

[Accueil](#)[Revenir à l'accueil](#)[CollectionBoite\\_022 | Pères de l'Église](#)[CollectionBoite\\_022-1-chem | Noces spirituelles \[rayé : Chair \(Antiquité\) Virginité\]](#) Item[photocopie]

## [photocopie]

**Auteur : Foucault, Michel**

## Présentation de la fiche

Coteb022\_f0039

SourceBoite\_022-1-chem | Noces spirituelles [rayé : Chair (Antiquité) Virginité]

LangueFrançais

TypePhotocopie

RelationNumérisation d'un manuscrit original consultable à la BnF, département des Manuscrits, cote NAF 28730

## Références éditoriales

Éditeuréquipe FFL (projet ANR *Fiches de lecture de Michel Foucault*) ; projet EMAN (Thalim, CNRS-ENS-Sorbonne nouvelle).

Droits

- Image : Avec l'autorisation des ayants droit de Michel Foucault. Tous droits réservés pour la réutilisation des images.
- Notice : équipe FFL ; projet EMAN (Thalim, CNRS-ENS-Sorbonne nouvelle). Licence Creative Commons Attribution - Partage à l'Identique 3.0 (CC BY-SA 3.0 FR).

Notice créée par [équipe FFL](#) Notice créée le 21/10/2020 Dernière modification le 23/04/2021

---

The succession of children was the greatest consolation for the mortality that had invaded (ἐπεισελθούσης) this world. For this reason man loving God removing right from the beginning the heaviness of the punishment, and taking away Death's frightening mask, mercifully granted the succession of children, suggesting here, to speak so, an image of the resurrection (εἰκόνα ἀναστάσεως) and arranging that others rise to take the place of those who fall (ἀντὶ τῶν πιπτόντων ἑτέρους ἀνίστασθαι 154)<sup>54</sup>.

This text shows, that in Chrysostom's eyes, not only marriage, as a means of procreation, is incidental because it has its origin in death, but that it also is a way of overcoming (physical) death. This idea, however, is expressed more reservedly, and with a different nuance, than in Basil of Ancyra's *De Virg.* Though the succession of children is seen as a consolation for mortality (θνητότητος), it is not called a way of ἀθανασία, but an image of ἀνάστασις. It appears that the word ἀνάστασις is suggested by the idea that new human beings rise to take the place of those who fall away (πιπτόντων). We found the same words in *De Virg.* 14.

This antithesis of dying and rising in terms πίπτειν and ἀνίστασθαι was a commonplace in patristic resurrection-apologetics<sup>55</sup>. But whereas in the latter, some way or other, the identity of the subject that falls and rises had to be stressed, here those who rise take the place of those who died; they are not the same subjects. We may push Chrysostom's thought somewhat further suggesting that it is also for this reason that he speaks of an *image* of the resurrection: the full idea of resurrection is not safeguarded without the remaining identity of the person through death; the early theology of the resurrection had for a great deal been focused on this identity.

The relativity of this resurrection-by-posterity is even more clearly stated in the first of three sermons on marriage (*PG* 51, 213); it is a comment on *1 Cor.* 7, 2 ("To avoid fornication, let every man have his own wife..."). Chrysostom argues that marriage has been introduced for two reasons, the first and most important of which is continence (ἵνα τε σωφρονώμεν); marriage serves first to put the ἐπιθυμία under restraint, and only secondly, to bring forth children, for 1. this does not depend on marriage as such, but on the word of God (*Gen.* 1, 28, cf. above, p. 228), as is attested by those who, though married, did not become fathers; 2. the whole world has already been filled with the human race<sup>56</sup>. In the beginning it was desirable to have children:

For as there was no hope yet of resurrection, but Death was still in power, and as those who died thought that after this life they would perish altogether, God gave them the consolation which consists in [leaving behind] children as their living images... But as henceforth the resurrection is near at hand<sup>57</sup>, and there will be no more death, and as we are heading for an other life better than the present, our concern for all these things is redundant.

It appears that the resurrection-by-posterity is only a provisory one; it was a gift of God at a time that all seemed to pass away by death, and that there was no hope of afterlife; it was even relatively necessary because only a few people filled the earth. But as the real resurrection has drawn near, the image of it becomes rather meaningless. We notice that in spite of the fact that the virgin already partakes in the angelic life, the prospect of the future resurrection is not given up: the virgin has not received yet the resurrection.

54. A similar exegesis is developed in the exegesis of *Gen.* 4, 17 *Hom.* 20, *PG* 53, 167): θνητοὶ λοιπὸν γεγονότες, εὐχόμενοι περὶ τῶν τέκνων διαδοχὴν τὴν ἀπασαν σπουδὴν εἶχον. And a few lines later: ἐπειδὴ γὰρ θνητοὶ γεγονάσι, διηγεῖται αὐτῶν σώζεσθαι τὴν μνήμην βούλονται ἀπὸ τε τῶν τιυτομένων.

55. See my article "Only that can rise which has previously fallen". *The history of a formula*, *JThS* NS 22 (1971), p. 517-529.

56. The same idea in Bas. Anc. *De Virg.* 55 (*PG* 30, 780B.).

57. Same expression in *De Virg.* 73, 1 (*PG* 48, 586)

