

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) 隠喩 - モデル - 概念

a metaphorical theology cannot stop with metaphors, with the parables and the life and death of Jesus as extended metaphors of God's rule. Metaphor, parables, and Jesus as parable *fund* theology, but are not theology. If we wish to be precise, we must make a distinction between primary and secondary religious language, between metaphorical and conceptual language.

(ibid.,:22)

In the continuum of religious language from primary, imagistic to secondary, conceptual, a form emerges which is a mixed type: the model. The simplest way to define a model is as a dominant metaphor, a metaphor with staying power.

models are a further step along the route from metaphorical to conceptual language. They are similar to metaphors in that they are images which retain the tension of the "is and is not" and, like religious and poetic metaphors, they have emotional appeal insofar as they suggest ways of understanding our being in the world.

"God the father" is a metaphor which has become a model. As a model it is not only retains characteristics of metaphor but also reaches toward qualities of conceptual thought.

a comprehensive, ordering structure

an entire theology can be worked out from this model.

Models, as is true of metaphors but in an organic, consistent, and comprehensive manner, give us a way of thinking about the unknown in terms of the known. (ibid.,:23)

they are also dangerous, for they exclude other ways of thinking and talking, and in so doing they can easily become literalized. (ibid.,:24)

scientists need models for discovering the new; to think of the new in terms of the old

as necessary in all creative, constructive thought

Concepts and theories arise from metaphors and models. (ibid.,:25)

The differences between a metaphor and a model can for our purpose be simply stated: a model is a metaphor with "staying power." A model is a metaphor that has

gained sufficient stability and scope so as to present a pattern for relatively comprehensive and coherent explanation. The metaphor of God the father is an excellent example of this. In becoming a model, it has permitted an understanding of many things. If God is seen as father, human beings become children, sin can be understood as rebellious behavior, and redemption can be thought of as a restoration to the status of favored offspring. As the creeds of the church amply illustrate, models approach the status of concepts: Father, Son, and Holy Spirit are models of the divine life that inform the tradition's most central concept, the trinity. (ibid.,:34)

(2) 神の国 - 信仰義認

I would call "the kingdom of God" the root-metaphor of christianity which is supported and fed by many extended metaphors, the various parables.

In the hands of Paul and his notion of "justification by faith," however, we move to a higher level of interpretation by a concept generalizing on that rule.

Ricoeur calls Paul's concept a "translation language," a semi-conceptual mode of discourse which remains under the control of the hermeneutical potential of metaphor because it preserves the tension of the foundational language.

Systematic thought also tries to organize all the dominant models in a tradition into an overarching system with a key model of its own.

Paul (justification by grace through faith)

Augustine (the radical dependence of all that is on God)

Aquinas (the analogy of being)

Schleiermacher (the feeling of absolute dependence)

Barth (the election of all people to salvation in the election of Jesus

Christ before the foundation of the world)

root-metaphor

([1982], pp.7-28)

cf: Norm (Tillich)

As Derrida puts it, metaphor lies somewhere between "nonsense" and "truth," and a theology based on metaphor will be open to the charge that it is closer to the first than the second. a theology "at risk"

([1987],p.34)

cf. E..Jüngel, *Paulus und Jesus*

(3) 隠喩神学とモデルの多元性

a metaphorical theology is a heuristic venture

is distabilizing

encourages nontraditional, unconventional, novel ways of expressing the relationship between God and the world not because such ways are necessarily better than received ways but because they cannot be ruled out as not better unless tried.

is open to change, willing to risk the disorientation of new "truth," as well as the possibility that the leap across the abyss will be unsuccessful. (ibid.,:35)

no words or phrases refer directly to God, for God-language can refer only through the detour of a description that properly belongs elsewhere. (ibid.,:34)

Heuristic theology, though not bound to the images and concepts in Scripture, is constrained to show that the proposed models are an appropriate, persuasive expression of Christian faith for our time. (ibid.,:36)

To say that metaphorical theology is pluralistic is to make two points. First, since no metaphor or model refers properly or directly to God, many are necessary. All are inappropriate, partial, and inadequate; the most that can be said is that some aspect or aspects of the God-world relationship are illuminated by this or that model in a fashion relevant to a particular time and place. (ibid.,:38-39)

I would insist that models of God are not definitions of God but likely accounts of experiences of relating to God with the help of relationships we know and understand.

no metaphors or models can be reified, petrified, or expanded so as to exclude all others.

As definitions of God, these possibilities are mutually exclusive; as models expressing experiences of relating to God, they are mutually enriching. Thus, metaphorical theology is pluralistic, welcoming many models of God. (ibid.,:39)

metaphorical theology is hypothetical, tentative, partial, open-ended, skeptical, and heuristic,

the kind of theology that works at the foundational level of the imagination, where the images that form our concepts are grounded, is necessarily partial and hypothetical.

In summary, metaphorical theology is a kind of heuristic construction that in focusing on the imaginative construal of the God-world relationship, attempts to remythologize Christian faith through metaphors and models appropriate for an ecological, nuclear age. (ibid.,:40)

(4) モデル概念再考

Paul Tillich: *Systematic Theology vol.1*, The University of Chicago Press 1951

God as Lord and Father

The symbols "life," "spirit," "power," "love," "grace," etc., as applied to God in devotional life are elements of the two main symbols of a person-to-person relationship with God, namely, God as Lord and God as Father. Other symbols which have this ego-thou character are represented by these two. Symbols like "King," "Judge," or the "Highest" belong to the symbolic sphere of God as Lord; symbols like "Creator," "Helper," "Savior," belong to the symbolic sphere of God as Father. There is no conflict between these two symbols or symbolic spheres. (286-287)

My Lord / Father in Heaven

God as Lord and the related symbols:

the unapproachable majesty of God. the infinite distance between him and the creature, his eternal glory / representing the Logos of being, the structure of reality / God's governing of the whole of reality according to the inner telos of creation, the ultimate fulfilment of the creature
holy power

The Lord who is only Lord destroys the created nature of his subjects in order to save them. This is the authoritarian distortion of the symbol of God as Lord; but it is an almost inescapable distortion, if God is not also understood as Father. (287)

God as Father and the related symbols:

holy love, the unity,
the ground of being, the origin / he preserves man by his sustaining creativity / he justifies man through grace and accepts him although he is unacceptable
(287)

The symbol "Lord" and the symbol "Father" are complete each other. (288)

"Lord" and "Father" are the central symbols for ego-thou relationship to God. But the ego-thou relation, although it is the central and most dynamic relation, is not the only one, for God is being-itself. (289)

(5) モデルの多元性 - 状況適合性

Paul Tillich, *Systematic Theology vol.3*, 1963

I want to point to the following possibilities. The first is related to the concept "ground of being" which is --- as previously discussed --- partly conceptual, partly symbolical. In so far as it is symbolical, it points to the mother-quality of giving birth, carrying and embracing, and at the same time, of calling back, resiting independence of the created, and swallowing it. The uneasy feeling of many Protestants about the first (not the last!) statement about God, that he is being-itself or the ground of being, is partly rooted in the fact that their religious consciousness and, even more, their moral conscience are shaped by the demanding father-image of the God who is conceived as a person among others. The attempt to show that nothing can be said about God theologically before the statement is made that he is the power of being in all being is, at the same time, a way of reducing the predominance of the male element in the symbolization of the divine.

With respect to the Logos, as manifest in Jesus as the Christ, it is the symbol of the self-sacrifice of his finite particularity which transcends the alternative male-female.

Self-sacrifice breaks the contrast of the sexes, and this is symbolically manifest in the picture of the suffering Christ, in which Christians of both sexes have participated with equal psychological and spiritual intensity.

It is the ecstatic character of the Spiritual Presence which transcends the alternative of male and female symbolism in the experience of the Spirit. Ecstasy transcends both

the rational element and the emotional element, which usually are attributed respectively to the male and female types.

(293-294)

(5) モデルの多元性 - 宗教的多元性

John Hick, *The Real and its Personae and Impersonae* 1989, in: *Disputed Questions in Theology and the Philosophy of Religion*, Macmillan 1993

The paradigm of the Real an sich and its varied manifestations to human consciousness has to justify itself by its power to illuminate the history of religions.

(165)

There are, then, according to the hypothesis I am outlining, a plurality of impersonae as well as personae of the Real. None of these is the Real an sich; but each of them is the Real as it affects a particular stream of religious consciousness. In Kantian terms, the noumenal Real is experienced --- that is, enters into the phenomenal or experienceable realm --- through one or other of two basic concepts --- the concept of deity, or of the Real as personal, and the concept of the absolute, or of the Real as non-personal.

(177)

in so far as a deity or an absolute is an authentic manifestation of the Real, promoting the transformation of human existence from self-centredness to Reality-centredness, the form of worship or of meditation focused upon him or her or it constitutes 'true religion'.

(178)

1 - 4 : 倫理の基盤を求めて、構想力の問題

(1) 感受性・構想力の問題

Martin Heidegger, *Kant und das Problem der Metaphysik*, Vittorio Klostermann 1929(1973⁴)

Die folgende Untersuchung stellt sich die Aufgabe, Kants Kritik der reinen Vernunft als eine Grundlegung der Metaphysik auszulegen, um so das Problem der Metaphysik als das einer Fundamentalontologie vor Augen zu stellen.

(1)

die ontologische Analytik des endlichen Menschwesens

(1)

Grundlegung der Metaphysik im ganzen heißt Enthüllung der inneren Möglichkeit der Ontologie.

(12)

die endliche Erkenntnis ist nichtschöpferische Anschauung.

(24)

intuitus derivativus,

Rezeptivität, affizieren

hinnehmend bestimmende Anschauung des Seiendes

(36)

Hieraus ergibt sich: zur Einheit des vollen Wesens der reinen Erkenntnis gehören drei Stücke.

das Mannigfaltigkeit der reinen Anschauung

die Synthesis dieses Mannigfaltigen (Verstand)

die reine Synthesis der Einbindungskraft (die Mitte)

(60)

Schemabildung ist die Versinnlichung von Begriffen.

(93)

Sie (die transzendente Einbildungskraft) bildet als ursprüngliche reine Synthesis die Wesensheit von reiner Anschauung (Zeit) und reinem Denken (Apperzeption)

Die transzendente Einbildungskraft ist demnach der Grund, auf den die innere Möglichkeit der ontologischen Erkenntnis und damit die der *Metaphysica generalis* gebaut wird. (122)

Die transzendente Einbildungskraft als Wurzel der beiden Stämme

Die Kantische Grundlegung ergibt: Begründung der Metaphysik ist ein Frage nach dem Menschen, d.h. Anthropologie. (199)

Alles Interesse meiner Vernunft (das spekulative sowohl als das praktische) vereinigt sich in folgenden drei Fragen: 1. Was kann ich wissen ? 2. Was soll ich tun ? 3. Was darf ich hoffen ? (A804f., B832f.) (200)

4. Was ist der Mensch ?

Aber nach dem oben Erörterten steht es außer Zweifel, daß nur eine philosophische Anthropologie die Grundlegung der eigentlichen Philosophie, der *Metaphysica generalis*, übernehmen kann. (202)

Pascal Boyer (ed.), *Cognitive aspects of religious symbolism*, Cambridge Univ. Press 1993

(2) 神モデル: 「神 - 世界」 相関

S. McFague, *Models of God. Theology for an Ecological, Nuclear Age*, Fortress 1987

a common reading of the material norm of Christianity

story of Jesus

Christian faith is seen as destabilizing conventional expectations and worldly standards

Christian faith is inclusive, reaching out to the weak, to the stranger, to the outcast

Christian faith is antihierarchical and antitriumphant

Three aspects that appear to be characteristic of the story of Jesus are his speaking in parables, his table fellowship with outcasts, and his death on a cross.

(47-49)

The interpretation of the parables of Jesus

a pattern of orientation, disorientation, and reorientation

table fellowship: an "enacted parable" (51)

There are, I believe, other metaphors, such as those of mother, lover, and friend, that express dimensions of that love more fully and appropriately for our time. If one accepts that salvation in our time needs to be understood as a destabilizing, inclusive, nonhierarchical vision, these metaphors with their associations of caring, mutuality, attraction, nurturing, supporting, empathy, responsibility, service, self-sacrifice, forgiveness, and creativity are highly suggestive. (56)

To see God's relationship to the world through the paradigm of the cross of Jesus is illuminating of salvation for our time if neither the servant nor the king is a major

model but some other highly significant and very rich metaphors are investigated for their potential as expressions of the destabilizing, inclusive, nonhierarchical vision in an ecological, nuclear age. That is my thesis. (56)

The Monarchical Model

prevalent in mainstream christianity
the relationship of king to his subjects

The model's anthropocentrism can be seen in classical Protestantism's emphasis on the Word of God. (66)

a dualism of king and subject

The World as God's body

we have been given central responsibility to care for God's body, our world. (73)

The immanence of God in the world implied in our metaphor raises the question of God's involvement with evil. (74)

To say that God is present in the world as mother, lover, and friend of the last and least in all creation is to characterize the Christian gospel as radical, surprising love. (91)

All three loves --- creative, salvific, and sustaining --- are united in that each points to a desire for union.

Creative love (or agape), Salvific love (or eros), sustaining love (or philia)

Justice(agape), healing(eros), companionship(philial)

A Christian lifestyle modeled on God as parent, lover, and friend

The Love of God as Mother: Agape

The Activity of God as Mother: Creating

Sophia / Logos

The Ethic of God as Mother: Justice

an ethic of care, justice through care

God as mother does not mean that God is mother(or father). We imagine God as both mother and father, but we realize how inadequate these and any other metaphors are to express the creative love of God, the love that gives, without calculating the return, the gift of the universe.

It is partial at best, inadequate and false at places, and in need of other balancing models. Yet this bit of nonsense is, I believe, also an illuminating expression of an inclusive Christian vision of fulfillment appropriate to a holistic, nuclear age. (122-123)