

<インタビュー>

1. エコロジーの神学の諸問題

2. ティリッヒ 生の次元論

2 - 1 : なぜ次元論か

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2 - 1 : なぜ次元論か

1. 複雑で複合的な問題 区別と統一の枠組み

2. 現実をどのように見るのかという問題、層と次元、隠喩論

宗教と科学の関係論のための基礎論の欠如

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)

2 - 2 : ティリッヒの次元論

5. 構造論と生成論 (空間と時間)

生の諸次元の区別と統一性

諸次元の生成・現実化

(1) 生の現象学 (方法) 生の動態

(2) 生の多次元性 (構造) 自然の宗教哲学

the inorganic dimension / the organic(biological) / the psychological / the spirit-the historical
the multi-dimensional unity of life (12)

cf. reductionism, dualism (hierarchy)

The actualization of a dimension is a historical event within the history of the universe, but it is an event which cannot be localized at a definite point of time and space. In long periods of transition the dimensions, metaphorically speaking, struggle with each other in the same realm. ... If we define man as that organism in which the dimension of spirit is dominant, we cannot fix a definite point at which he appeared on earth. (26)

all dimensions are always real, if not actually, at least potentially. A dimension's actualization is dependent on conditions which are not always present.

the first condition for the actualization of some dimensions of life is that others must already have been actualized. (16)

2 - 3 : 次元論の適用例

<健康・病> 問題群

次元論の形成過程

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."*

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

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 "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)

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

Healing, Separated and United

イエスの奇跡物語（治療奇跡）

イエスは病の治癒なしに、病の癒しを行ったとは言えないか？

奇跡テキストはいかに読まれるべきか ふさわしい問いとは

< 聖書学的に奇跡物語をどのように解釈するか >

・ 様式批判（ブルトマン）： イエス運動あるいはキリスト教共同体内部（+ 同時代のユダヤ教）

・ 編集批判から文学社会学（テキストと社会との相関関係・相互連関）
大貫隆 『福音書と文学社会学』（岩波書店）

・ 新しい新約研究の動向： 方法論の拡張

言語そのものへ： 言語行為の諸機能、レトリックの理解

方法論の総合化（歴史的批判的方法を超えて）：

< 悪霊に取りつかれたゲラサ人をいやす、マルコ >

5:1 一行は、湖の向こう岸にあるゲラサ人の地方に着いた。2 イエスが舟から上がられるとすぐに、汚れた霊に取りつかれた人が墓場からやって来た。3 この人は墓場を住まいと

しており、もはやだれも、鎖を用いてさえつなぎとめておくことはできなかった。4 これまでも度々足枷や鎖で縛られたが、鎖は引きちぎり足枷は砕いてしまい、だれも彼を縛っておくことはできなかったのである。5 彼は昼も夜も墓場や山で叫んだり、石で自分を打ちたたいたりしていた。6 イエスを遠くから見ると、走り寄ってひれ伏し、7 大声で叫んだ。「いと高き神の子イエス、かまわないでくれ。後生だから、苦しめないでほしい。」8 イエスが、「汚れた霊、この人から出て行け」と言われたからである。9 そこで、イエスが、「名は何というのか」とお尋ねになると、「名はレギオン。大勢だから」と言った。10 そして、自分たちをこの地方から追い出さないようにと、イエスにしきりに願った。11 ところで、その辺りの山で豚の大群がえさをあさっていた。12 汚れた霊どもはイエスに、「豚の中に送り込み、乗り移らせてくれ」と願った。13 イエスがお許しになったので、汚れた霊どもは出て、豚の中に入った。すると、二千匹ほどの豚の群れが崖を下って湖になだれ込み、湖の中で次々とおぼれ死んだ。14 豚飼いたちは逃げ出し、町や村にこのことを知らせた。人々は何が起こったのかと見に来た。15 彼らはイエスのところに来ると、レギオンに取りつかれていた人が服を着、正気になって座っているのを見て、恐ろしくなった。16 成り行きを見ていた人たちは、悪霊に取りつかれた人の身に起こったことと豚のことを人々に語った。17 そこで、人々はイエスにその地方から出て行ってもらいたいと言いだした。18 イエスが舟に乗られると、悪霊に取りつかれていた人が、一緒に行きたいと願った。19 イエスはそれを許さないで、こう言われた。「自分の家に帰りなさい。そして身内の人に、主があなたを憐れみ、あなたにしてくださったことをことごとく知らせなさい。」

< 新約聖書学の代表的議論から >

- 1 . 荒井 献 『問いかけるイエス 福音書をどう読み解くか』(NHK出版) 1994年
「第一五講 「自分の家に帰りなさい」 - 「悪霊に取りつかれたゲラサ人」
のいやし マルコ五・一 - 二〇」 190-202 頁

荒井献の新約聖書学のポイントの一つ

『イエスのその時代』(岩波新書 1974年)

- ・イエスにおける「民衆の視座」(民衆と共にあるイエスの振る舞い)と「相対化の視座」(神は相対化の視座として機能する)の明確化。「民衆と」「権力に」。
- ・奇跡物語伝承の様式史法則 「理念型」の再構成

- 2 . Marcus J. Borg,

Jesus in Contemporary Scholarship, Trinity Press International 1994

Conflict, Holiness and Politics in the Teaching of Jesus, Trinity Press 1984

- 3 . John Dominic Crossan:

The Historical Jesus. The Life of a Mediterranean Jewish Peasant, HarperSanFrancisco 1991

13. Magic and Meal, pp.303-353

My wager is that magic and meal or miracle and table constitutes such a conjunction and that it is the heart of Jesus' program. (304)

Jesus. A Revolutionary Biography, HarperSanFrancisco 1995

<ポイント> 医療人類学

・疾病(disease)：身体的、心的

基本的に特定の次元に限定

病(illness)：精神的・宗教的を含む全人格的態度、複数の次元が複合的に関与する

・奇跡は物理的現実である前に社会的現実である

癒しの社会的次元：関係性の回復という奇跡

和解のない世界、にもかかわらず

驚くべき出来事 = 恩恵・贈与

2 - 4 : 次元論の展開・具体化のために

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

The theological problem arising from the differences between the organic and the inorganic dimensions is connected with the theory of evolution and the misguided attacks on it on the part of traditional religion. . . . The question of the source of the species of organic life is more serious. Here two points of view are in conflict, the Aristotelian and the evolutionary; the first emphasizes the eternity of the species in terms of their *dynamis*, their potentiality, and the second emphasizes the conditions of their appearance in *energeia*, actuality. Formulated in the following way, the difference obviously need not create a conflict: the dimension of the organic is essentially present in the inorganic; its actual appearance is dependent on conditions the description of which is the task of biology and biochemistry. (20)

<次元論の展開・展望>

・次元論は、「自然の宗教哲学」の中心的議論となる

・次元論の現実化に向けて

ティリッヒのアウトラインの素描から、議論の精密な仕上げるを試みること

形而上学的枠組みと次元の生成論

議論の方向：自然と精神

1 . 古典的な問題設定へ

ドイツ観念論の自然哲学

2 . 現代的な議論のコンテキストへ

化学進化

宗教論

後期の講義へ