



# Le Concile Vatican II Expliqueacute Aux Laiumlc Innocents

**Philippe Levillain**



## **Le Concile Vatican II Expliqueacute Aux Laiumlcs Innocents:**

**La mécanique politique de Vatican II** Philippe Levillain, 1975 Pourquoi dix ans après un nouveau livre sur le concile Vatican II Qualifié historique avant même que la date de ses assises ne soit arrivée le second concile du Vatican a suscité aussitôt terminée une réaction générale de désintéressement Ses chroniqueurs abondent L'histoire le boude L'impossibilité d'accéder aux archives essentielles du concile n'est pas seule en cause Le bilan de Vatican II a paru si désolant par rapport aux espérances entretenues pendant près de six ans que toute analyse du concile s'est trouvée dénuée d'attrait Faut-il rappeler pourtant que le terme cliché de crise de l'Eglise a fait sa réapparition avec le concile que personne ne réclamait Partant de cette constatation Philippe Levillain a voulu déterminer pour quelles raisons l'assemblée immense chargée de mener bien l'ample réforme que Jean XXIII souhaitait voir l'Eglise opérer sur elle-même a glissé progressivement de la ferveur enthousiaste la désignation lucide Comment critiquer un tel livre Philippe Levillain précise Ren R mond dans sa préface à marier les approches et les méthodes pratiquant une authentique pluridisciplinarité laquelle le sujet l'invitait des interrogations qu'il emprunte la problématique des sciences sociales et singulièrement la science politique dont il est visible que les préoccupations lui sont familières il répond par une analyse attentive aux circonstances et aux conditions du singulier concret dans lequel s'est enracinée la pratique des sessions du concile Ce qu'un tel livre apporte L'auteur d'égale de cette analyse une explication des obstacles rencontrés longtemps par Vatican II dans la quête d'une nouvelle modernité de l'Eglise Chemin faisant dans l'étude des relations complexes entre la nécessité et la contingence il claire grâce des archives privées diverses et riches certains grands moments du concile Il montre quel point procédure et théologie des pouvoirs sont par essence indissociables et comment le vote du principe de la collégialité intervenu en novembre 1963 a définitivement changé la nature du concile telle qu'elle se présentait dans l'ecclésiologie de l'Eglise depuis le concile de Trente Cet important travail en apportant une lumière neuve sur un mécanisme le plus complexe qui soit intéressera historiens et sociologues et tous ceux qui veulent rester attentifs à l'évolution historique de l'Eglise

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