

**2 宗教社会主義への展望**

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政治神学とは何か—モルトマン、ゼレー

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**2 宗教社会主義の射程**

## 1 政治神学の可能性

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(1) キリスト教と富

(2) 政治と経済、あるいは政治神学と経済

## 2 正義と愛

2-1 : 現代政治哲学と正義論—ロールズ—

&lt; Rawls &gt;

Justice as Fairness

Formal Justice, Veil of ignorance

Two Principles of Justice

The first statement of the two principles reads as follows.

First: each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others.

Second: social and economic inequalities are to be arranged so that they are both (a) reasonably expected to be to everyone's advantage, and (b) attached to positions and offices open to all. (60)

(1) 平等な自由の原理、(2a) 格差原理、(2b) 機会均等の原理

## 2-2:正義と愛の相補性—リクール—

### 0. 信仰者リクールと哲学者リクール

#### 1. 正義の限界と基盤、ロールズ論 (『正義論をこえて』)

#### 2. 『愛と正義』(1989年のルーカス賞受賞記念講演)

正義論: アリストテレスからロールズまで、公正・平等な分配

隣人愛・愛敵: 山上の説教、超倫理的

聖書における二つの思惟の交差

#### 3. 二つの論理: 「等価の論理」と「満ち溢れの論理」、イエスとパウロ

#### 4. 贈与と赦し、記憶論 (『記憶・歴史・忘却 上下』、『承認の行程』)

・赦すことは記憶の消去ではなく、記憶の喪に成就である。赦しを乞う・乞われるの贈与の非対称的な相互性、返礼なしの贈与 (相互的贈与を可能にする原初的贈与)

#### ・ The Difficulty to Forgive

#### 5. 正義と愛の相補性、あるいは弁証法

「社会人と隣人」

・ 善きサマリア人の譬え、驚き

・ 社会人が隣人かの偽りの二者択一 → 隣人と社会人との弁証法

正義は秩序を保つ活力であり、秩序は正義の形である。この正義と秩序の弁証法が、神の愛によって動かされる歴史の大弁証法に回収される、個人生活と社会生活の葛藤は、歴史の苦悩の一面である。

#### 6. 愛、聖書の愛論

## 2-3:正義と愛—キリスト教思想の問いとして—

### <問題>

#### 1. 前回の考察より

区別と関連性

正義と愛

諸科学と哲学と神学 (キリスト教思想)

#### 2. 区別における連関、連関における区別をいかに理論化するか

理論自体の変動・動態

↓

ティリッヒの場合

#### 3. キリスト教思想の古典的形式化において

・ 自然学 — 自然神学 — 神学

・ 自然法 → 思惟の歴史化

↓

哲学の役割: 「自然学から自然神学、歴史化」

存在論

## <ティリッヒ>

### 1. 問題と方法論：現象学から存在論へ



基礎概念の意味、根底的意味

多義性と多様な連関性、概念の混乱とその整理

愛、力、正義

### 2. 存在論的分析の遂行

現実化された存在としての生と意味

愛、愛の諸形態・諸要素

力、存在の力と強制力

正義、形式性としての正義

### 3. テキストから

#### <問題—錯綜した意味と混乱—>

Each of the three concepts in itself and all three in their relation to each other are universally significant. It is necessary, though almost impossible, to make them (the concepts of love, power, justice) the subject of a special inquiry. ... Therefore one must ask whether there is a root meaning in each of these concepts, determining their use in the different situations to which they are applied. Such a basic meaning... (585)

the search for the basic meaning of love, power and justice individually must be our first task, and it must be carried out as a part of the search in man's cognitive encounter with his world. Traditionally they are called principles, structural elements, and categories of being. Their elaboration is the work of ontology. Ontology is the way in which the root meaning of all principles and also of the three concepts of our subject can be found. ... we may discover not only their particular meanings but also their structural relation to each other and to being as such. ... we would be able to give ourselves a more basic description of their mutual relationship.

It is, however, not only the variety of meanings in which the concepts of love, power, and justice are used; it is also the confused state of the discussion of each of them and the even more confused state of the discussion of their mutual relations which puts an almost insuperable hurdle before us.

#### <愛>

In spite of all the misuses to which the word love is subjected, in literature and daily life, it has not lost its emotional power. It elicits a feeling of warmth, of passion, of happiness, of fulfilment,... Spinoza. ... speaks of man's intellectual love towards God as the love with which God loves himself: In other words, he elevates love out of the emotional into the ontological realm. (586)

There is another interpretation of love which is neither emotional nor ontological but ethical. ... the word love is combined with the imperative 'thou shalt'. The Great Commandment demands of everyone the total love of God and the love of one's neighbour according to the measure of man's natural self affirmation. If love is emotion, how can it be demanded? Emotion cannot be commanded. ... Either love is something other than emotion or the Great Commandment is

meaningless. There must be something at the basis of love as emotion which justifies both its ethical and its ontological interpretation.

the question of the qualities of love. In the public discussion which centers around the distinction between *eros* and *agape*...., the qualities of love are called types of love, ... I have learned, ... , that there are not types but qualifications of love, since the different qualities are present, by efficiency or deficiency, in every act of love. ... the *libido*, the *philia*, the *eros*, the *agape* (587)

<力>

Physicists are usually conscious of the fact that they use an anthropomorphic metaphor when they use the term 'power'. Power is a sociological category and from there it is transferred to nature. .... If power is distinguished from compulsion the question arises whether there is a power which is neither physical nor psychological, but spiritual. (588)

In the same period the theological school which has been created by Albrecht Ritschl dominated the field of Protestant theology. The anti-metaphysical bias of this school caused it to contrast the love of God with His power in such a way that the power actually disappeared and God became identified with love in its ethical meaning. ... most important are the problems in social ethic which result from the confrontation of love and power. .... Such a division leads to rejection of or indifference to the political realm on the side of religion. And it leads to the separation of the political from the religious and the ethical and to the political of mere compulsion on the political side. Constructive social ethics presuppose that one is aware of the element of love in structures of power and of the element of power without which love becomes chaotic surrender. It is the ontological analysis of love and power which must produce this awareness. (590)

<正義>

In classical theology the tension between love and justice is symbolized in the doctrine of atonement as developed by Anselm of Canterbury. According to Anselm, God Himself must find a way to escape the consequences of His retributive justice which conflicts with His merciful love. He is subject to the law of justice which is given by Himself. And this law would cause the eternal death of all men in spite of His desire to save man according to His love. The solution is the undeserved, substitutional death of the God-man, Jesus Christ. In spite of its theological weakness this remained the predominant doctrine in Western Christianity because of its psychological power. It implies the ontological insight,...., that ultimately love must satisfy justice in order to be real love, and that justice must be elevated into unity with love in order to avoid the injustice of eternal destruction.

Another point in which the impossibility of the 'theory of addition' of love and justice become visible is the relation of love and justice to the concrete situation. Justice is expressed in principles and laws one of which can ever reach the uniqueness of the concrete situation. ... Justice can be reached only if both the demand of the universal law and the demand of the particular situation are accepted and made effective for the concrete situation. But it is love which creates participation in the concrete situation. It would be completely wrong to say that love must

be added to justice if the uniqueness of the situation is to be reached. For this would mean that justice as such is impossible. Actually the situation shows that justice is just because of the love which is implicit in it. But this can be understood fully only in the context of an ontological analysis of the root meanings of both love and justice. (591)

#### <存在論>

ontology asks the simple and infinitely difficult question: What does it mean *to be* ? What are the structures, common to everything that is, to everything that participates in being. One cannot deny this question by denying that there are such common structures. One cannot deny that being is one and that the qualities and elements of being constitute a texture of connected and conflicting forces. .... Ontology is the attempt to describe this texture, to reveal its hidden nature through the word which belongs to being and in which being comes to itself. ... The best method for discovering it to-day is a careful analysis of the writings of leading anti-ontological philosophers or of anti-philosophical scientists and historians. One will easily discover that on almost every page of the writings of these men a certain number of basic ontological concepts are used, but surreptitiously and therefore often wrongly. One cannot escape ontology if one wants to know! For knowing means recognizing something as being. And being is an infinitely involved texture, to be described by the never-ending task of ontology. (593)

It is never 'speculative' in the (unjustified) bad sense of the word, but it is always descriptive, describing the structures which are presupposed in any encounter with reality. ... And being is given to everybody who is and who therefore participates in being-itself. Ontology, in this sense, is analytical. It analyses the encountered reality, trying to find the structural elements which enable a being to participate in being. ... Is there a way of verifying ontological judgements? There is certainly not an experimental way, but there is an experiential way. It is the way of an intelligent recognition of the basic ontological structures within the encountered reality., including the process of encountering itself. The only answer, but a sufficient answer, ...is the appeal to intelligent recognition. ... Method and content cannot be separated. (595)

#### <生と愛>

Life is being in actuality and love is the moving power of life. ... being is not actual without the love which drives everything that is towards everything else that is. ... Love is the drive towards the unity of the separated. Reunion presupposes separation of that which belongs essentially together.... For separation presupposes an original unity. .... The absolutely strange cannot enter into a communion. But the estranged is striving for reunion. In the loving joy about the 'other one' the joy about one's own self-fulfilment by the other is also present.... Therefore love cannot be described as the union of the strange but as the reunion of the estranged. (595-596)

the quality of love which dominates the New Testament, the *agape* quality

not because *agape* is the last and highest form of love, but because *agape* enters from another dimension into the whole of life and into all qualities of love. One could call *agape* the depth of

love or love in relation to the ground of life. One could say that in *agape* ultimate reality manifests itself and transforms life and love. *Agape* is love cutting into love, just as revelation is reason cutting into reason and the Word of God is the Word cutting into all words. (599)

#### <正義の原理>

Justice as the form of being

Principles of justice

On the basis of an ontology of love it is obvious that love is the principle of justice. If life as the actuality of being is essentially the drive towards the reunion of the separated, it follows that the justice of being is the form which is adequate to this movement.

The first principle is that of adequacy, namely the adequacy of the form to the content. There is a complaint, as old as human laws, that laws which were adequate in the past are still in force, although inadequate in the present.... The possibility for such discrepancies between law and actual encounter (609)

The second principle of justice is that of equality. It is implicit in every law, in so far as the law is equally valid for the equals. But the question is: Who are the equals ? In what sense is equality meant? ... The principle of equality was restricted to the equals within the same ontological degree, inside and outside the human society. Justice is based on a hierarchy. It is the form in which this hierarchy actualizes itself. .... The principle of equality can be understood in the opposite way. It can be applied democratically to every human being. If this is done, one points to the possession of reason in everyone who deserves the name 'man'. It is their potential rationality which makes all men equal. (610)

The relation of equality and justice depends on the power of being in a man and his corresponding intrinsic claim for justice. .... a unique and incompatible individual ... he expects a special justice which is adapted to his particular power of being. ... the justice which is claimed by his dignity as a rational being in different states of development. ... a qualified equality, never an egalitarian one. (610-611)

Equality is usually combined with freedom in the philosophical and political discussion of justice. .... one had probably better speak of the principle of personality as a principle of justice. The content of this principle is the demand to treat every person as a person. Justice is always violated if men are dealt with as if they were things.

'Liberty' is considered to be an essential principle of justice because freedom of political and cultural self-determination is seen as an essential element of personal existence. (611)

#### <正義と力>

Justice was defined as the form in which power of being actualizes itself in the encounter of power with power. Justice is immanent in power, since there is no power of being without its adequate form. (614)

#### <愛と正義>

Love does not do more than justice demands, but love is the ultimate principle of justice. Love reunites; justice preserves what is to be united. It is the form in which and through which love performs its work. Justice in its ultimate meaning is creative justice, and creative justice is the form of reuniting love. (615-616)

<文献>

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