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

３－３：革命（変革）か反動（伝統）か
（１）前回のまとめと補足

Life: multi-dimensional Unity, Mixture-Ambiguity, potentiality-actuality

dynamics（elements-structure, self-identity, self-alteration, return to its oneself

functions-movement:self-integration, self-creation, self-transcending）

principles: centeredness（individuation-participation）,

growth（dynamics-form）,

sublimity（freedom-destiny）

１．The question is rather how the actualization of the potential follows from the constellation of conditions.

In order to answer this we must now consider the dynamics of life, or the historical dimension in an anticipatory way. This last and all-embracing dimension of life comes to its full actualization only in man, in whom as the bearer of the spirit the conditions for it are present. But the historical dimension is manifest ...... in all realms of life.（25）

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.（26）

（２）道徳－文化－宗教、精神の次元における両義性

２．The self-integration of life in the dimension of spirit:

morality, or the constitution of the personal self

The act in which man actualizes his essential centeredness is the moral act. Morality is the function of life by which the realm of the spirit comes into being. Morality is the constitutive function of spirit. .... within a community. .....Morality is the function of life in which life integrates itself as a person. （38）

Because man has a world which he faces as a totally centered self, he can ask questions and receive answers and commands. This possibility ..... is unique, because it implies both freedom from the merely given and norms which determine the moral act through freedom. （39）

３．The self-creativity of life and its ambiguities

Creation and chaos belong to each other.

Disintegration takes place within a centered unity. （51）

Culture, cultura, is that which takes care of something, keeps it alive, and make it grow. In this way, man can cultivate everything he encounter,.... culture creates something new beyond the encountered reality.... language and technology （57）

The first ambiguity in the actualization of justice is that of "inclusiveness and exclusion." A social group is a group because it includes a particular kind of people and excludes all other. Social cohesion is impossible without such exclusion. .... It is inherent in the essential justice of a group to preserve its centeredness, and the group tries to establish a center in all acts... （79）

the application of the "ambiguity of social cohesion and social exclusion"

The second ambiguity of justice is that of "competition and equality."

There is one unambiguous answer: every person is equal to every other, in so far as he is a person.（80-81）

However, although the logical implications of the principle of equality are unambiguous, every concrete application is ambiguous. （81）

The third ambiguity in the self-actualization of a social group is "the ambiguity of leadership." It runs through all human relations from the parent-child to the ruler-subject relationship. （81）

Leadership is the social analogy to centeredness.... it is only an analogy, but it is a valid one. For without the centeredness given by leadership, no self-integration and self-creation of a group would be possible. .... The leader represents not only the power and justice of the group but also himself, his power of being, and the justice implied in it.

authorities （82）

The ambiguity of humanism

Only a self-transcending humanism can answer the question of the meaning of culture and the aim to education. （86）

４．The self-transcendence of life and its ambiguity

The vertical transcends both the circular line of centeredness and the horizontal line of growth. In the words of Paul（Romans 8:19-22）, the longing of all creation for the liberation from the "subjection to futility"（R.S.V.）and "the shackles of mortality"（N.E.B.）is described with

profound poetic empathy.（86-87）

Life appears in the mirror of man's consciousness as having greatness and dignity.

Reality is inexhaustible and points to the infinity of resisting ever threatening chaos.

But where the holy is, there is also the profane.（88）

Out of this situation religion arises as a special function of the spirit. The self-transcendence of life under the dimension of spirit cannot become alive without finite realities which are transcended.（97）

Religion as the self-transcendence of life needs the religions and needs to deny them.（98）

The ambiguities of religion

The Holy and the Secular（Profane）

The Divine and the Demonic

It is an age-old experience of all religions that the quest for something transcending them is answered in the shaking and transforming experiences of revelation and salvation; but that under the conditions of existence even the absolutely great --- the divine self-manifestation --- becomes not only great but also small, not only divine but also demonic.（110）

（３）革命か反動か
歴史的自己統合の曖昧さ－帝国と中央集権－
歴史的自己創造の曖昧さ－革命と反動－
歴史的自己超越の曖昧さ－所与としての、また待望としての「第三の段階」－

５．The Ambiguities of Historical Self-Creativity: Revolution and Reaction

Historical creativity takes place in the non-progressive as well as in the progressive element of the dynamics of history. It is the process in which the new is created in all realms under the historical dimension. Everything new in history keeps within itself elements of the old out of which it grows. Hegel has expressed this fact in the well-known phrase that the old is in the new, both negated and preserved（aufgehoben）. But Hegel did not take seriously the ambiguity of this structure of growth and its destructive possibilities. ... in the oscillation between revolution and reaction, and in the tragic situations to which these conflicts lead. The greatness of history is that it runs towards the new, but greatness, because of its ambiguity, is also the tragic character of history.

The problem of the relation between the generations is not that of authority but that of the old and the new in the dynamics of history. In order to make a place for the new the young generation has to disregard the creative processes out of which the old has arisen. Representatives of the new attack the final results of those processes, ... Therefore the attack are necessarily unfair; their unfairness is an unavoidable element of their strength to break through the given. Naturally, their unfairness produces negative reactions on the old ..... Representatives of the old see in the given results the toil and greatness of their own creative past; they do not see that they constitute stumbling blocks in the way of the new generation to creativity. In conflict partisans of

the old become hardened and bitter, and partisans of the new frustrated and empty.

It is natural that political life is largely structured by the ambiguity of historical creativity. Every political act is directed toward something new; but the difference is whether this step is taken for the sake of the new itself or for the sake of the old. Even in non-revolutionary situations the struggle between the conservative and progressive forces leads to the disruption of human ties, （343）

Finally, a revolutionary situation may develop with its devastating struggles between revolution and reaction. There are situations in which only a revolution（not always a bloody one）can achieve the breakthrough to a new creation. ..... It is this danger of utter chaos that gives the established powers the ideological justification to suppress revolutionary forces or to overcome them in a counterrevolution...... If the reaction is victorious, history has not returned to the "ideal" stage in the name of which the counterrevolution was undertaken but to something new which disclaims newness and is slowly eroded by the forces of the new, which cannot be excluded in the long run, however distorted their emergence may be. The immensity of personal sacrifice and destruction of things in these progress drives to the question of unambiguous historical creativity, （344）

<考察>
１．政治あるいは政治思想の人間論的基礎（歴史的生の構造分析）
　　M. Heidegger, Sein und Zeit
　　　　　In-der-Welt-Sein, Entwurf / Geworfensein

２．ambiguity は question と answer の探求を生じる。
　　　　　限界の意識・自覚と確実性の問い

３．新しい創造は古いものの基盤の上で、それとの妥協において可能となる。
　　　　近代あるいは近代的な政治システムは、古いものを温存しつつ、それとの妥協において存在する。近代は、古いものとの妥協の上で、それらを解体しつつ進行するプロセスである。
　　　　民主主義の原理と個々の民主主義的体制との関連性
　　　　新しさは古いものとの連関でのみ成り立つ、新しいものとは相対的である
　　　　絶対的な判断は不可能、しかしでは宗教的信仰はどうなるのか

４．伝統と革新、神学における世代交代の問題として
　　　自由主義神学と弁証法神学
　　　古代ギリシャの神学伝統と新しいキリスト教神学の形成

５．キリスト教における「伝統」の意味
　森本あんり『アジア神学講義──グローバル化するコンテクストの神学』
　　　　　　　　　　　　　　　　　　　　　　　創文社、2004年

「神学と伝統」（25-30）、「神学と正統」（31-36）

「伝統は、自己の統合性と連続性を維持するために、おのずと摂取できるものを取捨選択しつつ自己改革と自己拡充を続ける」、「何らかの選択原理」、「「正統性」をめぐる問題」（31）

「「文法」に相当するのが「正統」である」（32）

「正統も信仰の諸表現のうちで正しくないものを見つけるという消極的で統制的な機能をもつ。」（33）

「規範的な資料として読まれる場合には、聖書は正統の文法として読まれることになる」、「信仰体系における正統は、有意味的に妥当であるためには、この表現されざる信仰の規範性と、実際の諸信仰表現との両者に通用する透明性を有しなければならないであろう。」（35）

「信仰の伝統における正統の規範性は、言語の伝統における文法の規範性よりもはるかに高い重要性をもっていると、言わねばならない。」（36）

　　　↓
　正統性は現在においていかなる意義を有するか
　　　・個別的な言語ゲーム内でのみ可能な妥当性・規範性の問い
　　　　普遍的な問いとして、問いは成り立つか
　　　・「正統と異端」の枠組みの前提：宗教共同体と世俗的政治共同体との国教会的な統合体の存在