



Jean Lederq

REGARDS MONASTIQUES SUR LE CHRIST AU MOYEN ÂGE

NOUVELLE ÉDITION

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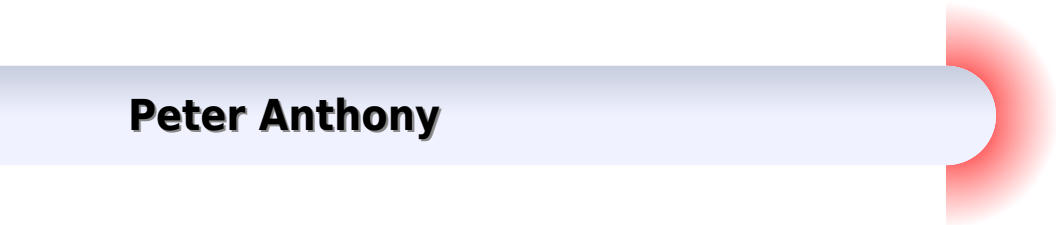
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Regards Monastiques Sur Le Christ Au Moyen Age

Peter Anthony



Regards Monastiques Sur Le Christ Au Moyen Age:

Regards monastiques sur le Christ au Moyen Age Jean Leclercq, 2010 Cet ouvrage comble un vide dans l'étude de la réflexion théologique sur le Christ En effet sept siècles entre le VI^e et la fin du XII^e n'ont guère jusqu'ici retenu l'attention Ce sont ceux du vaste mouvement où les moines et les moniales ont laboré et promu leur foi une vraie théologie du Christ Il ne s'agit pas de traités systématiques Les écrits sont néanmoins innombrables méditations exhortations homélies prières Sans raisonnements abstraits mais sans négliger de mettre en valeur la véritable incarnation de l'unique Fils de Dieu ces religieux ne veulent que contempler méditer savourer la grandeur du mystère du Christ Pour ce faire ils recueillent dans la foi le témoignage de l'Écriture et celui des Pères de l'Église et ils vont plus loin dans l'expression d'une théologie parfaitement originale et authentique Cette théologie est contemplative préoccupée de trouver la voie de l'union Dieu et l'entrée dans le mystère du salut qu'annonce l'Église Elle est spirituelle enracinée essentiellement dans l'expérience mystique Elle est au bout du compte engagée ne craignant pas de se rendre attentive aux conditions concrètes dans lesquelles il s'agit de vivre la foi et de convier tant le moine tout quitter que le laïc vivre selon la justice l'intitulé du chapitre IX Une christologie antifodale de Cluny est loquent

Regards monastiques sur le Christ au Moyen-Âge Jean Leclercq, 2011-03-25T00:00:00+01:00 Cet ouvrage comble un vide dans l'étude de la réflexion théologique sur le Christ En effet sept siècles entre le VI^e et la fin du XII^e n'ont guère jusqu'ici retenu l'attention Ce sont ceux du vaste mouvement où les moines et les moniales ont laboré et promu leur foi une vraie théologie du Christ Il ne s'agit pas de traités systématiques Les écrits sont néanmoins innombrables méditations exhortations homélies prières Sans raisonnements abstraits mais sans négliger de mettre en valeur la véritable incarnation de l'unique Fils de Dieu ces religieux ne veulent que contempler méditer savourer la grandeur du mystère du Christ Pour ce faire ils recueillent dans la foi le témoignage de l'Écriture et celui des Pères de l'Église et ils vont plus loin dans l'expression d'une théologie parfaitement originale et authentique Cette théologie est contemplative préoccupée de trouver la voie de l'union Dieu et l'entrée dans le mystère du salut qu'annonce l'Église Elle est spirituelle enracinée essentiellement dans l'expérience mystique Elle est au bout du compte engagée ne craignant pas de se rendre attentive aux conditions concrètes dans lesquelles il s'agit de vivre la foi et de convier tant le moine tout quitter que le laïc vivre selon la justice l'intitulé du chapitre IX Une christologie antifodale de Cluny est loquent Une collection de référence en christologie sous la direction de Monseigneur Dor

Regards monastiques sur le Christ au Moyen âge Jean Leclercq (O.S.B.), 1992 **Patristic Perspectives on Luke's Transfiguration** Peter Anthony, 2022-03-24 Peter Anthony explores how visionary elements in Luke's Gospel had a particular influence on early interpretation of the Transfiguration by examining the rich hermeneutical traditions that emerged particularly in the Latin West as the Transfiguration was first depicted visually in art Anthony begins by comparing the visual and visionary culture of antiquity with that of the present and their differing interpretations of the Transfiguration He then examines the

Transfiguration texts in the synoptic gospels and their interpretation in modern scholarship and the reception of the Transfiguration in 2 Peter the Apocalypse of Peter and the Acts of Peter Tertullian and Origen Proceeding to look at interpretations found in the Greek East and the Latin West Anthony finally discusses the earliest visual depictions of the Transfiguration from the sixth century onward drawn from a wealth of different art forms Anthony concludes that early commentators and artists understanding of how we see and visualise and therefore how the Transfiguration was apprehended is closer to that of the writers of the New Testament than many modern interpreters is **Jésus, le Christ et les christologies** Bernard Xibaut, Joseph Doré, 2012-12-19T00:00:00+01:00 Comment J sus Christ est il la fois J sus homme inscrit dans son temps et Christ Messie et Fils de Dieu Cette question s est pos e d s l origine aux disciples et se pose bien au del aujourd hui toute personne croyante ou non qui s interroge sur son existence C est cette question pr cis ment que s est consacr e la collection J sus et J sus Christ cr e et suivie depuis plus de trente ans par le p re Joseph Dor entre temps devenu v que de Strasbourg Un un il a choisi et convaincu les artisans des cent livres du projet J sus Christ y est ainsi tudi travers les diff rentes tapes de sa vie de son enfance sa r surrection et dans sa post rit celle des P res de l glise des mystiques ou des th ologiens et travers les diff rentes confessions chr tiennes La Tradition et le magist re donc mais pas seulement car Mgr Dor a tenu se faire attentif au regard des autres sur le Christ celui des diff rents continents et des grandes traditions religieuses le juda sme l islam l hindouisme et le bouddhisme mais aussi celui des philosophes et en particulier ceux du soup on Marx Nietzsche et Freud ou celui des artistes de la litt rature au cin ma C est donc un travail christologique hors du commun qui est pr sent dans ce dernier num ro de la collection en forme de conclusion chaque ouvrage y est r sum et replac dans une perspective plus globale celle de son int r t pour la christologie **In the Garden of Evil** Richard Newhauser, 2005

Emotional monasticism Lauren Mancia, 2019-06-14 Medievalists have long taught that highly emotional Christian devotion often called affective piety appeared in Europe after the twelfth century and was primarily practiced by communities of mendicants lay people and women Emotional monasticism challenges this view The first study of affective piety in an eleventh century monastic context it traces the early history of affective devotion through the life and works of the earliest known writer of emotional prayers John of F camp abbot of the Norman monastery of F camp from 1028 78 Exposing the early medieval monastic roots of later medieval affective piety the book casts a new light on the devotional life of monks in Europe before the twelfth century and redefines how medievalists should teach the history of Christianity **Le Christ de Charles de Foucauld** Maurice Bouvier, 2011-03-25T00:00:00+01:00 Charles de Foucauld converti en 1886 alors qu il a 28 ans quitte tout pour suivre Celui qui promet le centuple Ce ne fut pas un coup de c ur passager mais le d but d un long compagnonnage Et il fit de ce compagnonnage un amour un amour qui cherche conna tre imiter go ter le myst re de son Seigneur bien aim Figure contemplative remarquable isol e parmi les Touaregs du Sahara le P re Charles de Foucauld a explor une fa on nouvelle de t moigner de sa foi devant le monde et d tre missionnaire Dans sa contemplation il arrive une

figure de J sus de Nazareth son Fr re en humanit et son Dieu et il parle abondamment de Lui Son langage qui n est pas celui d un th ologien trouve spontan ment les accents de l intimit spirituelle fr quenter assid ment Charles de Foucauld travers ses crits et son t moignage de vie on appr cie d une part ses recherches th ologiques pour clarifier le myst re de J sus de Nazareth d autre part son imitation amoureuse du Bien Aim Il e t fallu intituler ce livre non pas le Christ de Charles de Foucauld mais le J sus de Charles de Foucauld car s il le croit ressuscit et sauveur comme Saint Paul et l glise il pr f re retrouver les mots des vang listes et le d signer par son nom de tous les jours ce nom qui d finit d ailleurs sa personne et sa mission puisqu il veut dire Dieu sauve Une collection de r f rence en christologie sous la direction de Monseigneur Dor *Le Christ de Saint Augustin - La Patrie et la Voie* Goulven Madec, 2011-03-25T00:00:00+01:00 Saint Augustin n a pas crit de trait de christologie mais le Christ est partout pr sent dans sa vie sa pens e ses uvres Il m ne une qu te passionn e et difficile de la V rit enti rement men e dans le champ du christianisme et qui aboutit l exp rience d cisive du myst re de l humilit du Verbe incarn Pour Augustin pasteur d mes durant pr s de quarante ann es l assembl e liturgique est le lieu par excellence de la christologie parce que c est le centre g n rateur de la vie chr tienne l interpr tation christique des critures la c l bration du sacrifice du Christ l actualisation de son myst re dans l glise l initiation et la participation des chr tiens leur incorporation au Christ leur dification spirituelle au sens fort la foi et l intelligence de la foi L immense production th ologique d Augustin est peu pr s enti rement occasionnelle faite de r ponses diverses sollicitations d amis de disciples ou d adversaires Les grandes controverses qu il eut mener avaient toutes des enjeux christologiques d importance contre le manich isme contre le donatisme contre le p lagianisme Le Christ Dieu est la Patrie o nous allons le Christ Homme est la Voie par o nous allons C est Lui que nous allons par Lui que nous allons Sermon 123 3 3 Une collection de r f rence en christologie sous la direction de Monseigneur Dor

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