

Les Amish

Pacifiques et radicaux

Paul-Emmanuel Biron

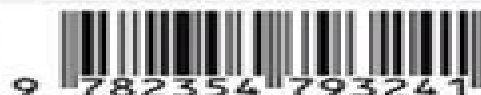
En 1985, Harrison Ford incarnait dans le film *Witness* le rôle d'un capitaine de police chargé de protéger, au sein de la communauté Amish, un jeune homme témoin d'un crime. Ce film à succès a attiré la curiosité du grand public sur la vie particulière de cette communauté qui se développait pourtant aux Etats-Unis depuis deux siècles. Les Amish continuent d'intriguer et d'interpeller. Vivent-ils réellement comme au 18^e siècle ? Pourquoi s'habillent-ils tous de la même manière ? Forment-ils un peuple ou une Eglise ? Comment les replacer dans le grand échiquier des confessions chrétiennes ? Quelles sont les croyances et les pratiques de ces étranges héritiers de la Réforme protestante ?

L'ouvrage de Paul-Emmanuel Biron offre un aperçu de leur histoire, de leurs coutumes et de leurs convictions. Il répond, de manière claire et concise, aux stéréotypes encore trop fréquents dans les rares ouvrages francophones consacrés aux Amish.

En annexe de l'ouvrage, la Déclaration de Dordrecht, adoptée en 1632, précise le contenu de la foi de la famille anabaptiste.

Paul-Emmanuel Biron travaille dans la communication en Eglise depuis plus de dix ans. Ancien journaliste pour RCF, ce passionné d'œcuménisme est actuellement au service de l'Archevêché de Malines-Bruxelles, pour le Vicariat de Bruxelles. Membre du Comité inter ecclésial de Bruxelles, il s'intéresse de près aux Eglises minoritaires, issues de la Réforme ou émergentes. Il a notamment publié aux éditions Fidélité, avec José Davin, *Quand germe la semence* en 2012.

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Les Amish Pacifiques Et Radicaux

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Les Amish Pacifiques Et Radicaux:

Les Amish - Pacifiques Et Radicaux Paul-Emmanuel Biron, 2015

Les Amish Marie-Thérèse Lassabe-Bernard, 1999

L'Opinion américaine devant la guerre du Vietnam Jean-Robert Rougé, 1992

CHRISTIANISME ET PAIX

MONDIALE Dr. LI JIN WEI, 2022-05-14 Le christianisme a contribué de manière significative à la paix dans le monde à travers les organisations, le dialogue interreligieux, les déclarations communautaires, etc. Le christianisme opère dans un monde solidaire et permet aux autres de participer, créant ainsi la paix à travers le monde. Les adeptes du christianisme ont utilisé le Nouveau Testament comme guide pour passer leur vie en harmonie. En tant qu'exemple de paix, Jésus-Christ est représenté dans le Nouveau Testament comme un homme qui a promu la non-violence et a servi d'exemple de paix. Une personne doit d'abord être spirituellement calme pour exprimer ses sentiments de paix intérieure. Les principes chrétiens de non-violence, de justice, de réconciliation et de compassion se trouvent dans le Nouveau Testament. Ils peuvent le faire avec les enseignements de Jésus-Christ qui se trouvent dans le Nouveau Testament et l'Ancien Testament. Il y a beaucoup de fausses critiques de cette religion la dépeignant comme une source de violence et une religion qui parle de paix. Les enseignements de la Bible sur la non-violence, la compassion et la tolérance renforcent leur paix. Le christianisme a contribué à la paix mondiale par le biais d'organisations telles que les Nations Unies qui utilisent plusieurs programmes, notamment la consolidation de la paix dans les zones de conflit, l'éradication de la pauvreté et l'exploitation de la santé et du bien-être des enfants. Cette organisation a opéré au niveau international pour réaliser la paix et a contribué à la paix mondiale. Le christianisme peut contribuer à la paix mondiale de diverses manières. L'une de celles-ci est un partenariat avec des projets vivants. Ces programmes sont conçus pour promouvoir la paix et l'harmonie et encourager les chrétiens et les non-chrétiens à vivre en paix de manière indépendante. L'un de ces projets est l'Union européenne en Europe dirigée par des États européens pour travailler pour la sûreté et la sécurité des pays chrétiens et offre un large éventail d'éducation. Ce projet ne tente pas de fournir une réponse simple aux questions les plus difficiles de savoir si la religion est la cause du conflit et si oui, comment peut-on prévenir la violence religieuse contre l'ouverture du nouveau millénaire. Au lieu de cela, il montre les limites de traduction et le langage que nous utilisons pour traiter ces questions. Il s'agit également d'un effort modeste pour fournir des outils intelligents permettant de traiter le concept multiforme de religion dans les situations de conflit et de construire la paix au niveau mondial. Ce livre explore et analyse la relation entre la foi et le conflit sans produire une revue complète de la littérature existante qui se concentre sur ces principes ou sur la compréhension de la violence entre les systèmes idéologiques du monde. L'objectif est d'identifier les aspects religieux et les styles de traduction présentés par des chercheurs intéressés par les mêmes questions mais issus de disciplines différentes. J'espère que cet effort contribuera à l'éducation dans le secteur en pleine croissance et répondra aux véritables préoccupations et pressions des décideurs politiques et du grand public. Ceci est d'autant plus important que la communauté internationale a progressivement perdu son scepticisme mondain et a soulevé au cours des 20 dernières années la

prise de conscience des questions religieuses dans la diplomatie et les affaires transnationales voir entre autres Johnston et Sampson 1995 Johnston 2003 Thomas 2005 Hill 2013 UNFPA 2014 Mandaville et Silvestri 2015 Dans cette entreprise cependant nous devons veiller ne pas promouvoir la religion comme source de violence Une grande partie du débat actuel sur la religion et la violence antiraciste est basée sur une vision incompréhensible de la religion et de la violence religieuse et sur la façon dont cela les distingue de la violence nationale En se concentrant sur le mythe de la violence religieuse Jus nous met en garde nous empêchons d'affronter la violence et les diverses situations identiques pratiques et symptomatiques qui mergent et se propagent sous elles *La bonne école: Penser l'école dans la civilisation industrielle* Philippe Choulet, Philippe Rivière, 2000

Encyclopædia universalis: Encyclopaedia, 1989 **The Catholic Periodical and Literature Index**, 1982

Dictionnaire critique de théologie Jean-Yves Lacoste, 1998 *Mondes rêvés* Pierre Furter, 1995 Dictionnaire du monde germanique Elisabeth Décultot, Michel Espagne, Jacques Le Rider, 2007 Une approche originale et complète plus de 500 entrées des ensembles thématiques variés des repères historiques et géographiques Domaines arts droit économie géographie histoire littérature philosophie politique religion sciences sociales *Larousse du xxe siècle publié sous la direction de Paul Augé* Pierre Larousse, 1953 **Larousse du XXe siècle en six volumes** Pierre Larousse, 1953 **Larousse du XXe siècle ...** Pierre Larousse, Paul Augé, 1953 *The Amish and the State* Donald B. Kraybill, 1993 **Amish Society** John Andrew Hostetler, 1968 Highly acclaimed in previous editions this classic work by John Hostetler has been expanded and updated to reflect current research on Amish history and culture as well as the new concerns of Amish communities throughout North America **The Amish Struggle with Modernity** Donald B. Kraybill, Marc Alan Olshan, 1994 A distinctive American subculture responds to the forces of social change **Driving the Back Roads** Kremer Publications, Incorporated, Reynold R. Kremer, 2006-01-01 **Amish People** Carolyn Meyer, 1978 **Amish Life** John Andrew Hostetler, 1961

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