

< オリエンテーション >

A. テーマ：宗教と科学の関係論構築に向けて プロセス神学（１）

B. 演習の目的

「宗教と科学」の関係を現代世界の新しい問題連関において解明することは、現代キリスト教思想研究の中心的テーマの一つに他ならない。本年度は、こうしたキリスト教思想研究の動向を代表するプロセス神学について考察を深めてみたい。

まず、プロセス神学の基本的な議論を確認するために、カブの『ポストモダニズムと公共政策』を取り上げる。とくに、前半の内容を中心にプロセス神学への導入を行いたい。その後、グリフィンの『宗教と科学的自然主義』によって、プロセス神学の立場から「宗教と科学」関係論へと考察を進めてゆきたい。

プロセス神学は、ホワイトヘッドのプロセス哲学に依拠したキリスト教思想と考えることができるが、その理解には、ホワイトヘッドなどの関連思想を学ぶが必要になる。この演習では、参加メンバーの実情に応じて、必要な文献を補足的に扱う予定である。また、参加メンバー自身の問題意識に基づく研究発表の機会も設けたい。

C. テキストについて（１）

John B. Cobb Jr., *Postmodernism and Public Policy*, State University of New York Press 2002

David Ray Griffin, *Religion and Scientific Naturalism*, State University of New York Press 2000

D. カブ(John B. Cobb, Jr. 1925.2.9 - , 神戸生まれ)について

キリスト教思想家、プロセス神学者（ホワイトヘッド哲学の神学への適用）、
現代思想の諸問題（ポスト・モダン、多元性）

『プロセス神学の展望』（グリフィンとの共著、新教出版社）

『対話を超えて キリスト教と仏教の相互変革の展望』（行路社）

『今からでは遅すぎるか？ 環境問題とキリスト教』（ヨルダン社）

栗林輝夫『現代神学の最前線（フロンティア）』（新教出版社）

宮平 望『現代アメリカ神学思想 平和・人権・環境の理念』（新教出版社）

E. 授業（予習＋出席・発表＋復習）の進め方

1. テキストの扱い方

- ・カブのテキストは、最初の二つの章を取り上げる。プロセス神学の基本的発想と公共性の問題との関わりを理解する。この段階で、ホワイトヘッドとプロセス神学への概論を行う。一回に扱うテキストは一節程度（以上）として、段落単位の内容把握を求める。
- ・グリフィンのテキストは、数年かけて全体を扱う。

2 . 演習参加者の役割

- 担当者： (1)授業前：読み・訳す・分析する レジюме作成
要旨・問題点・補足事項
(2)授業での発表：内容の説明と議論すべき問題の提供
(3)授業後：まとめ プロトコール（前回の確認と補足）
- 担当者以外： テキストの分析
議論への参加

3 . 授業時間などに関して

- ・ 次回からは、授業の時間帯を 17 時から 18 時 30 分までとし、場所はキリスト教学研究室（新館 8 階 811 号室）で行う。
- ・ この時間帯とは別に、木曜日 2 時限目にテキスト精読タイプの演習を行う（こちらの時間だけの出席でも単位を認める）。テキストは、参加者の研究テーマに即したものを使う。たとえば、ヒック、トレルチ、パネンベルクなど。

F . 成績について

演習担当 平常点
レポート（夏期）

G . テキストについて（ 2 ）

John B. Cobb, Jr., *Postmodernism and Public Policy. Reframing Religion, Culture, Education, Sexuality, Class, Race, Politics, and the Economy*,
State University of New York Press 2002

< Introduction >

Preface / Introduction to SUNY Series in Constructive Postmodern Thought
(David Ray Griffin)

Post、Postmodern とは何か、そしてホワイトヘッド
一般的に、用語法の問題、哲学・歴史学・神学・芸術

1-1

We live in an era of "posts."

rhetoric

The sense of a radical break with the past comes to expression in this language

1-2 post-colonial

1-3/2-1

In a broader sense the value of the rhetoric in each case, and in this case in particular, may be disputed.

2-3

"Post-patriarchal" is also fairly clear.

topics of critical discussion rather than simply taken for granted.

2-4

The ambiguities of the term "postmodern" are far greater. Given the dominant usage of the term "modern" until recently, "postmodern" is paradoxical.

2-5

The serious use of "postmodern" depends on freezing the "modern" in terms of some of the dominant features of the recent past. This has happened in various field.

Alfred North Whitehead, *Science and the Modern World*

that of the sixteenth through the nineteenth centuries

2-6/3-1

a convincing alternative to modern ways of understanding the world

events are primary

The unit events of which the world is composed are like organisms in that they are internally related to their environments, which are made up of societies of other unitary events.

Whitehead overcomes the dualism of subjects and objects.

3-2

human experiences are examples of the events.

events that have both mental and physical characteristics in varying degree.

3-3

Whitehead did not use the term "postmodern," but by the 1960s some of his followers were doing so.

3-4

Histories of "modern" philosophy typically begin with Descartes in the seventeenth century. Whitehead locates Descartes in an ongoing movement of scientific-philosophical thought originating a century earlier.

restructuring philosophy on the basis of the thinking human subjects.

3-5

"Modern" as a philosophical label goes back to the fourteenth century.

William of Ockham's nominalism, via moderna

4-2

What historians call "modern" history is likely to begin somewhat earlier.

the fall of Constantinople in 1453, the Renaissance

the basic characters: secularization, nationalism, colonialism, humanism, individualism, belief in progress, Eurocentrism

4-3

In other fields, the use of the term has differed. In my own field of theology

Schleiermacher recasts the whole of theology intentionally in terms of the cultural situation of his time.

religious experience / scripture, tradition

Because Schleiermacher has been called "liberal," recent movements replacing his turn to religious experience by a turn to language have called themselves "post-liberal" rather than

"postmodern,"

4-4/5-1

Near the end of the nineteenth century the term "modern" was used by some Roman Catholics in France and the United Kingdom, by some Anglicans, and by some Protestants in the United States.

5-2

Pope Pius X suppressed modernism in the Catholic context, but a clear echo of the modernists' concerns could be heard in Vatican II. In Protestant circles modernism lost much its influence because of the rise to dominance of Neo-Orthodoxy.

5-3

Toward the end of the nineteenth century a group of American Protestants centered at the University of Chicago adopted the label "modernists."

Shailer Matthews

5-6

In painting, also, "modernism" named movements of the nineteenth and twentieth centuries.

In short, modern art was a movement away from the realism that had dominated Western painting since the time of the Greeks.

it has some affinities with some forms of postmodernism in philosophy

近代・ポスト近代について このテキスト・著者の立場と留意事項

6-1

This book will use the term "modern" to refer primarily to the creative developments in the four hundred years from 1500 to 1900.

habits of mind shaped in the Middle Ages continued to dominate in much society and education.

6-2

In a similar way, most of our institutions and education are still thoroughly modern. The postmodern period began early in the twentieth century, but modern habits of mind still dominate.

6-3

Diverse topics bring different meanings of "postmodern" to the fore. It is not important to define the term narrowly

6-4

Most postmodernists have moved beyond modernism in a quite different direction from Whitehead's.

The real question is who can propose directions and policies that they hold promise for the future. If premodern or modern policies show themselves best, they should be adopted.

6-5/7-1

A major problem, perhaps *the* major problem, confronting humanity today is the threatened collapse of the natural system on which all humanity depends. Modernity's dualistic and

anthropocentric habits of mind long delayed attention to this problem and continue to impede an appropriate response.

The prevalence of philosophical doctrines that imply that the natural world exists only in and for human experience and language has had catastrophic effects in this respect. This move away both from the affirmation of the independent reality of nonhuman things and from the quest for a comprehensive visions is characteristic of late modernity. The renewal of naturalistic realism and of cosmology in a new key is what we now need.

7-2

the quest for a "master narrative" can be nothing other than an effort to impose one's will on others.

They will be alert for expressions of my privileged position as a white, middle-class, Euro-American male, whose social location has been in the church and the university.

7-3

Reader of this book should discern the distortions that this social location inevitably introduces. This recognition is important from my perspective....

I believe it can be carried out with sensitivity to its dangers.

7-4

The dominant forms of postmodernism have continued the secularizing process of modernity. They have no place for a holy or divine reality.

He (Whitehead) rejected the dominant understanding of God in both the classical and the modern worlds. he opposed the idea of an omnipotent deity controlling everything and unaffected by what happens in the world. But he found a place for a pervasive divine indwelling in all things, calling them into a process of becoming, giving them freedom to transcend their past, and receiving them as they perish, moment by moment, into the divine life.

8-1

By definition, working on policy proposals for our society is a constructive task. However, fruitful construction cannot take place without extensive deconstruction of our heritage.

For example

the deconstruction of the modern self and the patriarchal deity

8-2

this book aims to suggest policies,

only as issues are reframed

To reframe the issues means to view them in an unaccustomed way.

8-3

not entirely new

Our human ability to transcend our histories is limited.

8-4/9-1

I am a Christian theologian. Postmodernists have learned the importance of publicly clarifying the point of view from which we speak; so I begin here by acknowledging the shaping force of Christian faith in my life and thought.

This does not mean that I argue at any point from the authority of Christian teaching. Even in inner Christian discussion, appeals to authority are problematic. In discussion with others, they are irrelevant and unacceptable. Christian insights belong in the public discussion if they commend themselves by their intrinsic value.

9-2

I regret having to make this request for tolerance. It would be good to be able to take tolerance of Christianity for granted. Unfortunately, in recent decade the public image of "Christian" has been captured by persons whose view are an unattractive mixture of premodern and modern modes of thought, often lacking in compassion.

Many, I think most, Christians reject that approach, but we who do so have now become the "silent majority."

各章の内容の説明

9-3

the first chapter to my understanding of Christianity

This Christology offers a way of understanding who we Christians are that allows us to get beyond some of the dilemmas that confronted us in late modernity as we adjusted to a radically pluralistic context. Since how Christians understand themselves is important for everyone, the chapter should be of interest to all, not just to those who identify themselves in this way.

9-4

Chapter Two presents a postmodern way of thinking about religious pluralism.

more often complementary than contradictory

9-5/10-1

Religious diversity is intimately related to cultural diversity, although they are not identical.

Chapter Three takes up the challenge of the diversity within a single society --- the United States. It points to the difficulty of shared action for the common good when there is no agreement on basic values.

normative values / the supposedly neutral values of the market

it also suggests an experiment in identifying common values arising out of the multicultural situation itself.

10-2

the fourth chapter

questions of gender and sexuality

10-3

Chapter Five extends the topic of the natural, introduced in the discussion of gender and sexuality, to the whole of the world.

alienation from nature

10-4

Acting out the assumptions of modernity, the economy has become global. It can no longer be controlled by any national government.

the problem of governance

Chapter Six notes that the possibility that world government could respond to this need and argues that it should do so if the economy remains global.

a more decentralized pattern of government

multiculturalism in political life

a parallel decentralization of the economy

11-1

Chapter Seven

race, class

11-2

Chapter Eight reflects about the nature and role of ethics in public life in a multicultural society.

as a test case

The conclusion is that postmodernists, while respecting the views of others and their right to act on them, will also express and act on their own convictions. This leads them to seek space for variety, but there are also instances in which definite positions must be taken and argued for as convincingly as possible.