



ICP

UNIVERSITAS
CATHOLICA
PARISIENSIS

09 October 2023, de 14h30 à 18h30

The experience in the anthropology of Michel Meslin

THE EXPERIENCE IN THE ANTHROPOLOGY OF MICHEL MESLIN. RELIGIOUS ANTHROPOLOGY AS A PROPEDEUTIC TO THEOLOGY.

Menu

Nos doctorants
Faire un doctorat à l'ICP
La semaine méthodologique
Cours et séminaires doctoraux
Bourses doctorales et post-doctorales
Soutenances de thèse

À télécharger

- > Brochure du Collège doctoral (2024-2025)
- > La Charte de la Thèse
- > Portfolio d'expériences et de compétences du doctorant
- > Règlement du Collège doctoral

Faire un don

Pour soutenir les projets de recherche de l'ICP, faites un don en ligne via notre plateforme dédiée :

Événements

Voir tous les événements de l'ICP

Actualité



Retour sur la première année d'existence de la Chaire Histoire et Patrimoine du Moyen Âge !



Rencontre avec Mehdi el Harrak, codirecteur du nouveau DU Droit de l'IA

Jury :

M. Le Professeur Jean-Louis SOULETIE (ICP), Président du jury ;
M. Le Professeur Patrick PRÉTOT (ICP), Directeur de thèse ;
Mme Le Professeur Brigitte CHOLVY Rapporteur externe ;
M. Le Docteur Olivier PRAUD (ICP), Rapporteur interne.

Summary :

The starting point is Michel Meslin's synthesis of his research: religious anthropology is a "propaedeutic" or "necessary mediation" for "any theological reflection on the believing man". The aim of this research is therefore to identify the theological implications of an approach to religious experience that seeks to build bridges between anthropology and theology. In this respect, Schleiermacher's theology of the "believing subject" is central, and the philosophy of becoming of Heraclitus of Ephesus is illuminating for considering experience.

Meslin also revisits the notion of religion from the perspective of the "sacred lived". Comparing his thinking with other highlights the unclarified debate between "religious experience" and historical Christian experience, at a time when some would like to see the end of religion (e.g. Daniel Dubuisson). We are also led into another debate, that concerning the notion of homo religiosus. In a critical dialogue with Julien Ries and with Mircea Eliade, M. Meslin refutes such a hypothesis, in which he sees

an anthropomorphism that ignores itself and, above all, a dangerous stance for the validity of religious anthropology. This criticism can be extended by designating the theory of homo religiosus as a form of modalism.

Finally, while anthropology stops at a threshold that only faith can cross, this essay shows how and in what respect it can become a "propaedeutic" for theology, insofar as it listens to believers. As it unfolds in a unique "cognitive universe", where subjectivity and objectivity come together, taking religious experience into account calls into question certain theological options (e.g. the distinction between fides qua creditur and fides quae creditur) and ultimately raises the question of whether it is a "theological place

Contact mail :

Véronique

Lieu(x) :

Dalle

ICP campus de Paris – salle J12 - 74 rue de Vaugirard, 75006 Paris

Publié le October 3, 2023 – Mis à jour le October 4, 2023

Read also

À LA
UNE

All tags