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Présentation de la fiche

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On the contrary, it is even the hope of this imminent resurrection which makes the begetting of children appear as only an image of the (real) resurrection.

At this point we may usefully look back to two texts that we discussed in the second part of this study. We met the idea of a resurrection-by-posterity in APTh 14, where it was contrasted with the resurrection (of the flesh) which was considered as the exclusive privilege of the virgins. From the encratite viewpoint the former "resurrection" had to be rejected and could not even be an image of the latter. Moreover, whereas Demas and Hermogenes do not say whether it is the parents that rise in their children, or the children that rise or are raised by the parents, Chrysostom by carefully choosing his terminology makes it clear that those who rise are other subjects than those who have died, thus leaving room for an other resurrection, in which the person's survival is safeguarded in its integrity.

What Chrysostom says on the begetting of children as an εἰκών ἀναστάσεως reminds us also of Sextus Julius Africanus speaking of the levirate as a θνητή ἀνάστασις. This resurrection on behalf of the survival of the name is obviously considered as an imitation, for want of something better: at that time "no certain hope of resurrection had as yet been given" [58]. For Chrysostom as well as for Sextus Julius the christian hope of resurrection unmasks all other ways of overcoming death as provisory substitutes [59].

Unlike Basil of Ancyra, John Chrysostom has nothing to say on the relation between virginity and immortality or incorruptibility. In his treatise on virginity the words φθορά, (ἄ)φθαρτος, ἀφθαρσία-ἀφθορία rarely occur and have no special significance. Virginity is not presented as a superior way of overcoming physical death. Chrysostom cannot be considered as a late witness of the platonic-aristotelian conception of immortality-by-begetting. There is no indication in his terminology or otherwise that he was acquainted with the doxographical tradition that was very probably used by Basil. His conception of procreation as a consolation for death is based on the antithesis πίπτειν — ἀνίστασθαι, from which he derives the word ἀνάστασις. He speaks of this resurrection in the same reserved way as did Sextus Julius of the Jewish levirate. And moreover, more than any of the other authors discussed in this article, he underscores that this resurrection is the work of God, as much as the begetting of children is due to His grace, rather than to the nature of marriage.

5. *Gregory of Nyssa.*

We end this study with a paragraph on Gregory of Nyssa, as seems appropriate in these 'Mélanges' for Cardinal Daniélou. In his Treatise on Virginity, written in 371 [60], Gregory shows that he is acquainted with the old tradition according to which Adam and Eve had no intercourse before they were banned from Paradise, and before Eve was sentenced to the begetting of children (12, 4); he goes so far as to call marriage the farthest degree of alienation from paradisiac life (13, 1). We found this tradition also in Basil of Ancyra and John Chrysostom. Gregory develops it in a very original way. It would lead us to far, if we went into the details of his theology of man's creation, fall and destiny; moreover, it seems liable to more than one interpretation [61]. At least something needs to be said, because it sheds some light on the origin and purpose of marriage [62].

Man after the image (εἰκών) of God (*Gen.* 1, 26), i.e. man as he should be—and

58. See above, p. 213.
59. It should be kept in mind that both Basil of Ancyra and John Chrysostom consider virginity as something characteristic of the christian era.
60. See M. Aubineau's introduction in *SC* 119, p. 31. We shall refer to this text.
61. See the most recent discussion of this matter in S. de Boer, *De anthropologie van Gregorius van Nyssa*, Assen, 1968, esp. p. 28-42; 56-66 and 103-113, where also a survey is given of other interpretations.
62. The following is mainly based on Gregory's own explanation in *Hom. Opif.* 16-17 and 22 (*PG* 44, 177-192 and 204-209).

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