

Thèse :

Le **Mystère de la Trinité**, Mystère central de la Foi, source et lumière de tous les autres mystères, se résume dans l'enseignement johannique : Dieu est Amour. Par essence, Dieu est Don de Soi, Autocommunication, Relation, éternel événement d'Amour. Ce Mystère est directement celui de notre insertion même dans le mystère du Christ, et par Lui en Dieu. Le Mystère de la Trinité ouvre intrinsèquement sur le mystère de notre Salut.

C'est le **Nouveau Testament** qui révèle pleinement le dessein salvifique de Dieu le Père, par Jésus son Fils, dans l'Esprit Saint. Le Père envoie son Fils qui, glorifié, envoie l'Esprit afin de nous conférer l'adoption filiale que le Fils nous a obtenu par l'obéissance jusqu'à la Croix. Le Fils ne se contente donc pas de nous révéler la Paternité de Dieu : en Lui, il nous fait participer de sa filialité. Pour accomplir sa mission, le Fils est oint par l'Esprit. Revêtu de la Puissance de l'Esprit, il annonce le Règne des Cieux et en accomplit les signes. Et cela, jusqu'au signe absolu de la Croix. Glorifié, Il souffle ce même Esprit sur les apôtres et – communiquant l'adoption filiale – fonde l'Eglise. L'Esprit sanctificateur procède donc du Père et du Fils comme d'un seul principe, principalement du Père, par le Fils. Au nom du Père, du Fils et du SE, nous sommes baptisés et sauvés, selon la volonté de Jésus, le Christ Sauveur.

L'enseignement conciliaire puis théologique éclaire alors dès les premiers siècles la formulation de sa foi en **Un seul Dieu en Trois Personnes**. Nous vénérons ainsi un seul Dieu dans la Trinité et la Trinité dans l'unité, sans confondre les personnes, sans diviser la substance. L'unité divine tient du fait que les noms des 3 personnes ou hypostases expriment des relations : l'opposition de relation en Dieu est le seul principe de distinction trinitaire ; Si bien que cette Trinité qui est un seul Dieu n'est pas hors du nombre, n'est pas non plus enfermée dans le nombre. Ces 3 relations en Dieu sont substantielles. Les Personnes enfin ne sont pas commutables, l'ordre (taxis) trinitaire étant donné par les relations d'origine : procession du Fils par le Père, spiration de l'ES par le Père et le Fils.

Cette pénétration du Mystère de Dieu est rendu possible par le fait que Dieu est en soi tel qu'Il s'est révélé à nous. La Trinité qui s'est manifestée dans l'économie du Salut est la **Trinité immanente**. La **Trinité économique** correspond à la Trinité immanente, qu'elle révèle donc.

La **réflexion théologique** n'a dès lors de cesse de creuser le mystère des relations entre les 3 Personnes qui sont un seul Dieu, cherchant analogie dans le monde créé. Père, Fils et Esprit sont liés comme la source, le fleuve et le lac (Tertullien) ; comme en notre esprit la mémoire, l'intelligence et la volonté (Augustin) ; comme l'aimant, l'aimé et le *condilectus* aimé ensemble (Richard de St Victor) ; comme les conjoints et l'enfant (Balthasar). Ces analogies ne sont pas sans cacher cependant au cœur de la ressemblance qu'elles offrent une majeure dissemblance, et ne sauraient en rien être absolutisées. Le coquillage de notre compréhension ne saurait contenir l'océan du Mystère de la Trinité.

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Table of Contents Mysteagraves De La Cocircte Documents

1. Understanding the eBook Mysteagraves De La Cocircte Documents
 - The Rise of Digital Reading Mysteagraves De La Cocircte Documents
 - Advantages of eBooks Over Traditional Books
2. Identifying Mysteagraves De La Cocircte Documents
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Mysteagraves De La Cocircte Documents
 - User-Friendly Interface
4. Exploring eBook Recommendations from Mysteagraves De La Cocircte Documents
 - Personalized Recommendations
 - Mysteagraves De La Cocircte Documents User Reviews and Ratings
 - Mysteagraves De La Cocircte Documents and Bestseller Lists
5. Accessing Mysteagraves De La Cocircte Documents Free and Paid eBooks
 - Mysteagraves De La Cocircte Documents Public Domain eBooks
 - Mysteagraves De La Cocircte Documents eBook Subscription Services
 - Mysteagraves De La Cocircte Documents Budget-Friendly Options
6. Navigating Mysteagraves De La Cocircte Documents eBook Formats
 - ePub, PDF, MOBI, and More
 - Mysteagraves De La Cocircte Documents Compatibility with Devices
 - Mysteagraves De La Cocircte Documents Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Mysteagraves De La Cocircte Documents
 - Highlighting and Note-Taking Mysteagraves De La Cocircte Documents
 - Interactive Elements Mysteagraves De La Cocircte Documents
8. Staying Engaged with Mysteagraves De La Cocircte Documents

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers Mystegraveres De La Cocircte Documents
- 9. Balancing eBooks and Physical Books Mystegraveres De La Cocircte Documents
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Mystegraveres De La Cocircte Documents
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Mystegraveres De La Cocircte Documents
 - Setting Reading Goals Mystegraveres De La Cocircte Documents
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Mystegraveres De La Cocircte Documents
 - Fact-Checking eBook Content of Mystegraveres De La Cocircte Documents
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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