



Vladimir Sergeevič Solov'ev

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La Russie et l'glise universelle est un livre crit par Vladimir Sergeyevich Solovyov un philosophe et th ologien russe du XIXe si cle Dans cet ouvrage Solovyov explore les relations entre l glise orthodoxe russe et l glise universelle et propose une vision originale du r le de la Russie dans le monde This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant **La Russie et l'Eglise Universelle** Vladimir Sergiev Soloviev, 1922 La Russie et l'Église universelle Vladimir Sergeevič Solov'ev, 2008

La Russie et l'glise universelle que l on r dite aujourd'hui est aussi c l bre que mal connu et rarement lu Cet ouvrage fait partie d'une uvre beaucoup plus vaste que Soloviev n'a pas achevée et on en retient ici seulement une introduction et les deux premiè res parties qui traitent de la papaut Celui qu'on a appelé l'Orig ne russe avait du g nie Chevalier intr pide des grandes causes il d fendit les Polonais asservis les Vieux Croyants pers cut s les Uniates extermin s et d non a l injustice du statut des juifs dans l empire tsariste Ses tentatives de rapprochement cum nique qui ont chou de son vivant prennent aujourd'hui une dimension proph tique La mission laquelle Soloviev se sentait appel peut se ramener deux id aux l unit et l universalit Il combattit la division des chr tiens au nom de l unit et le nationalisme russe au nom de l universalit Dans son ouvrage sur la papaut la critique des Grecs et des Russes est s v re tandis qu'il d fend avec force la position romaine Il n'en restait pas moins irr ductiblement fid le la tradition byzantine mais voulait aussi pouvoir se r clamer de Rome Il aimait sa patrie la Russie mais d non ait l asservissement de l Eglise l Etat La question romaine qu'il traite avec tant de force est d actualit car les relations eccl siales entre Rome et Moscou restent un th me essentiel dans le dialogue cum nique contemporain On sait en effet que la difficult principale est la nature de l autorit de Pierre et de ses successeurs Aujourd'hui l Eglise orthodoxe russe n'est plus soumise ni pers cut e par un pouvoir politique et les rapports personnels entre catholiques et orthodoxes se sont beaucoup am lior s mais les obstacles l unit voulue par le Christ sont encore consid rables Ils sont moins dogmatiques que politiques et culturels Les arguments de Soloviev sont tir s de l'Evangile mais il d crit aussi l histoire

des conflits et des incompatibilités qui se sont développés au cours des siècles C'est une brillante apologie écrite par un orthodoxe et probablement la meilleure d'un siècle au cours duquel l'infailibilité du successeur de Pierre est devenue un dogme de l'Église catholique

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