

キリスト教思想における社会・政治・民族（１）

１ キリスト教思想と政治

１ 近代世界とキリスト教

２ 民主主義とキリスト教

２ - １ : キリスト教と政治

２ - ２ : 近代民主主義の形成過程

２ - ３ : 民主主義の両義性 R . ニーバー

Reinhold Niebuhr, *The Children of Light and the Children of Darkness*, 1944

The thesis of this volume grew out of my conviction that democracy has a more compelling justification and requires a more realistic vindication than is given it by the liberal culture with which it has been associated in modern history. The excessively optimistic estimates of human nature and of human history with which the democratic credo has been historically associated are a source of peril to democratic society;

A free society requires some confidence in the ability of men to reach tentative and tolerable adjustments between their competing interests and to arrive at some common notions of justice which transcend all partial interests. (xii)

But modern democracy requires a more realistic philosophical and religious basis, not only in order to anticipate and understand the peril to which it is exposed; but also to give it a more persuasive justification. (xiii)

It will be apparent, however, that they are informed by the belief that a Christian view of human nature is more adequate for the development of a democratic society than either the optimism with which democracy has become historically associated or the moral cynicism which inclines human communities to tyrannical political strategies. (xv)

Democracy, as every other historic ideal and institution, contains both ephemeral and more permanently valid elements. Democracy is on the one hand the characteristic fruit of a bourgeois civilization; on the other hand it is a perennially valuable form of social organization in which freedom and order are made to support, and not to contradict, each other.

Democracy is a "bourgeois ideology" in so far as it expresses the typical viewpoints of the middle classes who have risen to power in European civilization in the past three or four centuries. (1)

the fact that it has a deeper dimension and broader validity than its middle-class character. Ideally democracy is a permanently valid form of social and political organization which does justice to two dimensions of human existence: to man's spiritual stature and his social character; to the uniqueness and variety of life, as well as to the common necessities of all men.

Democracy can not be equated with freedom. An ideal democratic order seeks unity within the

conditions of freedom; and maintains freedom within the framework of order.(3)

In illumining this important distinction more fully, we may well designate the moral cynics, who know no law beyond their will and interest, with a scriptural designation of "children of this world" or "children of darkness." Those who believe that self-interest should be brought under the discipline of a higher law could then be termed "the children of light." (9)

evil is always the assertion of some self-interest without regard to the whole. The good is, on the other hand, always the harmony of the whole on various levels. Devotion to a subordinate and premature "whole" such as the nation, may of course become evil, viewed from the perspective of a larger whole, such as the community of mankind. The "children of light" may thus be defined as those who seek to bring self-interest under the discipline of a more universal law and in harmony with a more universal good. (9-10)

3 ティリッヒ『組織神学』の政治論

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3 - 1 : 『組織神学』の構成と政治論

Paul Tillich, *Systematic Theology. Volume One, Two, Three*, Chicago: The University of Chicago Press, 1951,1957,1963

『組織神学』第一巻、第二巻、第三巻

(谷口美智雄、土居真俊訳)新教出版社, 1990, 1969,1984

1 . ティリッヒ, パウル[独]Tillich, Paul 1886-1965

ドイツ生まれのプロテスタント神学者, 宗教哲学者. ベルリン, テュービンゲン, フランクフルトなどの諸大学で教え, 宗教社会主義の理論家として活躍. 33年にヒトラー政権によって教授職から追放され, アメリカ亡命後はユニオン神学校, ハーヴァード, シカゴの諸大学で活躍. アメリカの神学と宗教哲学に大きな影響を与えた.

2 . ティリッヒの思想の発展史

初期(~ 第一次世界大戦)	ドイツ古典哲学・神学
前期(第一次世界大戦 ~ アメリカ亡命)	意味の形而上学、宗教社会主義、文化の神学
中期(アメリカ亡命 ~ 第二次世界大戦)	
後期(第二次世界大戦 ~ 1960年)	存在論的神学、実存主義、精神分析
晩年期(1960年代)	宗教(史)の神学

3 . 『組織神学』のアウトライン

本書の提示する神学体系は、序論で論じられているように、次のような縦軸と横軸において構成されている。まず縦軸であるが、本書では、序論で神学の基本性格と方法論が論じられ、第一部「理性と啓示」で神学的認識論（神学体系を構成する「知」の源泉と理解）が示された上で、第二部「存在と神」、第三部「実存とキリスト」、第四部「生と霊」、第五部「歴史と神の国」の順で、神学体系の本論が展開される。本論は、伝統的なキリスト教神学体系における「三位一体論的な枠組み」にしたがっており、これが本書の縦軸の構造に他ならない。それに対して横軸の構造を規定するのが、序論で提出された「問いと答え」の「相関の方法」（状況から問いを哲学的に定式化し、メッセージに含まれる象徴をそれに対する答えとして神学的に解釈する）であり、各部は、問いを扱う前半と答えを扱う後半に区分され、これが横軸の構造となっている。なお、縦軸構造は、それぞれの問いの部分をつないで見ると、「本質、実存、生、本質化」の構造となっており、ここに本質主義と実存主義との対立に関わる宗教哲学的な内部構造を指摘することも可能である。

本書の組織神学体系は、次のような議論を含んでいる。「存在と神」では、まず存在論的人間学（基礎的存在論）によって、人間存在の有限性に起因する存在論的不安が記述され、この有限性の不安から存在根拠への問い（存在への勇気の問い）が生じることが示される。次に、キリスト教的神の象徴について、それがこの根拠への問いに対する答えとして解釈される（神の存在は存在自体、存在の力である）。続く「実存とキリスト」では、人間の実存的存在（罪）がそれを克服する新しい存在の問いを生じることが論じられた上で、キリストがこの新しい存在の現実化であるとの解釈が提示される。以上（第一、二巻）が有限性（死の不安）と実存性（罪責の不安）に関わる宗教的問いについての議論であったのに対して、「生と霊」「歴史と神の国」（第三巻）では、多次元的統一体としての生が両義性（本質と実存の混合）という特質を有することが示された上で（ここでの問いは、無意味の不安を克服する意味・目的の問いとなる）、霊の現臨あるいは神の国（永遠の命）が生が両義性を克服するものであると解釈される。

本書は、現代の宗教的状况に相関したキリスト教神学の構築を意図するものであり、永遠の神学を目指すものではない。最晩年のティリッヒ自身、本書の神学体系の改訂を目指していたが、この「現代性」にこそ、本書の存在意義があると思われる。

・宗教的問いと不安の三類型

有限性の不安・死

実存性の不安・罪責

曖昧さの不安・無意味性

両義性による無意味性の不安

行為の正しさについての確信の問題

4. 『組織神学』の立場・方法・構造

(1) 立場

- ・ Message / Situation 神学は歴史的状况に規定された知的営みである
- ・ Apologetic Theology / Kerygmatic Theology

- System

(2) 方法

- Sources / Experience / Norm / Method
- The Method of Correlation

Question / Answer

Situation Philosophy / Theology Message

The Theological Circle

神学の二重性 (全体構造、答えの解釈)

哲学の二重性 (問いの定式化、神学における哲学的要素)

問いと答えの相互独立と相互依存

諸学と神学との媒介項としての哲学

問いと答えの双方向性と継続性

これらの点を理解しない批判・誤解が多い

(3) 構造・組織

	Question	Answer
Vol.1 Introduction		
Part I	Reason	Revelation
Part II	Being	God
Vol.2 Part III	Existence	Christ
Vol.3 Part IV	Life	Spirit
Part V	History	Kingdom of God

- Being / Existence / Life • History

- God / Christ / Spirit : Trinity

Creation / History / Eschaton • Eternity : History of Salvation

5 . 『組織神学』の政治論

Ronald Stone, *Paul Tillich's radical social thought*, John Knox Press 1980.

『組織神学』と後期ティリッヒの思想体系

『組織神学』の体系上の問題点

「政治的なもの」を構成する場

道徳 - 文化 - 宗教 (意味世界と意味根拠、生の構造・動態)

個人 - 共同体 (個別性と参与 「自己 - 世界」構造)

グローバル化 - 多元化 (意味と作用連関の構造 経験)

The meaning of the term "world" in the context of this and the preceding chapters is

determined by its contrast to the terms "church" and "the churches." It does not imply the belief that there is a world history which is a coherent and continuous history of the all-embracing historical group "mankind." As discussed before, there is no history of mankind in this sense. Mankind is the place on which historical developments occur. These developments are partly unconnected and partly interdependent, but they never have a united center of action. Even today, when a technical unity of mankind has been achieved, no centered action by mankind as such is being performed. (382)

民主主義とその諸問題

1 . Power and Justice

In the communal realm, too, the gap between subject and object leads to a great number of ambiguities.

The justice of social cohesion implies the injustice of social rejection. ... The ambiguity of cohesion and rejection is conquered by the creation of more embracing unities, through which those who are rejected by the unavoidable exclusiveness of any concrete group are included in a large group --- finally in mankind.

Justice implies equality; but equality of what is essentially unequal is as unjust as inequality of what is essentially equal. (262)

The ultimate equality, however, cannot be separated from the existential inequality. ... With the affirmation of the ultimate equality of all men, the Spiritual Presence affirms the polarity of relative equality and relative inequality in the actual communal life. (263)

Because of the lack of a physiological centeredness such as we find in the individual person, the community must create centeredness, as far as it is possible at all, by a ruling group. ... The ambiguities of justice which follow from this character of communal centeredness are rooted in the unavoidable fact that the ruler and the ruling group actualize their own power of being when they actualize the power of being of the whole community they represent. The tyranny... (263)

the members of the ruling group (including the ruler) are able to sacrifice their subjectivity in part by becoming objects of their own rule along with all other objects and by transferring the sacrificed part of their subjectivity to the ruled. This partial sacrifice of the subjectivity of the rulers and this partial elevation of the ruled to subjectivity is the meaning of the "democratic" idea. It is not identical with any particular democratic constitution which attempts to actualize the democratic principle. This principle is an element in the Spiritual Community and its justice. (264)

2 . As stated before, democracy is not an absolute political system, but it is the best way discovered so far to guarantee the creative freedom of determining the historical process to everyone within a centered historical group. ... Democracy makes it possible to fight for freedom in all realms which contribute to the historical movement by fighting for freedom in the political realm. Nevertheless, the participation of the individual in the democratic systems of politics is not without limits and ambiguities. The channels of public communication in the hands of ruling

groups can become instruments of a conformity which kills creativity in all realms as successfully as under dictatorships, the realm of politics being the chief example. (347)

3 . In so far as democratization of political attitudes institutions serves to resist the destructive implications of power, it is a manifestation of the Kingdom of God in history. But it would be completely wrong to identify democratic institutions with the Kingdom of God in history. (385)

The way in which the Kingdom of God works in history is not identical with the way the churches want to direct the course of history. (386)

4 . It is the nature of democratic institutions, in relation to questions of political centeredness and of political growth, that they try to unite the truth of the two conflicting sides. The two sides here are the new and the old, represented by revolution and tradition. And we must not forget that democracy can produce a mass conformity which is more dangerous for the dynamic element in history and its revolutionary expression than is openly working absolutism. (389)

< 問題 >

(1) 生の両義性

「民主主義の両義性」の人間学的前提（生の次元論）

(2) 革命と伝統