

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：なぜ文化の神学が、自然はいかに問われるのか

文化の神学における自然の問い

1. 自然 - 自然科学の学の体系における位置

2. 自然 - サクラメントと言語との関わり

自然における神の現前としてのサクラメント

自然自体が神との関係性をもつ

2 - 2：ティリッヒと自然の問い

自然観・自然理解の問題として、自然は宗教的問いとなる

我々はいかなる自然概念（隠喩／モデル）を構築するか

ティリッヒ：實在論的自然概念

この議論をいかに具体化するのか？

自然の實在論的理解を自然哲学として展開すること

科学／哲学／神学

神学と科学との関係は両者の哲学的要素において可能になる

問題（後期に扱う）1. 神学と自然科学との関係史

2. 伝統的な自然神学の意味

芦名定道 「人間存在と神の問い」（『ティリッヒと弁証  
神学の挑戦』創文社 252-266頁）J. Mark Thomas (ed.), *The Spiritual Situation in Our Technical Society*. Paul Tillich,  
Mercer University Press 1988

Religion, Science, and Philosophy 1963

(Regent lecture at the University of California)

Now this brings me to an end. And I sum up saying, the period of conflict between religion, science, and philosophy is in principle over, although there are still individuals who are back in older periods of thought. We are living in the period of tolerance. It is never satisfactory because it admits, but it does not unite. Tolerance can have in itself, as a result, a strict consciousness if it is not more than tolerance. And so we always strive for a period of reunion, and in this case, of cooperation, and this is a possible thing today. It has started in many places, and I want to express my hope that it may become a reality in ever-increasing power.

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

The point of contact between scientific research and theology lies in the philosophical element of both, the sciences and theology. Therefore, the question of the relation of the theology to the special sciences merges into the question of the relation between theology and philosophy. (18)

#### 自然の神学と生の次元論

Paul Tillich , *Systematic Theology vol.3*, The University of Chicago Press 1963

, *Dimension, Level, and the Unity of Life* 1959 , in: MW.6

, *The Meaning of Health* 1961, in: MW. 2

Perry LeFevre (ed.), *The Meaning of Health. Essays in Existentialism, Psychoanalysis, and Religion*, Exploration Press 1984

芦名定道 「前期ティリッヒとヘーゲル」(『パウル・ティリッヒ研究』

聖学院大学出版会)

「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)

「ティリッヒの根本的問いと思想の発展史」(『パウル・ティリッヒ研究2』

聖学院大学出版会)

(1) ドイツ観念論における「自然と精神」との関係論

シェリング：自然から精神への覚醒・現実化のプロセス

Roy D. Morrison,

*Science, Theology and the transcendental Horizon. Einstein, Kant and Tillich,*

Scholars Press 1994

Kant: The transcendental Horizon as a limit

Tillich' World-View :Crossing the transcendental Horizon

Niels Bohr

Heisenberg

Einstein's World-View : Acceptance of the transcendental Horizon, Acceptance of the Acceptance

(2) 現代科学の自然理解からシステム論へ

物質/生命/心/精神(文化・倫理・宗教：歴史)

(3) 生の次元論

深みに次元としての宗教(神律概念の展開)

生のダイナミズム：三つの方向の運動、文化・道徳、宗教

生の自己超越としての宗教

cf. 意味世界の形式と内実

( 4 ) 病と治療の次元論

A : 健康の問い

Health / Disease : existential concepts

the nature of man / the possibility and reality of its distortion (345)

B : 生のプロセス

Life processes: two basic elements, self-identity / self-alteration

go out from / return to

to go beyond itself, separate itself partly from its unity

to preserve its identity and return in its separated parts to itself

two dangers:

to lose one's self in going beyond one's self and not being able to return to one's self                      personal disintegrations

afraid to lose one's identity, one is unable to go out from one's self into self-alteration                      the self-identity on a reduced basis, a poor life psychoneurosis

Life must risk itself in order to win itself, but in the risking it may lose itself.

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C : 生の諸次元 : 次元メタファー

the metaphor "dimension"      cf. level, the dualistic theory

the multidimensional unity of life in man

Man is multidimensional unity: a unity which unites all dimensions

a multidimensional concept of health, of disease, and of healing

all dimensions, distinguishable in experienced life, cross in him

physical / chemical / biological / psychological / mental / historical

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D : 健康・病・治療の次元論

1 . 物理的次元 : 事故・感染・平衡喪失などによる機能障害

外科手術による患部の除去や交換

2 . 化学的次元 : ここでの健康とは化学的諸要素の平衡と化学的諸過程の正しい

流れ、諸過程の減速 (鎮静剤) と促進 (興奮剤)

ホルモンのバランス、酵素

3 . 生物的次元 : 環境・世界との関係における有機体全体

休養、運動、食事、気候、仕事の変化、身体的・精神

的刺激などによる有機体全体の回復

4 . 心理的次元 : 精神的疾病と治療 (精神分析・セラピー)

5 . 精神的次元 : 精神は生命の意味を求め、倫理・文化・宗教における価値を創造する。

1 ) 道徳 : 他者との出会いを通しての自己実現

It is not the subjection to a law from God or man, but it is the actualization of what

we potentially are, of our created nature (349)

the healing of the spirit is not possible by good will, because the good will is just that which needs healing. In order to be healed, the spirit must be grasped by something which transcends it, which is not strange to it, but within which is the fulfillment of its potentialities. (350)

2 ) 宗教的次元における健康は、神的靈に捉えられていること、神的靈の現前性の経験

Spirit is the presence of what concerns us ultimately, the ground of our being and meaning. This is the intention of religion, but it is not identical with religion.

Religious health is the state of being grasped by the Spirit, namely the divine presence, enabling us to transcend our religion and to return to it in the same experience.

Unhealthy religion: the state of being enslaved --- socially or personally --- by a concrete religious system, producing bigotry, fanaticism, inordinate self-destructive ecstasy (350)

3 ) 文化 : 歴史的次元の問題            sane society (Erich Fromm)  
ガンの場合で考えること

E : Healing, Separated and United

There are special helpers and healing methods called for under every dimension. But this independence of particular ideas of health and healing is limited by the mutual within-each-otherness of the dimensions.

Particular healing is unavoidable, but it has the tendency to provoke diseases in another realm. Thus, it is important for healers always to cooperate in every healing situation. This requirement was embodied in the ideal of the *soter*, the saviour.

This mythological symbol, which was applied to the man Jesus, shows the unity of the religious and the medical most clearly. And if salvation is understood in the sense of healing, there is no conflict between the religious and the medical, but the most intimate relation. Only a theology which has forgotten this relation, and sees salvation as the elevation of the individual to a heavenly place, can come into conflict with medicine.

(351)

cf:現代聖書学におけるイエス像の再構築、治癒者イエス

John Dominic Crossan, *The Historical Jesus. The Life of a Mediterranean Jewish Peasant*, HarperSanFrancisco 1991

, *Jesus. A Revolutionary Biography*, HarperSanFrancisco 1995