Martin-Schramm
 - David Hallman, William French and Preston Williams, John Cobb
- Christian Praxis for Ecology and Justice
 - the church's role in eco-justice ministry and citizenship
 - Larry Rasmussen, Martin Daneel, Martin Robra, Patricia Mische

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.