

Frère Charles-André Poissonnier

Le temps de l'enfouissement et du dessaisissement

Dans un premier article (« Charles-André Poissonnier - Un franciscain sur les pas du père de Foucauld », Evangile Aujourd'hui N°...), nous avons fait connaissance avec ce destin singulier d'un jeune frère mineur appelé à une vie sur les traces du petit frère universel au milieu des berbères marocains. Fin 1931, le frère Charles-André semblait être parvenu au terme de sa quête : il était planté au milieu de son nouveau peuple dans son dispensaire-ermitage de Tazert au pied de l'Atlas. Il allait y passer sept années extérieurement toutes semblables... Journées d'un vivre-avec sans cesse renouvelé.

Pourtant, à la lecture de sa correspondance avec son père spirituel, le père Dassonville, c'est un autre regard qui s'ouvre. Charles-André a vécu, ces années durant, une véritable traversée du désert, il est passé au creuset de la souffrance jusqu'à ce qu'il finisse par se dessaisir totalement de son projet. C'est humblement sur ses traces que je vous invite aujourd'hui à marcher au fil des étapes d'une expérience spirituelle qui nous rejoint tous à un moment de notre parcours... Chemin de fidélité et de dessaisissement radical... Chemin de conformation au Christ sur la croix pour un ultime « Dieu est, cela suffit ! »...

Par-delà les succès de son apostolat sanitaire auprès des berbères de Tazert et des environs, Charles-André a dû faire face aux résistances de ses frères et de l'administration, mais il n'y avait pas là matière à contre-carner les projets de cet homme volontaire et entreprenant. L'essentiel n'était pas là ! La souffrance et le passage « entre les dents des loups » qui le broieront tout au long de ce temps marocain sont beaucoup plus intérieurs. Pendant ces sept années, Charles-André ne parle pas de doute, mais il se découvre toujours davantage insatisfait de sa vie intérieure. Cette vie d'union à Dieu qu'il voulait mener, il la voit lui échapper et cela même si les témoins extérieurs témoignent du contraire. Avant même de partir, il se trouve incapable de se tenir en permanence devant Dieu car « l'activité, l'empressement naturels souvent l'accaparent »¹. Avec l'installation du dispensaire, « je suis débordé de travail, mon oraison est moins simple. La pensée de Dieu ne me suffit plus, il faut faire des actes, continuellement. »² L'aridité s'installe : « il faudrait que je sois une âme qui aime ardemment. Il me semble au contraire que je suis de plus en plus froid, distrait dans mon oraison. Je continue cependant à la faire, mais que vaut-elle ? »³ Charles-André a alors l'esprit envahi par les soucis matériels, « il n'a jamais été aussi « bûche » devant Notre Seigneur »⁴... Il n'est pourtant à Tazert que depuis un an !... Il s'accroche alors à son règlement mais la prière ne reste « qu'un exercice de patience, de reprises et de distractions continuelles. »⁵ Le missionnaire se découvre trop faible en amour de Dieu et trop impur pour y parvenir : « C'est cela qui me peine : de voir (le Christ) si abandonné et si peu aimé ici, alors que je devrais tant aimer pour compenser ce que les autres lui refusent : pour moi il me semble que tous les actes de ma vie de frère sont faits par manière d'acquis, sans élan, sans ferveur... Bref, je me traîne. »⁶

Traversée du désert

Cependant Charles-André « tient » ! C'est d'ailleurs un terme qui revient souvent tout au long de ces années 1933-1936. Il tient à son règlement établi avant même son arrivée au Maroc et révisé chaque année lors de ses retraites : « je le garde, ce cadre, car dans la prière même il faut faire

¹ Lettre du 6 août 1929

² Lettre du 20 décembre 1930

³ Lettre du 27 septembre 1931

⁴ Lettre du 2 décembre 1931

⁵ Lettre en la fête du st Sacrement 1932

⁶ Lettre du 1^{er} mai 1935

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Lei Shi



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