

Strukturen des Bösen

Zum gleichnamigen Werk von Eugen Drewermann*

Von JOSEF SCHWERMER, Paderborn

Die Arbeit von Drewermann über die „Strukturen des Bösen“ bringt nicht nur den Rezensenten, sondern wahrscheinlich auch die meisten Leser in eine gewisse Verlegenheit: Abgesehen davon, daß sie auf drei Bände berechnet ist, von denen der erste 355, der zweite immerhin 681 Seiten umfaßt, dürften nur wenige in der Lage sein, alle Teile gleichmäßig zu erfassen, da Drewermann in den einzelnen Teilen mit ganz verschiedenen Methoden arbeitet. Der erste Band stellt eine exegetische Arbeit vor, der zweite breitet eine ungewöhnlich gründliche psychoanalytische Interpretation aus und der dritte läßt sich auf eine anspruchsvolle Diskussion im Rahmen der philosophischen Hermeneutik ein. Kann überhaupt ein Autor ein solches Spektrum verarbeiten und ist es sinnvoll, so verschiedene Ansätze unter einen Titel zu bringen? Es scheint dem Rezensenten so, daß alle drei Bände der Fachkritik standhalten können, zumindest für den zweiten möchte er es an dieser Stelle behaupten. Gerechtfertigt und sogar notwendig ist eine solche Breite der Anlage deswegen, weil man die eine Frage, die Drewermann stellt, nämlich wie man philosophisch verstehen kann, was in den jahwistischen Teilen von Gn 2–11 von dem „Bösen“ gesagt wird, nur so auf einem Niveau beantworten kann, das dem gegenwärtigen Stand der Möglichkeiten, einen solchen Text zu interpretieren, entspricht. Die Fragestellung erfordert zunächst eine exegetische Aufarbeitung der Textgestalt und des Textes selbst. Drewermann ist der Ansicht, daß bei einem Text, der vorzugsweise in der Sprache der Bilder und Symbole – menschlicher Urerfahrungen also – redet, auch die Wissenschaft herangezogen werden sollte, die sich ex professo mit der Deutung solcher Bilder befaßt und deren Deutungen sich in der praktischen Anwendung als realistisch erwiesen, nämlich die Tiefenpsychologie mit allen ihren Hilfsdisziplinen.

Ein anderer Grund für die Heranziehung psychoanalytischer Denkmodelle liegt in der eigentümlichen Charakteristik des Prozesses, den der erste Band untersucht. Die Exegese ergab, daß die Menschen sich in einem Leben ohne Gott fortschreitend bei all ihren Bemühungen, die Folgen des Abfalls von Gott zu überwinden, in eine ausweglose Sackgasse hineinmanövriert haben. Eine solche

* *Drewermann, Eugen: Strukturen des Bösen. Die jahwistische Urgeschichte in exegetischer, psychoanalytischer und philosophischer Sicht. Teil 2: Die jahwistische Urgeschichte in psychoanalytischer Sicht (Paderborner Theologische Studien 5). Verlag Ferdinand Schöningh, München—Paderborn—Wien 1977, XXXIV u. 681 S. 9 Bildtafeln. DM 68,—.*

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