

Le discours du pape à Ratisbonne et la conception de la raison

La force de mort oubliée

Dans le cadre de son voyage en Allemagne, Benoît XVI a prononcé, le 12 septembre 2006, un important discours à l'Université de Ratisbonne. Ici, c'est le professeur beaucoup plus que le Souverain Pontife qui s'est exprimé, ce qui a permis une moindre retenue et donc, à la limite, une plus grande vérité. Nous y découvrons les structures intellectuelles du pape, son aisance dans le maniement des concepts et la haute idée qu'il se fait de la théologie. Il y a beaucoup de brillant dans son discours et, pourtant, sans s'en rendre compte, il révèle son talon d'Achille et ses propres insuffisances. Les réactions qu'il a suscitées dans le monde musulman ne sont pas le seul fait des Islamistes : aucune communauté n'aime être attaquée de l'extérieur, surtout si cette attaque vient d'une autorité religieuse importante. Il n'y a pas que de la crispation faite de susceptibilité dans les propos, voire de l'incompréhension comme la plupart semblent le reconnaître. C'est une forme d'instinct qui réagit aux points sensibles et à la maladresse de l'interlocuteur. **Sans s'en rendre compte, le pape pose un problème fondamental et révèle un contentieux qui sépare l'Islam et le catholicisme. Le problème fondamental concerne le statut de la raison et le contentieux est celui de la place de la violence.** Pour parler rapidement, Benoît XVI croit qu'il y a incompatibilité entre la raison et la violence, alors que le monde musulman semble penser que la violence fait aussi partie de l'homme et qu'il est vain de vouloir l'en écarter arbitrairement. **Le discours de Ratisbonne agit donc comme le révélateur de problèmes essentiels qu'il faut rapidement aborder. C'est là tout son intérêt, beaucoup plus que le contenu explicite qu'il soumet à la sagacité des professeurs et étudiants qui l'écoutent.**

Le discours du pape : la violence en opposition avec la nature de Dieu et la raison humaine

Le docteur Benoît XVI commence par évoquer les entretiens qu'eurent entre eux le savant empereur byzantin, Manuel II Paléologue et un Persan très cultivé, fin connaisseur de l'Islam et du christianisme. Au cours du septième entretien, ils en viennent à aborder le thème du

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