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repeatedly uses the words (ἐντεῦθεν) ἡδὴ : 772A and C; 776C (2x) and D; 777A (2x) and D. At the beginning of ch. 51 (772AB) he says that, if at the resurrection they will neither marry nor be given in marriage, but are like angels and will become sons of God, those who practise virginity already are angels, passing through human life in incorruptible flesh (ἐν ἀφθάρτοις σαρκί) by their virtue. They have an incorruptibility equal to that of the angels (τὴν ἀφθαρσίαν ἰσάγγελον, 772B). There is, however, a difference between male and female virgins: whereas the former have gone over to the order of the angels, the latter have been lifted up to the same dignity, but only insofar as, in this present life, they are equal to the men with their soul; before the dawning of the future world their equality is still crippled by their female body, though they have laid down the qualities of their bodies for the intercourse of male and female: that is why already here they show themselves equal to the angels. For them there is neither male nor female (*Gal.* 3, 28) anymore, neither passion nor lust (πάθος καὶ ἡδονή, 772D). Paraphrasing St. Paul, Basil says that the virgin carries around a dead body (νεκρὸν... σῶμα, 773A), crucified with Christ for sin; the body has been mortified (νεκρωμένων) because sexual lust has become inactive; actually, only her soul is living amidst of men in incorruptibility (772CD). It appears that incorruptibility has not very much to do with the overcoming of physical death; this is also suggested by the terms Basil uses: φθορά as inherent to marriage, ἀφθαρσία or ἀφθορία as characteristic of virginity; he never uses ἀθανασία instead of ἀφθαρσία-ἀφθορία. φθορά implies πάθος καὶ ἡδονή, ἀφθαρσία means freedom from it. The strict observance of this terminology (already, though less, noticeable in Methodius' Symp.), signifies a shift in theological conception. For the Encratites of EvEg abstinence from marriage and procreation meant the breaking of the power of physical death: as they had received the resurrection they already lived on the other side of physical death (realized eschatology), but the practice of virginity was still eschatologically motivated; for Basil marriage originates in θάνατος, and gives (by the engendering of children) a kind of ἀθανασία, but, on the other hand, virginity gives ἀφθαρσία as *actual* freedom from passion and lust; similarly, the φθορά that is inherent to marriage does not mean that marriage only leads to physical death^{51a}; we do not find here the eschatological perspective of hastening the victory over Death, and virginity is not seen as the actual overcoming of it. In contrast with Methodius' Symposium ἀφθαρσία is not the virgins' reward in the world to come, it characterizes their present life⁵². This means that the ἀθανασία gained by the begetting of posterity, and the ἀφθαρσία inherent to virginity are not each other's counterparts, for only the former refers to physical death.

But the author not only opposes marriage and virginity respectively as φθορά and ἀφθαρσία-ἀφθορία. He also contrasts the surviving of the name in one's children with the eternal name (and the place in heaven) that will be the virgin's part (792A-793A). The fleshly offspring continues the extinguishing life of its forefathers, and by accepting their name it fans it. But children only do this for a short time, for they too, being of mortal (θνητῆς) nature will certainly die leaving behind their posterity nameless. But the virgins will receive, instead of any succession of their family, a name that is better than sons and daughters who often blemish the family. They will obtain, in fact, instead of a human name, the name of the immortal (ἀθανάτου, [sic]) angels, that will not die. They will have the most beautiful place in heaven and the nature and the immortal (ἀθανάτων) dignity of the angels, "so that they have no need of succession, for they find everlasting satisfaction in themselves, enjoying a permanent life that takes the place of succeeding generations" (ἀεὶ ἐν ἑαυτοῖς ἐν αἰζώῳ βίω ἀντὶ διαδόχων δι' αἰῶνος ἀρκοῦντας, 792BC). They are

51a. Cf. the meaning of φθορά in EvEg and Clement's interpretation in *Strom.* 3, 63, above, p. 220.

52. NAGEL's unjustified criticism of Methodius (see n. 43) would fully apply to Basil.

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