

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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Christian G. Meyer



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