

オリエンテーション - 宗教と科学という問題・問題群 -

第一部:自然の宗教哲学の構築を目指して

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1 - 5: まとめ

(1) 健康と病の神学

Self-integration and disintegration in general: health and disease

Self-integration and disintegration are most manifest under the dimension of the organic. Every living being is sharply centered,... ; it reacts as a whole . Its life is a process of going out and returning to itself as long as it lives. ... It develops its parts in balance under the uniting center and is forced back into balance if one part tends to disrupt the unity.

The process of self-integration is constitutive for life, but it is so in a continuous struggle with disintegration, and integrating and disintegrating tendencies are ambiguously mixed in any given moment. ... Many diseases, especially infectious ones, can be understood as an organism's inability to return to its self-identity.... But disease can also be the consequence of a self-restriction of the centered whole, a tendency to maintain self-identity by avoiding the dangers of going out to self-alteration. (35)

one may say that the structure of health and disease, of successful or unsuccessful

self-integration in the psychological sphere, is dependent on the working of the same factors which work in the preceding dimensions: the forces driving toward self-identity and those driving toward self-alteration. (37)

Healing, Salvation, and the Spiritual Presence

The life process under all dimensions unites self-identity with self-alteration. Disintegration occurs if one of the two poles is so predominant that the balance of life is disturbed. The name of this disturbance is disease, and its final result is death. Healing forces within organic process, ... , try to break the predominance of the one of the poles and revive the influence of the other one. They work for the self-integration of a centered life, for the health. ... There are many processes of disintegration leading to disease, and there are many ways of healing, of trying to reintegrate, and many kinds of healers,..... The question in our context is whether there is Spiritual healing, and if it exists, how it is related to the other ways of healing, and further, how it is related to that kind of healing which in the language of religion is called "salvation." (277)

The multidimensional unity of life is most conspicuous in the realm of health, disease, and healing. Each of these phenomena must be described in terms of multidimensional unity. All dimensions of life are included in each of them. Health and disease are states of the whole person; they are "psychosomatic," as a contemporary technical term incompletely indicates. Healing must be directed to the whole person. But such statements need drastic qualification in order to give a true picture of the reality. The different dimensions which constitute the human being are not only united; they are also distinct and capable of being affected and of reacting within relative independence. Certainly, there is no absolute independence in the dynamics of the different dimensions, but neither is there an absolute dependence. ... But in all cases the question of the relations of the different methods to each other should be asked without a dogmatic prejudice, whether for chemical medicine, for example, or for psychotherapy. (277-278)

the concept of the faith healing

The genuinely religious concept of faith, as the state of being grasped by an ultimate concern, or, more specially, by the Spiritual Presence, has little in common with this autosuggestive concentration called "faith" by the faith healers. In a sense, it is just the opposite, because the religious concept of faith points to its receptive character, the state of being grasped by the Spirit, whereas the faith healer's concept of faith emphasizes an act of intensive concentration and self-determination. (278-279)

In calling faith healing "magic" we do not intend to use a pejorative term. Faith healing can be and has been quite successful, and there is probably no healing of any kind which is completely free from elements of magic. For magic must be defined as the impact of one being upon another which does not work through mental communication or physical causation but which nevertheless has physical or mental effects.... Magic healing, ..., is one of many ways of healing. (279)

There is faith healing within the Christian churches as well as in particular groups and circles. Intensive and often repeated prayer are the main tool, to which sacramental performances are added for psychological support. ... it is difficult to draw a sharp boundary line between Spirit-determined and magic praying. Generally speaking, one can say that a Spirit-determined prayer seeks to bring one's own personal center, including one's concern for the health of one's self or of someone else, before God, and that it is willing to accept the divine acceptance of the prayer whether its overt content is fulfilled or not. Conversely, a prayer which is only a magical concentration on the desired aim, using God for its realization, does not accept an unfulfilled prayer as an accepted prayer,...

(279-280)

At this point health and salvation are identical, both being the elevation of man to the transcendent unity of the divine life. The receiving function of man in this experience is faith; the actualizing function is love. Health in the ultimate sense of the word, health as identical with salvation, is life in faith and love.

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The different dimensions in which disease occur have a relative independence of each other and of the Spiritual impact on the person, and demand a comparatively independent way of healing. .. the other ways of healing cannot replace the healing power of the Spirit.

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The ways of healing do not need to impede each other, as the dimensions of life do not conflict with each other. The correlate of the multidimensional unity of life is the multidimensional unity of healing. No individual can exercise all the ways of healing with authority, although more than one way may be used by some individuals. But even if there is a union of different functions, for example, of the priestly and medical functions in one man, the functions must be distinguished and neither confused with the other, nor may one be eliminated by the other.

(281-282)

Healing is fragmentary in all its forms. Manifestations of disease struggle continuously with manifestations of health, and it often happens that disease in one realm enhances health in another realm and that health under the predominance of one dimension increases disease under another dimension.

it leads us the question of the Eternal Life as symbolized by the Kingdom of God. Only universal healing is total healing --- salvation beyond ambiguities and fragments.

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(2) 自然の宗教哲学の構想

1. 宗教言語論 (第2章、本年度の後期)

次元か層かという選択が、実在の見方に関わる隠喩・モデルの問題であったことに注目し、宗教言語の問題を考察する。その際に、科学言語との関連に留意する。

Paul Tillich, Über die Idee einer Theologie der Kultur (1919), in: MainWorks vol.2

Es könnte hier die Frage gestellt werden, warum die ganze Arbeit auf die Analyse der

Kultur beschränkt ist, warum die Natur (oder die Technik) ausgeschlossen sind. Die Antwort ist, daß die Natur für uns überhaupt nur durch die Kultur hindurch zum Gegenstand werden kann; nur vermittelt der Geistesfunktionen, als deren Inbegriff im subjektiven wie im objectiven Sinne wir Kultur auffassen, ist Natur für uns bedeutungsvoll. Ihr "An-Sich" ist schlechterdings unerreichbar und nicht einmal soweit erfaßbar, daß wir positiv von einem solchen "An-Sich" reden können. Wenn aber die Natur nur durch die Kultur hindurch für uns Realität gewinnt, so ist es berechtigt, ausschließlich von "Kulturtheologie" zu reden und einen Begriff wie "Naturtheologie" abzulehnen. Diese umfaßt ohne weiteres die gesamte Natur und Technik mit. (81)

2.形而上学

John B. Cobb, Jr., *Christianity, Economics, and Ecology*,
in: Hessel / Ruether (eds.), *Christianity and Ecology*, Harvard University Press 2000
pp.497-511

the link between economics and ecology

nomos(practical ordering) of the oikos / logos(structure) of the oikos

They have developed quite independently and, until recently, with little thought about their relationships. Their implications often appear to be in conflict. (499)

If Christians recognize the destruction associated with technological advance, why do we continue to support it? First, we take the meeting of human needs very seriously; ... Concern about the ecological consequences of such growth is usually subordinated to concern for the poor. (499-500)

growth in population

Christians have always celebrated human life and taught its sanctity. We have celebrated the family as the context for bringing children into world and nurturing them. We have valued large family. ... the same teachings have supported the population explosion and placed obstacles in the way of slowing it down. For example, there is virtually unanimous support among contemporary Christians for making modern medical care available to everyone.... Saving human life has deep roots in our heritage and in our psyches. (500-501)

the renewal of ancient Christian virtue --- the willingness to make personal sacrifices for the sake of the well-being of others. In this case, the others are all the living creatures that share the earth with us.... the form of withdrawal from our consumer-oriented society on a personal basis.

tax policies / resource taxes, pollution taxes (502-503)

(3) ティリッヒの次元論の展開のために

1. 宗教的生の現象学: 信仰の病理学、老いの問題

キリスト教思想とカウンセリング: 牧会カウンセリング

工藤信夫 『牧会事例研究 1 ~ 4』 聖文舎

