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Auteur : Foucault, Michel

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such a representation—only unfamiliarity with investigations in this field of consciousness can occasion the illusion that there is. To enter into the exile and estrangement of the human situation with the vigor and earnestness and honesty of this mature man turned saint is inevitably to engage a huge field of human experience with an economy exceedingly—even disconcertingly—rich, the study of which can be profitable, and about which a great deal is already scientifically known.

The obvious limitations of an article such as the present are due to the fact that so little has been done to relate this economy to what we know otherwise of the ascetical and mystical life. Exploration on all fronts is still the order of the day, with the intellectual humility which fruitful exploration demands. St. Ignatius himself was living in another age, and obviously he did not know—nor did he have to know—that he was making use of imagery which would have a particular interest to a twentieth-century phenomenologist or anthropologist. Indeed, for this very reason, the fidelity with which his imagery follows an economy only latterly subject to abstract formulation attests the utter authenticity of his spiritual language. The curious dimension of his own which St. Ignatius adds to the prison-cage imagery may be in certain ways without counterpart in his sources, but it is not without counterpart in the symbolic inheritance of mankind.¹⁵

This symbolic inheritance forms a direct connection between the depths of the Catholic spiritual heritage and a large and growing mass of contemporary thought, much of it of the first order, growing out of anthropology, phenomenology, psychological analysis, and even literary analysis. The connection deserves exploitation, not only because the mind is concerned with all truth, but especially because it offers mystical and other theology a place on the contemporary intellectual front which so far it all too little enjoys.

It might be added that this kind of exploitation, which is already to some extent under way, was once easier for Scholastic theology than it is today, for many of the frames of thought which have to be assimilated were present in the old medical and paramedical literature—astrology and alchemy—and in the old physics which was once a great part of that Scholasticism of which theology was only a small part and which is now awakening such keen interest among psychological analysts. Much of what had been discarded was worthless detritus, but many of the frames of reference were not. Concepts elaborated for use

with an impossible physics are not necessarily useless for metaphysical or psychological purposes, especially since, because their connection with physics was bogus, they probably had hidden metaphysical or psychological roots to start with. At any rate, many of the phenomena on the current intellectual front indicate a profound relevance of the *Spiritual Exercises* and of Catholic spirituality as a whole to the contemporary mind, precisely as contemporary. And, on the other hand, present-day interest in the real as against the purely formalistic side of things, and the current development of techniques of talking about this real side—techniques which past ages had not very fully developed—promise certain insights into spiritual writings and reality deeper in some ways than those we have hitherto enjoyed. After all, the abiding worth of the *Spiritual Exercises* lies here: not that they provide some sort of system independent of the self, of *engagement*, of making a choice, but that they are a technique of *engagement*, of making a choice which has never been made before and can never be made again. They confront the self and the real.



NOTES

¹ The texts of the *Spiritual Exercises* here cited or referred to, Spanish and Latin, are from *Monumenta Ignatiana*, Series secunda, *Exercitia spiritualia sancti Ignatii de Loyola et eorum Directoria* (Madrid, 1919).

² For the occasional slight divergence of the Vulgate from St. Ignatius' thought and emphasis, see Henri Pinard de la Boullaye, S.J., "La Vulgate des Exercices de saint Ignace, ses caractères, son autorité," *Revue d'ascétique et de mystique*, XXV (1949), 389-407.

³ G. Longhaye, S.J., *Retraite annuelle de huit jours d'après les Exercices de saint Ignace* (3rd ed.; Paris: Casterman, 1925), pp. 58-59.

⁴ Maurice Meschler, S.J., *The Spiritual Exercises of Saint Ignatius*, trans. from the German (Woodstock, Maryland: Woodstock College, 1889), p. 67.

⁵ Henry A. Gabriel, S.J., *An Eight Days' Retreat for Religious* (St. Louis: Herder, 1914), pp. 54-55.

⁶ "Ansí mismo en el 2.º ejercicio, haciéndome pecador grande y encadenado, es a saber, que voy atado como en cadenas a parescer delante del sumo juez eterno, trayendo en ejemplo como los encarcerados y encadenados ya dignos de muerte delante su juez temporal."

⁷ Cf. Arturo Codina, S.J., *Los orígenes de los Ejercicios espirituales de S.*

pas de verso