

<後期・講義計画>

2 宗教社会主義への展望	
1 政治神学の可能性	
政治神学とは何か—モルトマン、ゼレー	10/26
政治神学と日本の文脈	11/2
政治神学と経済—富の問題—	11/9
2 正義と愛	
現代政治哲学と正義論—ロールズ—	11/16
正義と愛の相補性—リクラー—	11/30
正義と愛—キリスト教思想の問いとして—	12/7
3 展望—宗教的社会主義の射程—	12/14
Exkurs 現代キリスト教思想における宗教と科学	10/12

2 宗教社会主義の射程**1 政治神学の可能性**1-1 : 政治神学とは何か—モルトマン、ゼレー—

(1) 政治神学の射程

1. 思想史上の具体的な事例に即した議論とその一般化
 - ・ストアの神学体系の一部門としての政治神学
 - ・国教化以降の状況下での神学
 - 二王国論、正戦論
 - ・特定の政治的立場へコミットする神学
2. 政治と神学の関係をめぐる議論の全体
 - 神学的な政治理論
 - 政治をテーマとした神学
3. 政治の神学 → 政治的解釈学
 - ・政治を神学する。神学の基本的特性としての政治性（政治的次元）。
 - ・神学する視点としての「政治的なもの」
 - 「神学」と「政治的なもの」の理解が問われる。
 - 宗教・信仰と個人・共同体との関係性をめぐる理論化が必要である。

- (2) Dorothee Soelle, *Politische Theologie. Auseinandersetzung mit Rudolf Bultmann*, Kreuz-Verlag, 1971.

Forword

1. From Existentialist to Political Theology
2. The Historical-Critical Method
3. Dialectical Theology
4. Existentialist Philosophy
5. Political Theology as Hermeneutic
6. Truth as Faith's Theory of Praxis
7. Sin, Politically Interpreted
8. Forgiveness, Politically Interpreted

1. From Existentialist to Political Theology

1. 問題

Bonhoeffer, a new relation between thought and action, theory and praxis (1)

The theological program that must be undertaken is called "political theology"

as the essential formulation of the theological problem for our time

a critical conversation with the theology of Rudolf Bultmann

the move from existentialist theology to political theology (2)

2. 啓蒙と批判主義

A positive relation to the Enlightenment

as long as liberation and emancipation remain the goal, enlightened criticism is not merely optional but a necessary method. This goal is anticipated in the methodical steps of criticism. (4)

Historical criticism of tradition and sociological criticism of institutions went hand in hand in the early period of the Enlightenment. Criticism of the Bible was at the same time an attack on the power of the clergy. ... Emancipation means criticism of the tradition and its guardians.

Does Bultman's thought belong to the movement of the modern emancipation of man from unknown power, whether they be mythically experienced or explained mythologically? (5)

Expressed scientifically, that is the verification principle; expressed biblically, the proof of the Spirit and of power (1Cor.2;4). Thus the question raised for Bultmann's theology concern its openness to a political theology. (6)

3. ブルトマンの政治性への従来への批判

Ideological-Critical Method

The methodologies diverse. One possibility is the ideological-critical method as it has been used in the Frankfurt School and frequently applied to theology. (6)

Within the scope of this critique of language and ideology fall those attempts to criticize Bultmann by bringing his theology into a confrontation with political reality. A criticism of a

Marburg sermon of December 14, 1939 should serve as a good example.

The otherworldly joy is unmasked as "an ideal superstructure of a hopeless reality, " the spirit of resistance is extinguished, and God himself is placed at the service of existing condition. (7)

"Thus even the existentialist interpretation with its exclusive interest in the individual and the possibility of authentic existence plays indirectly into the hands of Fascism."

4. 反論

But it appears to me that the criticism is inappropriate for two reasons: First, there is lacking here an historical consciousness that recalls the conditions of life under a dictatorship; and second, it seems to me fallacious to level this charge on a sermon, because the field on which the Bultmannian theology can be tested is not the sermons of Rudolf Bultmann. The sermon as a rhetorical-literary type has a surprising inertia, a strongly traditional and, especially for Bultmann, a narrowly individual character. (8)

5. Political Theology as Hermeneutic

1. 問題の確認あるいはこの著書の構想

We have tried to show that a political interpretation of the gospel is not antithetical to the essential intentions of Bultmann's theology. On the contrary, we have adopted several of its themes: the need for criticism (Chapter 2), the claim of absoluteness (Chapter 3), and the orientation towards personal self-understanding (Chapter 4).

2. 信仰の政治的中立性？

reflect(ion) systematically upon the relation of faith and politics. The history of the Constantinian era has bequeathed to us a heritage of suspicion and uncertainty regarding this relation..... many Christians today plead for neutrality. From this shameful historical experience the conclusion is drawn that the church must remain neutral and transcend partisan politics; (55)

3. 政治神学は神学的に根拠づけられた政治学ではない

"political theology" is not the same as a theologically grounded politics. (56)

4. 新旧の政治神学

In a discussion with J.B.Metz, Hans Maier has called attention to the burden imposed on the concept of "political theology" by his history, particularly as its meaning has been interpreted by Carl Schmitt. According to Schmitt, the social structures of an epoch must cohere with its metaphysical view of the world if a genuine stability is to be guaranteed. Therefore, in 1922 Schmitt predicted the imminent demise of modern liberalism and democracy and their replacement by dictatorship, because the social and political structures of the former lacked theological foundation and elevation. In his view, which is nourished by Western history, political theology has essentially sanctioned and affirmed the existing order by "identifying the Christian promise with temporal-political forms,"... (56-57)

For Maier, the only distinction between the older affirmative political theology and the more recent critical one lies "in the fact that the former's identification with the past and present is now transferred to the future"...(57)

5. 政治的解釈学としての政治神学 1

Another misunderstanding of the concept of political theology is closely associated with this hierarchical arrangement, namely, the opinion that political theology is merely "an auxiliary theological discipline concerned primarily with questions of politics or the social responsibility of the believer." Such a theology of politics (yet another "theology of . . .") is not to be equated with political theology. Hence I prefer the expression "political interpretation" or "political hermeneutics."

When combined with theology, "political" does not mean that theology should now exchange its content for that of political science; (58)

Furthermore, political theology is not an attempt to develop a concrete political program from faith, nor is it another type of Social Gospel in which praxis simply swallows up theory. There are no specifically Christian solutions to world problems for which a political theology would have to develop the theory. (58-59)

6. 政治的解釈学としての政治神学 2 —その先行理解—

Political theology is rather a theological hermeneutics, which, in distinction from a theology that interprets reality from an ontological or existentialist point of view, holds open an horizon of interpretation in which politics is understood as the comprehensive and decisive sphere in which Christian truth should become praxis.

We understand the gospel in its seriousness only when we consider the political horizon of life, only when we become aware that the failure or attainment of life is governed by social presuppositions and belongs to the political dimension of existence. (59)

The movement in which a new faith and understanding arises from the preunderstanding by means of encounter with the text was described as the "hermeneutical circle."

Political theology begins with a modified preunderstanding. Its guiding hermeneutical principle is the question of authentic life for all men. No one can be saved alone.

This preunderstanding of a possible life for all men in society is criticized and transformed by its encounter with the message of the gospel.

This preunderstanding of political theology includes the affirmation that the social situation is in principle intelligible and therefore potentially transformable. Changes in social conditions enable the transformation of men. (60)

7. 制度と個人

It is certainly incorrect ifwe think that institutions "create" man and that transformation of social structures is all that is necessary to bring forth the new man..... If the conditions are changed, if the situation becomes worthy of being human, if forms of organization encourage

cooperation, then the conditions are present for the possibility of a new life; no more, but also no less. (60-61)

8. 神学にとっての政治神学の意義

ideological criticism

It becomes an instrument of self-criticism for theology; and with its help the absolute basis that transcends the social order, namely, the gospel (in Bultmann's language, the kerygma), can become free once again from its illusory, destructive, systematic fixations. (61)

The gospel has to do with freedom for all, or more precisely --- since the reality of oppression remains in the picture --- its essence is the liberation of all. It is concerned with the oppressed, the poor, those who mourn.

In faith we posit the liberation of all; in the act of faith all of our powers --- thinking and feeling, working and waiting --- are concentrated on this liberation. (67)

The gospel is inconceivable without critical analysis, without "law."

Political theology prods men to combat their own apathy, creating new anguish and inspiring new projects. (69)

(3) モルトマン神学と新しい政治神学

政治神学の再興・復権

希望の神学から、後期の組織神学の体系的構築へ

Jürgen Moltmann, *Theologie der Hoffnung*, Chr.Kaiser 1964.

, *Der gekreuzigte Gott*, Chr. Kaiser 1972.

VIII. Wege zur politischen Befreiung des Menschen

1. Politische Hermeneutik der Befreiung

2. Politische Religion

3. Politische Kreuzestheologie

, *Erfahrungen theologischen Denkens. Wege und Formen christlicher Theologie*,

Chr.Kaiser 1999.

II. Hermeneutik der Hoffnung

§ 1 Die Logik der Verheißung

§ 2 Geschichte Hermeneutik

1. Entstehung der >>Neuen Politischen Theologie<< und der >>Politische Theologie<<

2. Geschichtliche Hermeneutik der Zukunft

3. Hermeneutik biblischer Verheißungsgechichte

J. Moltmann, "Political theology in Germany after Auschwitz,"

in: William F. Storrar & Andrew R. Morton(eds.), *Public Theology for the 21st Century*,

T & T Clark 2004.

1. 発端

Johann Baptist Metz introduced the term 'political theology' into the theological and public discussion in Germany. he wanted to break out of the narrows of middle-class 'theology as a private affair', and to escape from the confines of the transcendental, existential and personalistic theologies of the time.... to formulate prophetically Christianity's eschatological message in the conditions of modern society: a theology critical of society.

a 'theology with its face turned towards the world' and a way of 'talking about God in our own time'

I first met Metz in 1965 in TübingenErnst Bloch's eightieth birthday
we joined in the last Christian-Marxist dialogue in Marienbad in 1967
bound Metz and myself together in critical responsibility for society.

a number of different paths pointed in the same direction: (37)

Leonhard Ragaz, Karl Barth, Ernst Wolf, Ernst Käsemann, Helmut Gollwizer,

Dorothee Sölle put the ideas of political theology into her own way.

For all this, the time was ripe.

In Latin America, liberation theology

In Europe, the East-West conflict

Anti-Communism / Anti-capitalism, ... anti-Vietnam War movement

Our publications show that 'talk about God in our own time' increasingly became talk about God in the face of Auschwitz, and after Auschwitz.... Anuschwitz means the hermeneutical conditions in which we think about Christian talk about God in post-war Germany. (38)

2. カール・シュミットの古い政治神学

The term 'political theology' was not new. It unfortunately labored under an unpleasant previous history. In 1922 and 1934 the later National Socialist and highly anti-Semitic Carl Schmitt made it the slogan for his anti-revolutionary, anti-liberal and anti-democratic predilection for political dictatorships. ... he justified political dictatorship by way of a secularized doctrine of original sin: 'Against absolute evil ... there is only dictatorship'--- as if dictatorship were not itself absolutely evil! Because human beings are evil and chaotic by nature, they need a strong hand to control them. For Carl Schmitt, ... , this meant the trinity of 'monotheism, monarchy and monogamy'.

Michael Bakunin: Neither God nor state!, Schmitt: God and State

The subject of his political theology is state power, not the Church and not Christianity in the world. But it is these which are the subjects determining political theology in our sense. (38-39)

3. 新しい政治神学が位置する問題圏

From the very beginning this new political theology in Germany enjoyed a stimulating give and take with the other contextual theologies which were spring up everywhere.

Jim Cone's Black Theology, In Korea, minjung theology

Gustavo Gutiérrez (39)

The 'location' of liberation theology was the misery of the poor.... its criticism was targeted at the rich countries which exploit Latin America.

In Europe, the approaches to a new political theology soon became diversified. Helmut Gollwitzer.... the dawn of the Kingdom of God in this capitalist world, ... In the group he gathered round him in Berlin a socialist theology

In the long run, however, political theology in Europe and liberation theology in America were overtaken by two new theological movements: feminist theology and ecological theology, sex-role politics and earth politics, the liberation of women from age-old patriarchy and the liberation of the earth from the destruction of nature brought about by human beings.....the problems are not momentary. They are long term, and are bound up with the fate of humanity itself. (39)

Feminist theology was not an offshoot of political theology, but the new feminist theology sees itself as a political theology too,

There is considerable sensitivity towards the political side of the feminist movement

This fresh departure for women is political in a wider sense too, for it takes in theological reflections and visions of a cultural revolution

the ecological theology which is developing, like the other contextual theologies, will move Christians to participate in the necessary changes to our civilization, and in these changes to implement their own visions. Liberation theology in its narrower sense has now become embedded in a wider 'theology of life', and political theology has in recent years expanded into a Kingdom of God theology, so that new convergences between these movements have become evident. (39-40)

the recognition of the political dimension for the Christian faith of the cross of Christ and the Kingdom of God. What has remained is necessary criticism of the idols of political and civil religion.

God's preferential option for the poor.

the principles of every contextual theology: context, kairos, community.

4. 展望

What is now a thing of the past is the undue weight given to political existence, which in 1934 Carl Schmitt maintained was 'the whole'. The end of the East-West conflict has been followed by the globalization of the economy and the total marketing of everything, including the private sphere. Politics has deregulated and privatized the economy, and is now the subsystem of a greater economic system. Politics are still important, but they are no longer 'the world', the only world to which theology must turn its face.

The road leads from political theology to economic theology, and from economic theology to ecological theology. In a theology of life which comprehends God and the earth, the different contextual theologies, with their diverse contributions, can find themselves once more. (41-42)