

## Joseph Ratzinger et l'Église

**L'**éclosion des nouveaux mouvements de laïcs dans l'Église après le concile Vatican II a suscité de l'engouement, mais aussi des questions et des réserves. Dans ce débat, la contribution théologique de Joseph Ratzinger mérite d'être relevée.

En approfondissant l'intelligibilité théologique de ces nouvelles réalités ecclésiales, le théologien allemand noue de nombreuses problématiques particulièrement étudiées dans son œuvre ecclésiologique. Ainsi, au cœur de ses interventions sur les nouveaux mouvements, sont abordées des questions essentielles, telles que la nature de l'Église, son renouveau, la mission des ministères pétrinien et épiscopal, le rapport entre Église universelle et Église particulière, l'apostolicité de l'Église et la participation à sa mission, le statut de l'histoire pour saisir des principes théologiques centraux pour la vie de l'Église.

Après avoir précisé le contexte et la source augustinienne de l'ecclésiologie ratzingérienne, l'ouvrage examine ces problématiques ecclésiologiques et épistémologiques afin de relever les éléments structurants de l'œuvre du théologien. L'étude peut alors présenter les raisons de l'accueil réservé par Joseph Ratzinger aux nouveaux mouvements, leur lieu théologique, leur crédibilité et leurs limites pour la mission de l'Église.

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*Dominique Waymel, sœur apostolique de Saint-Jean, est entrée dans la Congrégation en 1993 après un doctorat de physique atomique et moléculaire à Paris VI-Pierre et Marie Curie. Maître en philosophie, docteur en théologie, elle enseigne à l'Institut Catholique de Paris et au Séminaire Saint-Sulpice d'Issy-les-Moulineaux, ainsi qu'au Studium de Théologie de la Congrégation Saint-Jean à Rimont.*



# Joseph Ratzinger Et Leacuteglise La Place Des Nouveaux Mouvements

**Dominique Waymel**



## **Joseph Ratzinger Et Le Concile La Place Des Nouveaux Mouvements:**

Le discernement de la vocation et de la mission des nouveaux mouvements Dominique Waymel, 2012 La conclusion des nouveaux mouvements de la vie dans l'Eglise après le Concile Vatican II a suscité de l'engouement mais aussi des questions et des réserves. Dans ce débat la contribution théologique de J. Ratzinger mérite d'être relevée. Pour lui le devoir des autorités ecclésiastiques et des théologiens est de leur tenir la porte ouverte de leur préparer une place. En approfondissant l'intelligibilité théologique de ces nouvelles réalités ecclésiastiques J. Ratzinger traite de nombreuses problématiques particulièrement étudiées dans son œuvre ecclésiologique. Ainsi sont au cœur de ses interventions sur les nouveaux mouvements des questions centrales dans ses écrits telles que la nature de l'Eglise le renouveau dans l'Eglise la mission du ministre paroissial et du ministre épiscopal le rapport entre l'Eglise universelle et l'Eglise particulière l'apostolicité de l'Eglise et la participation à sa mission le statut de l'histoire pour penser théologiquement et saisir des principes théologiques centraux pour la vie de l'Eglise. Après avoir précisé le contexte et la source augustinienne de l'ecclésiologie ratzingienne la thèse examine ces problématiques ecclésiologiques et pastorales permettant de mettre en valeur la forme originale de l'œuvre du théologien allemand et d'en pointer les éléments structurants. L'auteur peut alors saisir les raisons de l'accueil réservé par J. Ratzinger aux nouveaux mouvements leur lieu théologique leur crédibilité et leurs limites pour la mission de l'Eglise. Enfin la thèse relève les tensions demeures présentes dans les écrits de J. Ratzinger.

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