

THÉOLOGIE HISTORIQUE

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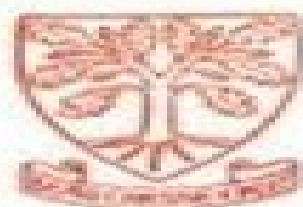
LE MONDE
ET L'ÉGLISE

SELON
MAXIME LE CONFESSEUR

PRÉFACE DE M.-J. LE GUILLOU

par

Alain
Riou



Le Monde Et Leacuteglise Selon Maxime Le Confesseur

Alain Riou, Marie-Joseph Le Guillou



Le Monde Et Leacuteglise Selon Maxime Le Confesseur:

Le monde et l'église selon Maxime le Confesseur Alain Riou, Marie-Joseph Le Guillou, 1993 Le monde et l'église selon Maxime le Confesseur Alain Riou, 2016 Deux livres complémentaires l'un de l'autre permettent enfin d'aborder Maxime le Confesseur dans toute l'amplitude de sa pensée et l'étude de Juan Miguel Garrigues concernant l'homme son salut et sa divinisation qui paraît dans la même collection sous le titre Maxime le Confesseur La charité avenir divin de l'homme et le présent ouvrage d'Alain Riou consacre la vision du monde et de l'église par le grand théologien oriental Ces deux travaux dévoilent le fait que Maxime est passé peu à peu d'une conception de la participation hiérarchique à une conception de l'intentionnalité de l'être chrétien Il a ainsi mis en pleine lumière tout le mystère de la filiation apportant des corrections fondamentales à l'alexandrinisme de Cyrille d'Alexandrie et au néoplatonisme du Pseudo-Denys corrections dont peut-être la tradition orientale postérieure a trop peu tenu compte D'ordinaire Maxime peut apparaître dans toute sa grandeur loin de se limiter comme on l'avait cru longtemps à une compilation eclectique d'Origène d'Agostin de Nysse et de Denys il synthétise et corrige l'un par l'autre ces différents courants spirituels et théologiques La première partie du volume d'Alain Riou consacre la cosmologie reprend et résume l'essentiel des études antérieures à travers une analyse serrée des Ambigua particulièrement du chapitre 7 et de ses parallèles Ainsi se dégage une vision très équilibrée du monde et de l'économie divine L'originalité et l'apport de ce travail apparaissent surtout dans la deuxième partie consacrée à la christologie Entreprise à travers un commentaire du chapitre 42 des Ambigua dont l'importance et la particularité n'avaient guère été perçues jusqu'ici cette analyse constitue le noyau de la thèse

Maxime le Confesseur Vasilios Karayiannis, 1993 La foi est un héritage des apôtres transmis par leurs successeurs dans l'Eglise et dont le contenu doit être sauvegardé intérieurement Le devoir devant cette tradition de la foi fait dire saint Maxime Avant tout et pour tout soyons sobres et vigilants surveillant les attaques des voleurs afin que nous ne soyons pas dépouillés par eux gardons surtout le grand et le premier remède de notre salut je veux dire l'excellent héritage de la foi la confessant ouvertement dans le corps et dans l'âme comme les Pères nous ont instruits Lettre 12 PG 91 4651 Cette exhortation constitue le principe sur lequel saint Maxime base toute son attitude face aux dangers des attaques hérétiques contre la foi Prevoit-il de manière prophétique son cheminement vers la confession de la foi

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