

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

第一章:自然の宗教哲学の構想とティリッヒの次元論

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**第一章:自然の宗教哲学の構想と
ティリッヒの次元論**

1 - 2:新約聖書と治癒者イエス

1 - 3:ドイツ観念論と生の動態

1 - 4:ティリッヒの生の現象学

1. 生の多次元統一的性

- (1) 生の現象学:記述 + 実在をどう見るのかという問題(隠喩)
 - 生の動態
 - 生の諸次元の区別
- (2) 生の多次元性(構造)・生の自然哲学
 - 諸次元の相互非還元性(自律性) + 相互非分離性(統一性)
 - 諸次元の現実化の順序(自然・宇宙の歴史性)

Jürgen Moltmann, *Der Geist des Lebens. Eine ganzheitliche Pneumatologie*, Chr.Kaiser
1991

Lebenserfahrung - Gotteserfahrung

Wir beginnen mit einer kleinen Phänomenologie des Erfahrung in Form einer Meditation der Lebenswelt mit Hilfe der Umgangssprache und erwarten von ihr ein erstes Ermessen der vielschichtigen und unterschiedlichen Dimensionen des Erfahrens. (32)

2. 神学体系における生

Introduction
 Part . Reason and Revelation
 Part . Being and God
 Part . Existence and the Christ
 Part . Life and the Spirit
 Part . History and the Kingdom of God

(1) ティリッヒの生概念への批判

本章で主に取り上げたティリッヒの神学思想に関しては、この生の問題をめぐってこれまで様々な議論がなされてきた。先行研究をふまえること

森田雄三郎 『キリスト教の近代性』創文社

第九章 「キリスト教の弁証の歴史性」 1973年

「しかし、ティリッヒは体系的に首尾一貫しているであろうか。われわれはそこにひとつの変化を認める。……哲学的問いと神学的答えとの出会いの場は、信仰的現存在の個の実存から信仰共同体の歴史的共同体性へと移動する。……かかる転換の説明が十分ではない」

(506-507)

「かかる「両義性」は歴史的キリスト教のエトスの創造的形成には不十分な概念であると言わねばならない。われわれは、ティリッヒの「両義性」によって、トレルチの「妥協」を思いおこす。」

(507)

「しかし、「わたし」と「われわれ」は、それほど単純に同一視されたり、単純に相互転換されるとは、考えられない。歴史における個と種と類の関係は、ブルトマンにおいても、ブルンナーにおいても、ティリッヒにおいても、あまりにも単純に把握されている。」

(512)

Adrian Thatcher, *The Ontology of Paul Tillich*, Oxford University Press 1978

Clearly then there are two concepts of existence in *ST*. In one, existence is actuality, the realm which has fallen from essence, the realm of estrangement into which the Christ comes, and paradoxically overcomes. In the other, existence is non-actual, and only *contributes* to life. As Tillich says 'existential characteristics are abstractions'. In this second concept, existence is only a contributory element to the one concrete actuality, 'life'. If, however, existence is not actual, certain other conclusions inescapably follow. First, the transition from essence to existence becomes nonsense. (154-155)

The definition of life as a mixture of essential and existential elements is an example of Hegelian dialectic. Life is the synthesis of the dialectic: essence and existence the thesis and antithesis. (155)

All that need be abandoned is the unnecessary dialectical mould which is largely responsible for the present difficulty. What is at fault is the structure of the *ST*, its pattern of development. The discussion in *ST* 3 about life has to be interpreted as a continuation of the discussion about existence. Both existence and life are actual. There is only a terminological difference between 'existence and estrangement' on the one hand, and 'life and its ambiguities' on the other.

If of course we adopt this option, we shall need to abandon the Hegelian triad essence-existence-life. ... its removal is a small price to pay. (157)

Paul Tillich, *Dogmatik. Marburger Vorlesung von 1925* (hrsg.v.Werner Schüßler),
Patmos 1986

Das Seiende als Zusammenhang von Wesensgemäßem und Wesenswidrigem
(Von Gott und Welt in dem Zusammensein von Getrenntheit und Verbundenheit)

§40a. Satz: Die Wesenswidrigkeit der Dinge hebt ihr schöpferisches Getragensein nicht auf. Die Verbindung des Schöpferischen mit dem Wesenswidrigen ist das Dämonische. Dämonie ist wesenswidriges Wirken des schöpferischen Grundes in Natur und Geist. Sie hat immer zugleich tragenden und auflösenden, formenden und formzerstörenden, göttlichen und widergöttlichen Charakter. Sie schafft die Zweideutigkeit alles Seienden und kommt zur Vollendung in der Zweideutung des religiösen Bewußtseins. (Satz der Erhaltung des Weltseins) (214)

Das Seiende (in der vollkommenen Offenbarung) :

Natürliches-Geschichtliches / Gott- Welt

Natürliches:

Verbundenheit: Das Seiende / Das Unbedingt-Seiende (Ursprung)

Getrenntheit: Sünde

Zweideutigkeit

Geschichtliches: Die Religion, Christus

Calvin

All unsere Weisheit, sofern sie wirklich den Namen Weisheit verdient und wahr und zuverlässig ist, umfaßt im Grunde nur zweierlei: Die Erkenntnis Gottes und unsere Selbsterkenntnis. Diese beiden aber hängen vielfältig zusammen, und darum ist es nun doch nicht so einfach zu sagen, welche denn an erster Stelle steht und die andere aus sich heraus bewirkt.

Heiko A. Oberman (hrsg.), *Die Kirche im Zeitalter der Reformation*

(Kirchen- und Theologie- geschichte in Quellen III), Neukichener 1981 S.244

(2) 神学体系における生概念の意義

神学的人間学にとっての意義: Imago Dei / Similitudo

1. Wolfhart Pannenberg, *Anthropologie in theologischer Perspektive*,

Vandenhoeck & Ruprecht 1983

Der Mensch in der Natur und die Natur des Menschen

Weltoffenheit und Gottebenbildlichkeit (Herder, Gehlen)

Zentralität und Sünde

Der Mensch als gesellschaftliches Wesen (Personalität, Leben, Selbst)

Die gemeinsame Welt (Kultur, Sinngehalt, Geschichte)

2.Jürgen Moltmann, *Gott in der Schöpfung. Ökologische Schöpfungslehre*,

Chr.Kaiser 1985

Der Grundbegriff der theologischen Anthropologie ist seit alters her *imago Dei*:

(222-247)

als die *ursprüngliche Bestimmung* der Menschen

als die *messianische Berufung* der Menschen

als die *eschatologische Verherrlichung* der Menschen

Ebenbild Gottes und Sünder zugleich

Irenäus, Johannes Damascenus

Zwei-Stufen-Anthropologie: *imago*(die menschliche Natur) / *similitudo*

die ontische Teilnahme (*methexis*)

/ die moralische Entsprechung(*mimesis*)

Das geschieht im Bereich der *similitudo*, nicht im Bereich der *imago*.

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Soziale Gottebenbildlichkeit

Eine erste Differenz zwischen ostkirchlicher und lateinischer Theologie

Gregor von Nazianz / Augustin

(240)

現実のコンテクストにおける神学

科学技術の両義性

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

The ambiguities of the cultural act: the creation and the destruction of meaning

(1) The ambiguities in the linguistic, cognitive, and aesthetic self-creation of life

(2) The ambiguities of technical and personal transformation

three ambiguities

freedom and limitation / means and ends / self and thing

The ambiguity of freedom and limitation in technical production is powerfully expressed in myths and legends.

it is also voiced today by our scientists, who are aware of the destructive possibilities into which their creation of scientific knowledge and technical tools has thrown all mankind. (73)

But it is not possible to change this by simply saying: Do not continue production ! This is as impossible as saying to the scientist, with respect to the ambiguity of freedom and limitation: Do not continue research ! Ambiguities cannot be overcome by cutting off an element which essentially belongs to the process of

the self-creation of life.

(74)

For man, the technical is something natural, and enslavement to natural primitivism would be unnatural. The third ambiguity of technical production cannot be overcome by annihilating technical production. With the other ambiguities, it leads to the quest for unambiguous relations of means and ends, that is, for the Kingdom of God.

(74)

we must distinguish between the personal in itself and the personal in relation,... the aim of the cultural act is the actualization of the potentialities of man as man. It is "humanity" in the sense of this definition. Humanity is attained by self-determination and other-determination in mutual dependence. Man strives for his own humanity and tries to help others reach humanity, an attempt which expresses his own humanity. even the term "self-determination" points to the ambiguity of identity and non-identity. The determining subject can determine only in the power of what it essentially is. But under the conditions of existential estrangement, it is separated from it essentially is.

(75)

神論(三位一体論)にとっての意義
神経験が生概念を要求する。

Part II.

I. Being of the Questions of God

II. The Reality of God.

A. The Meaning of "God" 1. 2.

B. The Actuality of God

3.as Being 4.as Living 5.as Creating 6.as Related

The Trinitarian Symbols

The Motives of the Trinitarian Symbolism

We can say that the trinitarian symbols are a religious discovery which had to be made, formulated, and defended.

three factors which have led to trinitarian thinking in the history of religious experience: first, the tension between the absolute and the concrete element in our ultimate concern; second, the symbolic application of the concept of life to the divine ground of being; and third, the threefold manifestation of God as creative power, as saving love, and as ecstatic transformation. It is the last of the three which suggests the symbolic names, Father, Son, and Spirit; (283)

The second reason for the trinitarian symbolism has been discussed under the heading "God as Life." It led to the insight that if God is experienced as a living being and not as a dead identity an element of non-being must be seen in his being, that is, the

establishment of otherness. The Divine Life then would be the reunion of otherness with identity in an eternal "process." This consideration brought us to the distinction of God as ground, God as form, and God as act, a pretrinitarian formula which makes trinitarian thinking meaningful. (284)

The doctrine of the Trinity ... is neither irrational nor paradoxical but, rather, dialectical.

they reflect the dialectics of life, namely the movement of separation and reunion.

(284)

But all this is preparatory for the developed trinitarian doctrine in Christian theology which is motivated by the third basic reason for trinitarian thinking, that is, the manifestation of the divine ground of being in the appearance of Jesus as the Christ. With the statement that the historical Jesus is the Christ, the trinitarian problem became a part of the christological problem, the first and basic part, as indicated by the fact that the trinitarian decision in Nicaea preceded the definitely christological decision of Chalcedon. This sequence was logical, but in terms of motivation the sequence is reversed; the christological problem gives rise to the trinitarian problem. (285)