

# La théologie et l'Esprit \*

La théologie qui parle de l'Esprit rencontre nécessairement un paradoxe remarquable, curieusement assez peu remarqué: il ne va absolument pas de soi que l'Esprit soit pour la théologie un thème. Nous savons que la théologie a pour espace celui de la foi, et que cet espace est ouvert «au nom du Père, du Fils et du Saint-Esprit». Et nous savons que le dernier mot de la foi est aussi le dernier mot de la théologie: la doxologie qui rend gloire «au Père, au Fils et au Saint-Esprit». Où donc y a-t-il problème? Sur un point, qui n'est pas petit: nous ne sommes en rien fondés, pour autant, à tenir sur le Père, sur le Fils et sur l'Esprit des discours isomorphes. A la question «que dire?» est toujours jointe, et pas seulement en théologie, une seconde question: «comment dire?». A l'une et l'autre question, la théologie ne possède de réponse que dans l'intelligence d'une révélation et (indissolublement) de l'expérience faite, par l'homme, du Dieu qui se rend manifeste. Or, tout cela (qui à n'en pas douter présente l'apparence d'une séquence de truismes) peut rendre légèrement suspect le statut de tout discours qui prenne l'Esprit pour objet. Le nom de l'Esprit est prononcé à l'origine de la théologie en même temps que celui du Père et celui du Fils. Mais la foi et sa théologie nous parlent-elles de lui comme elles nous parlent du Père et du Fils? L'accès à l'Esprit (dans la connaissance et dans l'expérience) est-il identique à l'accès au Père et au Fils? Le discours rationnel sur l'Esprit peut-il se construire «comme» se construit la théologie qui rend compte du mystère du Père et du mystère du Fils? L'on ne peut répondre trop vite à ces questions.

Nous avons théologiquement (et dans l'expérience théologale) affaire à des conditions de possibilité et aux réalités (expériences, connaissances) qu'elles rendent possibles. Or, il en est fondamentalement de

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\* Une première version de ce texte a été lue le 29 juin 1985 au cours d'une session organisée près de Paris par l'édition française de la revue *Communio*. J'ai tiré profit de la discussion qui suivit. Miklos Vetö, Rémi Brague, Ysabel de Andia, François-Marie Léthel, m'ont permis d'apporter plus d'une nuance — comme ils m'ont contraint plus d'une fois à appeler un chat un chat. Ils retrouveront ici ce que je leur dois. Une adaptation allemande de ces pages, due à H.U. VON BALTHASAR, est déjà parue: *Zur Theologie des Geistes*, dans *Internationale katholische Zeitschrift* 15 (1986/1)

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