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オリエンテーション - 宗教と科学という問題・問題群 -

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1 - 1：宗教的問いとしての健康と病

Elizabeth A. Johnson, Losing and Finding Creation in the Christian Tradition,
in: Hessel/Ruether (eds.), *Christianity and Ecology*, Harvard University Press 2000,

pp.3-21

This silence has been true, until very recently, of both Catholic and Protestant branches of Western Christianity.

Looking back over the whole two thousand years of Christian Tradition, however, leads to a surprise, namely, that such amnesia about the cosmic world has not always been the case. (4)

Paul Tillich, *The Relation of Religion and Health* 1946,
in: Perry LeFevre (ed.), *The Meaning of Health. Essays in Existentialism, Psychoanalysis, and Religion*, Exploration Press 1984 pp.16-52

In asking this question, we do not turn to the modern theological doctrines of salvation for an answer. They have mostly lost the original power of the idea of salvation, its cosmic meaning which includes nature, man as a whole, and society. Especially in modern Protestantism, salvation, and many related concepts such as regeneration, redemption, eternal life, are interpreted as descriptions of the spiritual situation of the individual man, in which a special stress is laid on his moral transformation and the continuation of his personal life after death. But for biblical and early Christian thinking, salvation is basically a cosmic event: the *world* is saved. (16)

When salvation has cosmic significance, healing is not only included in it, but *salvation can be described as the act of "cosmic healing."*

Saos, salvus, heil, mean whole, not yet split, not disrupted, not disintegrated, and therefore healthy and sane.

Salvation is basically and essentially healing, the re-establishment of a whole that was broken, disrupted, disintegrated. (17)

mythological vision

Not much citation is needed to prove that the idea of salvation, in the sense of making whole or healing, is applied to the social disruption of mankind as much as to cosmic disintegration.

The patriarchal power of man over woman, the division of language, the cleavage between nomadic and agricultural forms of existence, the rise of world powers and tyrants, the national wars which become more and more destructive: all this is the state of society which needs the healer and the universally saving event. But this possession by forces of evil is not a natural event.

The cosmic disease is cosmic guilt. (19)

The savior is the healer. Jesus calls himself a physician. The power of the salvation is based on their cosmic significance, that is, on the fact that they represent the whole which they are supposed to bring back to its lost wholeness. This implies that they are divine and cosmic figures, divine, implying centralized unity and indestructible control over themselves and things, cosmic, implying their all-embracing universality. Yet the saviors

are also human, because in man the cosmic is united and healed. The savior is the "man from above," the "heavenly man," and the "son of man," the god "anthropos," the "god-man," etc. (21)

From earliest times to the present, three ways of healing are recognized in the source literature: religious or spiritual healing, magic or psychic healing, and bodily or natural healing.

The Persians distinguished the "word-doctor" from the "herb-doctor" and "knife-doctor."

the three ways of healing (25)

We make a sharp distinction between magic and religion.

The essence of this theory of magic can be described as *the belief in a sympathetic interdependence of all parts of the universe.*

astrological belief, and its tremendous influence on the history of medicine. (28)

"Psychic" is here used, as it always should be, (1) not in the sense of occultistic, and (2) not in the sense of consciousness, but (3) as designating the sphere between the biological and the mental, as representing a middle sphere in which both these participate. This middle sphere can no longer be called "soul," since the Augustinian-Franciscan-Cartesian separation of soul and body has led to an identification of soul and mind. The idea of a psychic participation of beings in each other by sympathetic contact (29)

the magical world-view is not religion, no more nor less so than is the physical world-view.

Religion is not magic and magic is not religion. Religion is the relation to something ultimate, unconditioned, transcendent. The religious attitude is consciousness of dependence (Cf. Schleiermacher's unconditional dependence), surrender (cf. Eckhard's Entwerdung, mystical annihilation, or Calvin's absolute obedience), acceptance (Cf. Luther's taking, not giving, as first in religion). It concerns the whole man, is person-centered and ethical. (30-31)

Stated in this way, the distinction between religion and magic is a clear and simple one. Magic is a special kind of interrelation between finite powers; religion is the human relation to the infinite power and value. Magic can be creative and destructive, while religion stands essentially against the destructive powers. Magic is the exercise of immanent power, religion is the subjection to the transcendent power, etc. But these differences are clearly visible only on the basis of a religious development in which prophetic or mystical criticism has definitely established the unconditional character of the Unconditioned, or the ultimate character of the Ultimate. (31)

ideal of purity

whether he is a dynamic unity or a static composite. (37)

The demand for purity is effective on different levels. (37)

The implication of "uncleanness" is that a disturbing factor has penetrated into the

"whole" from outside,

(39)

In the religious sphere, the classical expression for wholeness is " the peace of God" which , according to St. Paul, exceeds all *nous* (rational understanding), and which is able to safeguard the heart (the center of personality), and the *noemata* (acts of rational understanding). (41)

The spiritual is a qualification of the mind, the Unconditioned is a dimension of the conditioned, and the Ultimate is the point of reference for everything preliminary. All creations of the mind have such a spiritual element, in so far as they have an ultimate meaning and significance.

Spiritual healing is the depth-dimension of mental healing, it is potentially, if not actually present, whether it expresses itself in the seriousness and profundity of psycho-therapeutic situation, or in explicit religious manifestation.

And now we must a great simplification of our model. We must say that the face the psyche turns toward the body, and the face the body turns toward the psyche, constitute a common sphere; and that the face the psyche toward the mind, and the face the mind turns toward the psyche, also constitute a common sphere. (50-51)

In describing the model which is supposed to represent the dynamic unity of man , (51)

<健康と病の神学> (ティリッヒの文化の神学の具体的展開)

病も治療も様々な次元において現象し、それらの諸次元は全体的な生の健康を構成している

このテキストより、

1. 全体論
2. 次元の区別
3. 身体論、精神分析
4. 思想史的に具体的な記述

Gert Hummel, *Theologische Anthropologie und die Wirklichkeit der Psyche*,

Wissenschaftliche Buchgesellschaft 1972 S.131-188

Paul Tillich's theologische Anthropologie angesichts der Korrelation von Offenbarung und Geschichte

Stephan Peeck, Suizid und Seelsorge. *Die Bedeutung der anthropologischen Ansätze*

V.E.Frankls und P. Tillich's für Theorie und Praxis der Seelsorge zu suizidgefährdeten Menschen, Calwer 1991

藤原聖子 「「呪術」と「合理性」再考 - 前世紀転換期における <宗教・呪術・科学> 三分法の成立 - 」『思想』2002.2 岩波書店 pp.120-141

The Meaning of Health, in: Paul Tillich. *MainWorks 2*, de Gruyter 1990 pp.345-352

Healing, Separated and United

Jürgen Moltmann, *Gott in der Schöpfung. Ökologische Schöpfungslehre*, Chr.Kaiser
1985

>>Gesundenheit<< ist mehrdimensional zu bestimmen, wenn der Begriff der Gesundenheit dem Leben der Menschen dienen soll. Er muß im Fluß der Geschichte zwischen Person und Gesellschaft, Gesellschaft und Natur, Vergangenheit und Zukunft, Immanent und Transzendenz bestimmt werden. (273)

Die internationale *World Health Organization* hat eine erweiterte, moderne Definition von >>Gesundenheit<< aufgestellt: >>Gesundenheit ist ein Zustand des vollständigen, körperlichen, geistigen und sozialen Wohlbefindens und nicht nur das Fehlen von Krankheit und Gebrechen.<< Dies ist eine Maximaldefinition. (274-275)

Gesundenheit kann als ein objektiv feststellbarer *Zustand* des körperlichen, geistigen und des sozialen Wohlbefindens des Menschen betrachtet werden (Gesundenheit A).

>>Gesundenheit ist nicht die Auswesenheit von Störungen, Gesundenheit ist die Kraft, mit ihnen zu leben.<< Gesundenheit ist dann auch kein Zustand des allseitigen Wohlbefindens, sondern >>die Kraft zum Menschen<< (Gesundenheit B).

Nehmen wir diese personbezogenen Gesundenheitsdefinitionen auf, dann gibt es gesunde Einstellungen des Menschen (B) zu seiner Gesundenheit (A) und seinen Krankheiten, und es gibt krankhafte Einstellungen des Menschen zu seinen gesunden und seinen kranken Zuständen.

Wird Gesundenheit als Zustand des allgemeinen Wohlbefindens zum höchsten Wert in einem Menschenleben und in einer Gesellschaft erklärt, dann liegt darin im Grunde schon eine krankhafte Einstellung zur Gesundenheit. (275)

Der moderne *Gesundenheitskult* produziert genau das, was er überwinden will, nämlich die Angst vor der Krankheit. Anstatt Krankheit und Gebrechen zu überwinden, entwirft er einen Zustand des Wohlbefindens, aus dem Kranke, Behinderte und Alte, die dem Tod nahe sind, ausgeschlossen werden. (276)

Wenn an das Sterben nicht gedacht wird, wird jede Gesundenheitsdefinition illusionär. gegenüber den illusionären Vorstellung des modernen Gesundenheit (276)

Schwere und lang anhaltende Krankheit aber betreffen den ganzen Menschen. Sie betreffen ihn in wenigstens vier Dimensionen:

1. In seinem *Selbstverhältnis*
2. In seinem *Sozialverhältnis*
3. In der *Lebensgeschichte*
4. In der *Beziehung zum Transzendenzbereich*

Die Heilung eines kranken Menschen kann darum nicht eindimensional geschehen, sondern muß diese vier beschriebenen menschlichen Dimensionen des kranken Menschen betrachten und die Kraft zum Menschen in ihnen stärken und erneuern. (277)

Menschliches Leben ist angenommenes, bejahtes und geliebtes Leben.

das Sterben kein Ende

ein Übergang in einer andere Seinsweise und eine Metamorphose in eine andere Gestalt.

Auferstehungshoffnung ist Schöpfungsglaube nach vorn gerichtet. (277-278)

Paul F. Knitter, Deep Ecumenicity versus Incommensurability: Finding Common Ground on a Common Earth, in: Hessel/Ruether[2000], pp.365-381

Usually the group who determines what ground is common and what truth is universal will be the one with more money --- or guns --- than the others. Common ground, all too easily, becomes a tool for political or economic domination. (366)