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Paul's words do not seem to allow that others take the place of those who fall (ἀντὶ τῶν πιπτόντων ἑτέρους ἀνίστασθαι, 543). Chrysostom energetically repudiates this view for two reasons, the first of which points to the origin of marriage. As long as the protoplasts were in Paradise there was no question of marriage. They were living as in heaven, enjoying God's companionship; every kind of desire (ἐπιθυμία) was far from their soul; virginity was their ornament. But when they had been disobedient to God, He left them together with virginity; they put off the royal vestment of virginity, and together with the corruption that is inherent to death, marriage, that mortal garment, appeared on the scene. For where death is, there is marriage (ὅπου γὰρ θάνατος, ἐκεῖ γάμος 544); the latter necessarily follows the former. Virginity, on the other hand, is not subject to this necessary order (ἀκολουθία): it is always useful, and beautiful, before and after the appearance of death, before as well as after marriage. Chrysostom then moves to his second point: God could have made men without marriage; he refers to Adam and Eve, to the thousands of angels, and the tenths of archangels. It is not marriage as such that increases and preserves the human race, but the word God spoke in the beginning (*Gen.* 1, 28); he illustrates this by the example of Abraham. Without God willing marriage is unable to multiply the human race, whereas, on the other hand, virginity will not hinder its multiplication if God wants men to be many. Marriage serves the preservation of the human race only for want of something better; it has been given to us because of our weakness, and should not be preferred to virginity. Without drawing all conclusions from this text, we may at this point usefully compare Chrysostom's reply to the objection with the viewpoint developed in EvEg. According to the latter the bringing forth of children is the maintenance of the power of death, whereas virginity is meant to break it and will undoubtedly lead to the gradual dying out of the human race⁵³. Chrysostom has to cope with this conception of virginity as a "collective suicide", and, therefore, points out that there are alternative ways of procreation, and that the increase of the human race is not dependent on marriage, but on the word and the will of God. This explains why for Chrysostom, in contrast with EvEg, virginity means abstinence not so much from procreation as from sexual intercourse.

In another text (*In Gen. Hom.* 18, 4; *PG* 53, 153-154) the author develops similar thoughts. Commenting on *Gen.* 4, 1 he says that before their disobedience the protoplasts were imitating the life of the angels; there was absolutely no question of intercourse, for they were not subject to bodily needs (ταῖς τῶν σωμάτων ἀνάγκαις); from the beginning virginity had priority over marriage. In fact, it follows from our Lord's own words (His answer to the Sadducees' question concerning the resurrection) that the virgins, though being on earth and in the body, are leading an angelic life. Chrysostom here uses the same old tradition on the protoplasts' virginity in Paradise as Basil of Ancyra. But he goes further in that he calls this paradisiac life angelic. This way of speaking is obviously based on *Lk.* 20, 35-36 par.; it is, in fact, another application of the principle that the end will be like the beginning: to the eschatological superiority of virginity corresponds its protological priority; if the eschatological life will be angelic, the same must be true for paradisiac life (—the argument also works the other way round.). It was only after the verdict made man mortal, Chrysostom continues, that God, in His wisdom, providing for the permanence of the human race, allowed that it should be multiplied by intercourse. In his exegesis of *Gen.* 4, 1c (ἐκτῆσάμην ἄνθρωπον διὰ τοῦ θεοῦ) he again underscores that the begetting of children has to be attributed not to nature (τῇ φύσει), but to God. Because of recognizing this Eve was rewarded by a second baby (*Gen.* 4, 2a). The text that follows is worth being quoted in full:

53. Or did the virgins consider themselves as not exposed to death because they had already received the resurrection?



Paul's words do not seem to allow that when take the place of them who fall (Gen. 22:10) and when they are taken (Gen. 22:11) Christendom is not to be taken. The first of which points to the origin of marriage. As long as the first place was in Paradise there was no question of marriage. They were living in Paradise, enjoying God's companionship; every kind of desire (including) was for their own good; enjoying His love. But when they had been disobedient to God, the fall came, virginity was their punishment. They put on the royal garment of virginity, and together with the punishment that is inherent in death, marriage, that mortal garment, appeared on the scene. For when death is there is marriage (Gen. 22:11). The latter necessarily follows the former. Virginity on the other hand is not subject to this necessity (Gen. 22:11). It is always useful, and beautiful, before and after the appearance of death, before as well as after marriage. Christendom then moves in its second position. God could have made man without marriage; he could have made him as the tentacles of a spider, and the tentacles of a spider, it is not marriage is such that marriage and preserves the human race, but the word God spoke in the beginning (Gen. 1:26) is illustrated by the example of Adam. Without God willing marriage is unable to multiply the human race, whereas on the other hand, virginity will not multiply the human race. Marriage moves the preservation of the human race only, but was of marriage; it has been given to us because of our weakness, and should not be regarded as virginity. Without drawing all conclusions from this text, we may say at this point, virginity is not subject to the obligation of the resurrection in life. According to the text the virginity of the first is the maintenance of the power of death, whereas virginity is meant to break it and will undoubtedly lead to the greatest dying out of the human race. Christendom has to cope with this conception of virginity as a "relative" and, therefore, points out that there are alternative ways of preserving and that the increase of the human race is not dependent on marriage, but on the word and the will of God. This explains why for Christendom is content with life, virginity means abstinence not so much from procreation as from sexual intercourse.

In another text (in Gen. 22:11-12) the author develops another thought. Commenting on Gen. 22:11 he says that before that described the first place were initiated the life of the angels; there was absolutely no question of marriage for they were not subject to bodily needs (and the angels were); from the beginning virginity had formed over marriage. In fact, it follows from our Lord's own words (His answer to the Sadducees' question concerning the resurrection) that the virgin, though being on earth and in the body, was leading an angelic life. Christendom here uses the same old tradition on the principle, virginity is Paradise as well as Heaven. But in Gen. 22:11 it is said that this principle is angelic. The way of speaking is obviously based on Gen. 22:11, it is in fact, another application of the principle that the end will be like the beginning; in the eschatological viewpoint of virginity corresponds to the eschatological life; if the eschatological life will be angelic, the same must be true for Paradise on earth. The argument also works the other way round. It was only after the resurrection that Christendom continued that God, in His wisdom providing for the preservation of the human race, allowed that it should be multiplied by intercourse in the eschaton of Gen. 22:11 (whereby virginity had yet been) he again understands that the beginning of children has to be multiplied not to nature (as Gen. 22:11), but to God. Because of virginity this has been reserved by a second baby (Gen. 22:11). The text that follows is worth being quoted in full:

22:11-12. The virginity of the first is the maintenance of the power of death, whereas virginity is meant to break it and will undoubtedly lead to the greatest dying out of the human race.