

Introduction

Les évêques du Moyen Âge se disaient pasteurs de leur troupeau. Ils assumaient la charge pastorale. Aujourd'hui, lorsqu'ils veulent évoquer la conduite des hommes, nos contemporains parlent plus volontiers de gouvernance. Tertullien, auteur chrétien de la fin du II^e siècle, traitant de la monarchie divine, avait évoqué la hiérarchie des anges qui servait son administration, et il écrivait à ce propos qu'elle en avait fait ses fonctionnaires. Dix siècles plus tard, Thomas d'Aquin s'était demandé ce qu'il en adviendrait après le Jour du Jugement. Et il avait répondu que « toute administration cessera. Tout ministère angélique cessera parce que, comme il était destiné à conduire les hommes vers leur fin, une fois qu'une telle opération aura été atteinte, il faudra qu'il cesse ». Ce principe, toutefois, aura une exception, qui est l'enfer. Thomas affirme qu'« un ordre sera conservé dans les peines, et les hommes seront punis par les démons, pour que ne soit pas intégralement anéanti l'ordre divin qui a institué les anges comme intermédiaires entre la nature humaine et la nature divine [...] Les démons ne sont que les exécuteurs de la justice divine par rapport aux méchants ». L'enfer, écrit Giorgio Agamben, est donc le lieu où le gouvernement divin du monde survit pour l'éternité¹.

Devons-nous déduire de ces lignes que l'avenir de l'administration est en enfer, voire qu'elle préfigurerait l'enfer ? Qu'une telle perspective, aussi redoutable, nous vienne seulement à l'esprit éclaire violemment l'abîme qui s'est ouvert entre la vision angélique de Thomas d'Aquin et la nôtre. Ce regard qui paraîtra pessimiste n'est jamais que celui porté par la plupart de nos contemporains, à tort ou à raison, sur l'administration. Il est probablement l'indicateur du malaise d'une société où l'être humain, au rebours complet d'une perspective anthropologique, se trouve réduit à la condition de ressource humaine, trouvant sa place (à moins qu'il n'en soit exclu) dans les catégories des richesses exploitables de la Terre. C'est aussi l'indicateur d'une réalité tangible où les individus d'aujourd'hui sont séparés dans leur être par les fonctionnalités attendues d'eux : travailleur, consommateur, être de loisir, de culture, pour ne pas évoquer les fonctionnalités « familiales »

1. AGAMBEN G., *Le règne et la gloire. Homo sacer, II*, 2, Paris, Le Seuil, 2008, p. 247-252.

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Table of Contents Gouvernement V Ques Charge Pastorale Milieu

1. Understanding the eBook Gouvernement V Ques Charge Pastorale Milieu
 - The Rise of Digital Reading Gouvernement V Ques Charge Pastorale Milieu
 - Advantages of eBooks Over Traditional Books
2. Identifying Gouvernement V Ques Charge Pastorale Milieu
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Gouvernement V Ques Charge Pastorale Milieu
 - User-Friendly Interface
4. Exploring eBook Recommendations from Gouvernement V Ques Charge Pastorale Milieu
 - Personalized Recommendations
 - Gouvernement V Ques Charge Pastorale Milieu User Reviews and Ratings
 - Gouvernement V Ques Charge Pastorale Milieu and Bestseller Lists
5. Accessing Gouvernement V Ques Charge Pastorale Milieu Free and Paid eBooks

- Gouvernement V Ques Charge Pastorale Milieu Public Domain eBooks
 - Gouvernement V Ques Charge Pastorale Milieu eBook Subscription Services
 - Gouvernement V Ques Charge Pastorale Milieu Budget-Friendly Options
6. Navigating Gouvernement V Ques Charge Pastorale Milieu eBook Formats
 - ePub, PDF, MOBI, and More
 - Gouvernement V Ques Charge Pastorale Milieu Compatibility with Devices
 - Gouvernement V Ques Charge Pastorale Milieu Enhanced eBook Features
 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Gouvernement V Ques Charge Pastorale Milieu
 - Highlighting and Note-Taking Gouvernement V Ques Charge Pastorale Milieu
 - Interactive Elements Gouvernement V Ques Charge Pastorale Milieu
 8. Staying Engaged with Gouvernement V Ques Charge Pastorale Milieu
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Gouvernement V Ques Charge Pastorale Milieu
 9. Balancing eBooks and Physical Books Gouvernement V Ques Charge Pastorale Milieu
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Gouvernement V Ques Charge Pastorale Milieu
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine Gouvernement V Ques Charge Pastorale Milieu
 - Setting Reading Goals Gouvernement V Ques Charge Pastorale Milieu
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of Gouvernement V Ques Charge Pastorale Milieu
 - Fact-Checking eBook Content of Gouvernement V Ques Charge Pastorale Milieu
 - Distinguishing Credible Sources
 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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