

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

### ３ ティリッヒ『組織神学』の政治論

#### ３ - １：『組織神学』の構成と政治論

#### ３ - ２：生と歴史の両義性

#### ３ - ３：革命（変革）か反動（伝統）か 7/6

まとめと展望 7/13

## 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）立場

- ・ Message / Situation 神学は歴史的状況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

1 . Being / Life

Being(Sein) Existence Life(Leben)

2 . 構造 / 歴史

( 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)

民主主義とその諸問題

<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

3 - 2 : 生と歴史の両義性

( 1 ) 生の現象学 生の動態

1 . Life as the multidimensional Unity, phenomenology of Life

First of all, there is no definite number of them, for dimensions of life are established under flexible criteria. One is justified in speaking of a particular dimension when the phenomenological description of a section of encountered reality shows unique categorical and other structures. A "phenomenological" description is one which points to a reality as it is given, before one goes to a theoretical explanation or derivation. In many cases that encounter of mind and reality which produces words has prepared the way for a precise phenomenological observation. In other cases such observation leads to the discovery of a new dimension of life or, conversely, to the reduction of two or more assumed dimensions to one. (17)

The particular character of a dimension which justifies its establishment as a dimension can best be seen in the modification of time, space, causality, and substance under its predominance. (18)

cf. ST3. pp.313-326

ST1. pp.106-108

2 . Life / Ambiguity

We use the word "life" in this sense of a "mixture" of essential and existential elements. (12)

3 . Dynamics of Life

Life was defined as the actualization of potential being. In every life process such actualization takes place. The term "act," "action," "actual," denote a centrally intended movement ahead, a going-out from a center of action. But this going-out takes place in such a way that the center is not lost in the outgoing movement. The self-identity remains in the self-alteration.

So we can distinguish three elements in the process of life: self-identity, self-alteration, and return to one's self. (30)

the first function of life: self-integration

The movement in which centeredness is actualized shall be called the self-integration of life.

the process of actualization does not imply only the function of self-integration, the circular movement of life from a center and back to this center, it also implies the function of producing new centers, the function of self-creation. In it the movement of actualization of the potential, the movement of life, goes forward in the horizontal direction. (30)

under the predominance of self-alteration

Life drives toward the new. (31)

The third direction in which the actualization of the potential goes is in contrast to the circular and the horizontal --- the vertical direction. This metaphor stands for the function of life which we suggest calling the self-transcending function.

cf. remains within the limits of finite life.

this elevation of life beyond itself, the phrase "driving toward the sublime."

a "going beyond limits" toward the great, the solemn, the high

we distinguish the three functions of life: self-integration under the principle of centerdness, self-creation under the principle of growth, and self-transcendence under the principle of sublimity. The basic structure of self-identity and self-alteration is effective in each, and each is dependent on the basic polarities of being: self-integration on the polarity of individualization and participation, self-creation on the polarity of dynamics and form, self-transcendence on the polarity of freedom and destiny. And the structure of self-identity and self-alteration is rooted in the basic ontological self-world correlation. (31-32)

moral / culture / religion (in the dimension of spirit)  
ambiguities

#### 4 . Friedrich Schleiermacher, *Glaubenslehre* (hrsg. v. Martin Redeker)

Das Leben ist aufzufassen als ein Wechsel von Insichbleiben und Ausschiheraustreten des Subjekts.      Tun / Wissen / Fuhlen      (18)

In jedem Selbstbewusstsein also sind zwei Elemente, ein Sichselbstsetzen und ein Sichselbstnichtssetzungshaben, oder ein Sein, und ein Irgendwiegewordensein;      (24)

Freiheitgefuhel / Abhangigkeitsgefuhel

das Ich (Subjekt) - das mitgesetzte Andere / Welt

unser Selbstbewusstsein als Bewusstsein unseres Seins in der Welt, oder  
unseres Zusammenseins mit der Welt

schlechthin abhangig, in Beziehung mit Gott

(das schlechthinige Abhangigkeitsgefuhel)

das in diesem Selbstbewusstsein mitgesetzte Woher unseres  
empfanglich und selbsttatigen Daseins = Gott      (28)

#### ( 2 ) ヘーゲル論との関わりで

芦名定道 「前期ティリッヒとヘーゲル」

( 組織神学研究所『パウル・ティリッヒ研究』聖学院大学出版会 1999年 )

G.W.F.Hegel, *Fruhe Schriften* (Werke in zwanzig Banden 1), Suhrkamp Verlag

#### 5 . Paul Tillich, *Vorlesung uber Hegel* (Frankfurt 1931/32), ENGW. VIII (1995), De Gruyter die Liebe als Einheit von Subjekt und Objekt und Uberwindung dieses Gegensatzes (205)

Liebe ist das Leben als Verdoppeltes und Einheit dieser Verdoppelung. Das Gefuhel erweist sich also jetzt einfach als das Leben, das sich als Leben hat. Das sich selbst lebende Leben ist die Liebe. Das Leben *ist* nicht nur, sondern es *hat* sich als seines; und dieses ist das Gefuhel des Legendigen. (197)

Der Dreiakt: unmittelbare Einheit, Entgegensetzung, vermittelte Einheit. (199)

Das Leben hat von der unentwickelten Einheit aus, durch die Bildung den Kreis zu einer vollendeten Einigkeit durchlaufen; (209)

#### 6 . ヘーゲルの影響とその問題性

Theodore Hiebert, *The Jahwist's Landscape. Nature and Religion in Early Israel*, Oxford University Press 1996

山崎純 「宗教の実現は宗教の終焉である」

(加藤尚武編 『ヘーゲルを学ぶ人のために』世界思想社 2001年)

### ( 3 ) 生の多次元性 ( 構造 ) ・ 生の自然哲学

生のプロセスと人間の固有性としての精神

可能性 - 現実性、進化 ( 諸次元の現実化、創発性 )

The result of these considerations is that the metaphor "level" (and such similar metaphor as "stratum" or "layer") must be excluded from any description of life processes. It is my suggestion that it be replaced by the metaphor "dimension," together with correlative concepts such as "realm" and "grade." The significant thing, however, is not the replacement of the one metaphor by another but the changed vision of reality which such replacement expresses. (15)

the inorganic dimension / the organic(biological) / the psychological / the spirit-the historical

the multi-dimensional unity of life (12)

cf. reductionism, dualism (hierarchy)

The metaphor "dimension" is also taken from the spatial sphere, but it describes the difference of the realms of being in such a way that there cannot be mutual interference; depth does not interfere with breadth, since all dimensions meet in the same point. They cross without disturbing each other; there is no conflict between dimensions. ... they are consequences of the ambiguity of all life processes. (15)

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)

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)

### ( 4 ) 精神と歴史

精神 ( 個と共同体 ・ 社会 ) 共同体固有の諸問題

## 我と我々の弁証法

In the analysis of the dimensions of life given in the fourth part of the system, the historical dimension was put in bracket. It requires a special treatment because it is the most embracing dimension, presupposing the others and adding a new element to them. This element is fully developed only after the dimension of the spirit has been actualized by the processes of life. But the processes of life themselves are horizontally directed, actualizing the historical dimension in an anticipatory way. This actualizing is begun but unfulfilled. It would certainly be possible to call the birth, growth, aging, and dying of a particular tree its history; and it is even easier to call the development of the universe or of the species on earth history. The term "natural history" directly attributes the dimension of history to every process in nature. But the term history is ordinarily and predominantly used of human history. This points to the awareness that, although the historical dimension is present in all realms of life, it comes into its own only in human history..... It is therefore necessary to distinguish the "historical dimension," which belongs to all life processes, from history proper, which is something occurring in mankind alone.

The fifth part of the theological system is an extension of the fourth part, separated from it for traditional and practical reasons. Any doctrine of life must include a doctrine of the historical dimension of life in general and of human history as the most comprehensive life process in particular. Any description of the ambiguities of life must include a description of the ambiguity of life under the historical dimension. (297)

in the fifth part the correlation between history and the kingdom of God is taken out of the context of the three central parts and treated last. In both cases the theological tradition is partly responsible for this procedure. ... But there is also a more theological reason for dealing separately with the ambiguities of history and the symbols which answer the questions implied in them. It is the embracing character of the historical dimension and the equally embracing character of the symbol "Kingdom of God" that gives particular significance to the discussion of history. (298)