

MUSEE DU CHATEAU D'ARGENT

Cycle de conférences :

Les Pères de l'Eglise aux sources de la Chrétienté

(par Danielle Vincent, docteur d'Etat en théologie.)

Conférence du lundi 4 Avril + 2 Mai 2016 :

L'esprit des Pères du Désert aux origines de l'Eglise

Il me semble qu'ils sont là, ces mystiques, ces théologiens, ces évêques et ces moines, ces martyrs, qui ont fondé l'Eglise à la suite du Christ. Car l'Eglise croit à la communion des saints et se rattache, par un fil invisible que l'on appelle la Tradition, à leur témoignage.

La grande tentation, aujourd'hui, est d'oublier cela, à la faveur d'une curiosité portée à d'autres religions, et aussi à cause d'un matérialisme qui tend à submerger les travaux de l'esprit.

Au cours de l'Histoire, lorsque de grands dangers menaçaient la liberté et l'essor de la pensée, le réflexe des philosophes a toujours été d'opérer un retour aux sources : Ad fontes ! disaient-ils.

Nous allons essayer, nous aussi, de revenir aux sources de la pensée chrétienne, après les vicissitudes et les méandres de l'Histoire. La grandeur et la beauté de ces origines vont nous surprendre, nous qui avons perdu aujourd'hui le sens de la grandeur et de la beauté.

Ce que les Pères vont nous rappeler surtout, c'est que la religion chrétienne est la seule à être née dans le sang et le martyre, d'abord de son fondateur. « Le sang des martyrs est la semence de l'Eglise », disait saint Irénée. Alors il s'agissait aussi de s'opposer au paganisme et au matérialisme ambiants, pour témoigner, même à travers les plus grandes épreuves, d'une autre réalité. Ils appelaient cela, un autre monde.

Témoigner d'une autre référence, au prix de l'épreuve, a d'abord été la mission du peuple d'Israël au cours de l'histoire biblique et bien après.

Et c'est là qu'apparaît le phénomène des « Pères du Désert ». On a pu appeler ainsi, non seulement des patriarches ou des ermites, pris isolément, mais aussi tout un peuple, le peuple dont le père était « un Araméen nomade » (Dt 26/5), qui a dû traverser l'épreuve du Désert, dans tous les sens du terme.

Le désert, dans la Bible, est un lieu abandonné qui n'a pas reçu la bénédiction de Dieu, bénédiction symbolisée par l'eau (Gn 2/5). Dans cette terre aride, qui est l'opposé du Jardin d'Eden, et où Adam va être chassé après ses doutes et sa désobéissance, croissent des ronces et des épines ; c'est le domaine des bêtes sauvages (Is 13/21, 14/23, 30/6...) et des démons (Lv 16/10, Le 8/29, 11/24). Adam devra en venir à bout à la sueur de son front (Gn 3/17-19), par un travail acharné ; mais c'est finalement Eve qui fera retrouver à l'Humanité l'état paradisiaque en écrasant la tête du serpent, c'est-à-dire en résistant aux suggestions du doute et de la désobéissance.

Résister à ces tentations a été le combat du Peuple juif à travers l'épreuve du désert, une épreuve qui perdure tout au long de son histoire alors que, même arrivé en Terre promise, il réalise que ce n'est pas encore la vraie terre promise, parce qu'elle ne peut être un pays concret ni une nation parmi d'autres nations, mais que la promesse ne se réalisera que lorsqu'Israël aura pénétré dans un autre ordre de choses, le royaume spirituel du Messie.

Abram partant de Mésopotamie ; Agar pleurant avec son petit enfant dans le désert (Gn 21/14s) ; Jacob en route vers Béthel (Gn 28/10s) ; Elie à Horeb (1R 19) symbolisent et sont aussi réellement les pèlerins qui partent vers un autre royaume. A leur suite, voici Jean qui baptise dans le désert :

Interpelleacutes Par Le Christ Diffeacuterents Regards Confeacuterences De Carecirmcme

Robert R. Redfield



Interpelleacutes Par Le Christ Diffeacuterents Regards Confeacuterences De Carecircme:

Interpelleacutes Par Le Christ Diffeacuterents Regards Confeacuterences De Carecircme Book Review: Unveiling the Magic of Language

In an electronic era where connections and knowledge reign supreme, the enchanting power of language has be apparent than ever. Its ability to stir emotions, provoke thought, and instigate transformation is really remarkable. This extraordinary book, aptly titled "**Interpelleacutes Par Le Christ Diffeacuterents Regards Confeacuterences De Carecircme**," written by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound impact on our existence. Throughout this critique, we shall delve in to the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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