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profit from it, because of the great progress made in the past few decades in the elucidation of the archetypal symbolism on which human conscious activity builds. Any explanation along these lines must, of course, remain at this stage tentative and incomplete, for Catholic theology as a whole has hardly even begun to assimilate the study of symbolism which has grown up with both anthropology and psychological analysis and which is tending more and more to fuse these two sciences.⁸ The images in question have evidently for St. Ignatius high but elusive symbolic valence, and it is just such images which recent analysis is most successful in explaining, by bringing to light the reason for the forcefulness of a symbol which was earlier operative without being consciously understood.

The kind of explanation which can be ambitioned here may be suggested, by way of preliminary clarification, in terms of the water symbolism in baptism. Regarding the explicit signification of the baptismal rite, we know from St. Paul that baptism of water in the name of the Father, the Son, and the Holy Spirit signifies not only the remission of sins (which it also effects, and which the baptism of John the Baptist had signified), but also death, burial, and resurrection in Christ.⁹ Washing with water has for us an obvious relevance to the taking away of sins, which we know as uncleanness, but as referred to the death, burial, and resurrection in Christ, the symbolism has commonly been invested by modern theology with a purely juridical force. Unless we lay hold of the roots of symbolism within the human psyche, we end by asserting in effect that things are this way because God has for no ascertainable reason set them up this way. This makes the death-burial-resurrection symbolism a kind of *appliqué* which we are encouraged to force onto the rite for reasons unknown to us, but which never seems to come alive, as one might well imagine the Divine Institutor of symbolism had wished it would. We are a far cry here from a scriptural or patristic age which was intensely aware that not only words but things themselves can signify, for we are victims of the tendency, which set in during the Middle Ages but was perfected only later, to reduce all the symbolism with which the Scriptures and Fathers abound to a kind of pious but ineffectual and rather irrelevant patter.

Psychological analysis, whatever its other difficulties, has not only helped reinstate the scriptural and patristic point of view but has made possible certain types of explanation which were unavailable to earlier

ages, although not out of harmony with earlier ways of thinking. This is true particularly of such work as that done by Carl Jung or Victor Frankl with archetypal symbols. Research in dream and other analysis has revealed the fact that water, to the subconscious mind, is a symbol of death, or conversely of life, for in the material universe these two are inextricably intertwined, the generation of one thing being inevitably the corruption of another. This symbolism attaching to water is not arbitrary nor accidental. That is to say, it always arises when the human sensibility is brought into contact with the world around it. Such symbolism is evidently at its profoundest depths related to the fact that life, in its earliest forms, whether in phylogenetic evolution or in the history of a single individual, arises in some sort of fluid medium—a fact which, by its universality, suggests that the close connection of fluid with life (and death) is itself not arbitrary, not the result of a kind of eenie-meenie-minie-mo procedure on the part of Almighty God, but intimately related to the nature of life and to existence itself. The complex of relationships here is, of course, not grasped all at once, for no one understands it in its full richness, but it is ubiquitous enough to impress itself in a thousand ways on the human subconscious, so that the human sensibility lays hold of an elementary connection between water and life long before, and independently of, any scientific understanding of the real development of the individual organism, not to mention the evolution of species. Thus it is that its own particular symbolic value attaches to water in the dream-life not only of office workers in skyscrapers but of the most retarded of primitives. Water *means* death (or life). This is a result of the economy of the composite world of human-sensibility-vis-à-vis-reality, and due to the inherent proclivity of some things in this economy to symbolize other things. The Christian sacramental symbolism is embedded in and sanctifies this whole economy, and recent gains in our understanding of the economy show the often unsuspected psychological depths at which Christ was operating in instituting His sacraments.

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St. Ignatius' prison-cage is not part of the sacramental symbolism of the Church, but it seems to be a part of the world of symbolism into which the sacraments were inserted. In this world it is not an incidental

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