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THE PARTICIPATION OF UNINTELLIGENT CREATION IN REDEMPTION AFTER THE PAROUSIA ACCORDING TO POST-CONCILIAR THEOLOGY

UDZIAŁ NIEINTELIGENTNEGO STWORZENIA W ODKUPIENIU PO PARUZJI
ZGODNIE Z TEOLOGIĄ POSOBOROWĄ

Abstract. We understand the post-Parousia state of humanity from the symbols of faith and various dogmatic definitions. But what is God's plan for unintelligent creation after Christ's second coming? Will it cease to exist, or continue in some transformed form? Two main opinions have emerged on this issue. The older, now minority view – upheld by the Catholic Church prior to the Second Vatican Council and later defended in the post-conciliar period by theologian Jean Galot and several prominent exegetes – holds that all unintelligent creation will ultimately disappear. The present study focuses on the more recent and now majority position, adopted by the Second Vatican Council and the Catechism of the Catholic Church, and long held in Orthodox doctrine. This view maintains that creation will be transformed. In this article, the author explores that view in greater detail, in light of post-conciliar theology.

Keywords: unintelligent creation; redemption; Christ's second coming; post-conciliar theology; Catholic doctrine

INTRODUCTION

The end of the world's history remains unclear to us. We do not have ready-made answers to many of the questions it raises. The curtain of mystery has not been drawn back. One thing, however, seems certain: the beginning and end of

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God's ways are shrouded in mystery. Nor does the New Testament offer simple or complete answers. The afterlife of the world is veiled in the mystery of God, illuminated only by the Church's faith and hope.¹ It is in such areas of theology that theologians often find scope for reflection and debate – areas which, at times, give rise to developments in Church teaching. One example is the fate of children who die without Baptism;² another is the role of the epiclesis in the Eucharistic prayer;³ others include the Church's stance on the death penalty,⁴ or the ministries of lector and acolyte, which can now also be conferred on women.⁵ These matters are not defined dogmas,⁶ nor are they teachings definitively held by all the faithful, such as the reservation of priestly ordination to men alone.⁷ They fall under the third paragraph of the *Professio Fidei*.⁸ As such, they are considered reformable, a fact borne out by the extent to which they have changed over time: the first some fifty years ago, the second thirty years ago, and the last just three years ago.

It follows that this may also apply to other topics falling within the same category. One such example is the teaching on the participation of unintelligent creation in redemption after the Parousia – a doctrine that has not yet been defined as dogma, nor definitively held by all the faithful.

Karl Rahner poses the question of whether the world is merely material for moral testing, destined to vanish with the coming of the Kingdom of God, or

¹ Waclav Hryniewicz, "Naděje na všeobecnou spásu (2)," *Teologické texty* 5 (2001): 191–193.

² This teaching, prior to the Second Vatican Council, stated: "The souls of those who die [...] with original sin only [...], immediately descend to hell [...]" (Profession of Faith of Michael Palaeologus, accessed May 20, 2025, <http://patristica.net/denzinger/#n400>). The current doctrine is summarised in the *Catechism of the Catholic Church*, 1261 and 1283.

³ *Catechism of the Catholic Church*, 1105, 1333, 1353, and 1358.

⁴ Congregation for the Doctrine of the Faith, "New Revision of Number 2267 of the *Catechism of the Catholic Church* on the Death Penalty – *Rescriptum ex audientia Ss.mi.*," accessed August 1, 2018, www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180801_catechismo-penadimorte_en.html.

⁵ Francis, Apostolic Letter issued in the form of *Motu proprio Spiritus Domini*, accessed January 10, 2021, www.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio-20210110_spiritus-domini.html.

⁶ Congregatio pro doctrina fidei, "Professio fidei et Iusiurandum fidelitatis in suscipiendo officio nomine Ecclesiae exercendo," *Acta Apostolicae Sedis* 1 (1989): 105.

⁷ John Paul II, Apostolic letter *Ordinatio Sacerdotalis*, 4, accessed May 22, 1994, https://www.vatican.va/content/john-paul-ii/en/apost_letters/1994/documents/hf_jp-ii_apl_19940522_ordinatio-sacerdotalis.html.

⁸ Congregatio pro doctrina fidei, "Professio fidei," 105.

whether it will be transformed by God's action.⁹ This is a subject on which two opposing views exist, both supported by substantial theological argument. The first view, found in Catholic theology and doctrine prior to the Second Vatican Council, holds that the present world will pass away entirely and be replaced by a wholly new creation.¹⁰ This position is now found in the theses of the prominent post-conciliar theologian Jean Galot,¹¹ who, drawing on the arguments of several notable exegetes, seeks to present a perspective that stands in contrast to current official Catholic teaching.

The second view is now regarded as a truth to be held by the faithful. It was affirmed by the Second Vatican Council and the Catechism of the Catholic Church, and is currently considered binding. This position is presented in greater detail in the sections that follow.

1. SACRED SCRIPTURE

The apostles John and Paul were well aware of the figurative nature of the language they employed. Though each uses different terms in different contexts, they are united in how they convey their experience of God's initiatives. This is evident in their descriptions of salvation and of the new creation.¹²

Paul does not explain how the new creation in Christ will come about. Instead, he uses the image of a seed: "And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body" (1Cor 15:37–38). Despite the dissimilarity, this analogy allows him to affirm a continuity between our present body and the risen body. For Paul, it is the same creative power that was revealed in Christ's resurrection. The Letter to the Colossians develops this idea further, showing how all things were created in Christ, the first-born from the dead (cf. Col 1:15–20).¹³

A theology of creation that takes seriously the consequences of faith in the incarnation and resurrection of the Son of God must also account for the destiny of the universe beyond that of humanity. It requires a hermeneutic that considers the world in all its material dimensions. In this vein, Paul

⁹ Karl Rahner, "Glaube, der die Erde liebt," in Josef Dolista, "Podněty pro obnovu eschatologie," *Teologické texty* 2 (1997): 46.

¹⁰ Dolista, "Podněty pro obnovu," 46.

¹¹ Jean Galot, "Il destino finale dell'universo," *La Civiltà Cattolica* 4 (2001): 215–225.

¹² René Kieffer, "Boží království, ospravedlnění a spása," *Teologické texty* 2 (1997): 40.

¹³ Kieffer, "Boží království, ospravedlnění a spása," 40.

writes:¹⁴ “For the creation waits with eager longing for the revealing of the sons of God [...] in hope because the creation itself will be set free from its bondage to decay [...] the whole creation has been groaning in travail together until now” (Rom 8:19–22).¹⁵ This profession of faith operates on a different level from philosophical reflection on the fate of the cosmos, yet it is not unrelated to it. Christian soteriology, which anticipates “a new heaven and a new earth,” has inherently cosmic dimensions. What Paul foresees will one day become a reality: “When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be all in all” (1Cor 15:28).

When it comes to the participation of the material world in redemption, the most important passage is found in the Letter to the Romans, where Paul develops the theme of suffering (Rom 8:19–22).

What is meant by the “expectation of creation”? According to the most common interpretation, this refers to the material world – a form of creation lower than humanity. Unlike humanity, which awaits full salvation, this creation has a different purpose: “And not only the creation, but we ourselves [...] wait for [...] the redemption of our bodies” (Rom 8:23). In this reading, the material world is also caught up in the drama of sin. It is subject to its consequences, not by its own choice, but by the will of God or of sinful humanity. Though it suffers in its present state, it remains animated by the hope of deliverance. It is destined to share “the freedom of the glory of the children of God.” Its subjection to the transience of sin is only temporary; it is not condemned forever to the slavery of corruption. Its groaning is not that of despair, but of birth. It is designed to share in the glory that awaits the children of God.¹⁶

Through these images, Paul suggests that matter is oriented towards a future state in which it can fully realise the purpose assigned to it. This state will emerge when humanity lives in perfect communion, no longer acting in ways that hinder matter from fulfilling its role in service to all. In such a state, matter will be conformed to the reality of glorified humanity. Yet we cannot say in precise terms what this “adaptation” will entail. Can we conceive of a glorification of matter modelled on the glorification of the human body? It would not be a utopian fantasy to affirm that matter may attain a mode of existence akin to that of the glorified Christ and a humanity united in him. In any case, matter cannot remain untouched and unaffected by the consummation of the Kingdom of God.

¹⁴ Galot, “Il destino finale dell’universo,” 214.

¹⁵ *Catechism of the Catholic Church*, 1046.

¹⁶ Galot, “Il destino finale dell’universo,” 214–215.

When Sacred Scripture repeatedly speaks of the end of the world, in the sense that “the form of this world is passing away” (cf. 1Cor 7:31), it bears witness to the fact that even the material world is destined for a state that remains, as yet, unknown to us.¹⁷

Even matter is destined for unending existence. According to Christian teaching on creation, matter had a beginning, but it will have no end. It will attain a final form, one that remains unknown to us. This is what we refer to as the end of the world. Yet even this final form will continue to move forwards, into a completely new and still-unrevealed phase, without end (cf. 2Pet 3:10–13).¹⁸

Paul’s letters contain further evidence supporting the cosmological interpretation of “creation” in relation to the redemption of humanity. According to the Christological hymn in the Letter to the Colossians: “He is before all things, and in him all things hold together [...] For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven” (Col 1:17,19–20). The hymn in the Letter to the Ephesians likewise presents the great plan of God: “to unite all things in him, things in heaven and things on earth” (Eph 1:10). And in the Book of Isaiah, God declares that he is creating a new heaven and a new earth (cf. Is 65:17).

The Second Letter of Peter affirms that we await “new heavens and a new earth in which righteousness dwells” (2Pet 3:13). In the Book of Revelation, this new heaven and new earth are the subject of John’s vision (Rev 21:1).

Several Old Testament texts are sometimes cited to give more concrete expression to the idea that the material world participates in redemption. God will redeem “man and beast” (Ps 36:6). He will make a covenant “with the beasts of the field” (Hos 2:18). As a result of the wonders of a new Exodus, “the wild beasts will honour me” (Is 43:20). Animals of field and forest are invited to the feast (cf. Is 56:9). In the Messianic kingdom, all creatures dwell together in peace (cf. Is 11:6–8). The imagery in these passages is interpreted as a sign of God’s intention to associate not only the animal world, but the entire material creation, with redemption.¹⁹

¹⁷ Zlatica Plašienková, “Cosmos and humanity: historical and contemporary paradigms of understanding,” *Human Affairs – Postdisciplinary Humanities & Social Sciences Quarterly* 2 (2023): 151–157; Michal Farbák and Zlatica Plašienková, “A new perspective on humanity in the cosmic future: a critical reflection on some transhumanist visions,” *Human Affairs – Postdisciplinary Humanities & Social Sciences Quarterly* 2 (2023): 210–223.

¹⁸ Michael Schmaus, *Viera Cirkvi V. – Eschatológia* (Bratislava: Teologický inštitút sv. Alojza na Slovensku Spoločnosti Ježišovej, n.d.), 73–74.

¹⁹ Galot, “Il destino finale dell’universo,” 215.

2. TRADITION

Today, it is often said that Christians are divided, not least because of differing conceptions of the new creation.²⁰

Contemporary Catholic doctrine closely resembles that of the Orthodox Church in this regard. It teaches that the last day, the day of universal judgement, will also bring about the transformation of nature. From the beginning, nature has been dependent on human will; it exists in service to humanity. When the first humans chose the path of sin and death, all of nature followed.²¹

Irenaeus of Lyons also speaks of the transformation of nature on the day of judgement: “When the end of the world comes, man will be restored. A new heaven and a new earth will appear, with a new man upon it.”²²

He affirms that “the visible universe [...] is [...] destined to be transformed, so that the world itself, restored to its original state and no longer hindered by obstacles, may once again serve the just.”²³

Cyril of Jerusalem writes: “Jesus Christ will come [...] at the end of time [...]. This world will pass away, and the universe will be renewed.²⁴ As we look for the resurrection of the dead, so too do we expect the renewal of heaven.”²⁵

John Chrysostom teaches that creation will be set free from corruption, and that its renewed state will correspond to the splendour of the glorified human body. Just as nature was brought to ruin through the fall of man, so too will it be restored through his renewal.²⁶ According to Epiphanius, all creation will undergo a profound death at the end of the world, but only in order to be restored.²⁷

The transformation of nature would not be possible without the resurrection of Christ.²⁸

²⁰ Cf. Kieffer, “Boží království, ospravedlnění a spása,” 38.

²¹ Cf. Imrich Belejkanič, *Pravoslávne dogmatické bohoslovie II* (Prešov Pravoslávna bohoslovecká fakulta, 1996), 218; John Chryssavgis, “A New and a New Earth: Orthodox Theology and an Ecological World View,” *The Ecumenical Review* 62, no. 2 (2010): 210–223, <https://doi.org/10.1111/j.1758-6623.2010.00059.x>.

²² Irenaeus of Lyons, “Contra haereses,” in Belejkanič, *Pravoslávne dogmatické bohoslovie*, 218.

²³ Irenaeus of Lyons, “Adversus haereses,” 5, 32, 1, SC 153, 398, *Patrologia Graeca* 7, 1210, in *Catechism of the Catholic Church*, 1047.

²⁴ Cyrillus Hierosolymitánus, “Catecheses,” in *Officium divinum. Liturgia horarum iuxta ritum romanum I. Octava impression* (Roma: Typis Polyglottis Vaticanis, 1975), 122.

²⁵ *Anástasin tón uranón*; Belejkanič, *Pravoslávne dogmatické bohoslovie*, 217.

²⁶ John Chrysostom, “Homil,” in Belejkanič, *Pravoslávne dogmatické bohoslovie*, 218–219.

²⁷ Epiphanius, “Haereses,” in Belejkanič, *Pravoslávne dogmatické bohoslovie*, 219.

²⁸ Belejkanič, *Pravoslávne dogmatické bohoslovie*, 219.

The Church articulated the teaching on the transformation of nature at the Fifth Ecumenical Council in the following terms: “If anyone says that the Last Judgement entails the destruction of bodies, and that the final state will be one of immaterial nature, so that nothing material will remain but only pure mind, let him be anathema.”²⁹

The divinely revealed teaching on the transformation of nature has continued to be upheld within the Orthodox churches.³⁰

3. CHRISTIAN THEOLOGY

“Let the old, vile world perish,” sang the Red Revolution in the streets of Czechoslovakia. That world has already passed, but the ancient human longing for a perfect world endures. Myths of a lost golden age have long stirred nostalgia and the desire for its return. Plato envisioned an ideal state in ancient Greece. In the modern era, both secular utopias (such as Thomas More’s) and Christian visions, including Comenius’s *Consultatio catholica (De rerum humanarum emendatione)*, expressed the hope of improving the human condition. Teilhard de Chardin’s theologically grounded vision of evolution towards the Omega Point emerged in the last century.³¹

Some theologians hold that entering the “absolute future” will enable the earth to assume a new form.³² The natural sciences offer no definitive answers to such questions. They leave open the possibility that the cosmos may be undergoing vast cycles of expansion and contraction over billions of years, or that it may be heading towards a terminal state of rigidity, the so-called “heat death.” They also leave unanswered the question of whether the earth, along with its galactic or even supergalactic system, will ultimately end in catastrophe.

This world is the work of God. Throughout history, matter has played a continual role in the unfolding of the Kingdom of God. This was made manifest in the incarnation of Jesus Christ, and it continues in the sacraments, above all in the Eucharist, in which bread and wine become the body and blood of Christ.

If humanity is called to exercise dominion over matter – and matter, in turn, is intended to serve humanity – the question naturally arises: what will this relationship look like in the absolute future?³³

²⁹ Cf. Second Council of Constantinople, in Belejanič, *Pravoslávne dogmatické bohoslovie*, 219.

³⁰ Cf. Belejanič, *Pravoslávne dogmatické bohoslovie*, 218; Chryssavgis, “A New Heaven,” 220.

³¹ Oto Mádr, “Spása horizontální a vertikální,” *Teologické texty* 2 (1997): 37.

³² Schmaus, *Viera Cirkvi*, 14.

³³ Schmaus, *Viera Cirkvi*, 71–74.

The view that heaven consists of glorified humanity dwelling on a glorified earth, or within a glorified creation,³⁴ can be understood as consistent with the teaching on the new heaven and the new earth.

According to the evangelical theologian Rudolf Bultmann, eschatology does not describe an actual cosmic catastrophe at the end of time.³⁵ Rahner, for his part, asks whether material and spiritual history are transformed through death and radically transfigured into the eschaton. He affirms that the Kingdom of God will come, and that history will reach its end. Yet the coming of the Kingdom can also be understood as the self-transcendence of history: the act of God is not the destruction of human history, but its fulfilment. History may yield to God's incoming future.³⁶

4. THE NEW HEAVEN AND THE NEW EARTH

John's Revelation speaks of a 'new earth' for the saved.³⁷ The authors ask the question what does theology mean by 'new earth and a new heavens'? Does it mean something that comes independently of what we do and what we achieve?³⁸ We have many reasons not to understand this image literally.³⁹

It must be stated that the expected salvation of the world is based on the radicality of the new creation, on the new creative act of God. The continuity of the present and future world is not given by the structure of our world. It is justified in God, who is able to restore good in this world.

According to renewed theology, the destruction of the world is not part of the Christian faith. The image of death and Christ's resurrection becomes a model of the possible death of the world and its salvation through God's power.⁴⁰

The Divine revelation gives us more details about the future of man than about the future of the world (animals, plants). Two extremes must be avoided: to objectify everything with the certainty that everything will be glorified and transformed and to commit anthropomorphisms, the spiritualisation of matter, as if the material world were not important to man.⁴¹ Christians expect the new heaven

³⁴ Schmaus, *Viera Cirkvi*, 140.

³⁵ Rudolf Bultmann, "Ježíš Kristus a mytologie," in Dolista, "Podněty pro obnovu," *Teologické texty* 2 (1997): 46.

³⁶ Karl Rahner, *Grundkurs des Glaubens* (Freiburg – Basel – Vienna: Herder, 1991), 427–428.

³⁷ Mádr, "Spása horizontální a vertikální," 37.

³⁸ Dolista, "Podněty pro obnovu," 46.

³⁹ Mádr, "Spása horizontální a vertikální," 37.

⁴⁰ Dolista, "Podněty pro obnovu," 46.

⁴¹ Teilhard de Chardin, "Lobgesang des Alls," in Dolista, "Podněty pro obnovu," 46.

and the new earth. We can only talk about this Kingdom of God in images, but even this way of announcing is full of hope.

In recognising the hermeneutical difficulties of eschatological narration, the question arises what can we say about the future of the world? The end of the world is not its destruction, but its completion. This statement is based on the belief in creation. If the world is the work of the Creator as a work meaningful, planned, wanted by God, then it may be difficult to accept statements about the destruction of creation and its insignificance. The completion of the world becomes clear in the light of Christ's resurrection.⁴²

The new heaven and the new earth are characterised by two characteristics: that they will be without time and will bear traces of love. The new heaven and the new earth will be a full life with the Most Holy.⁴³ An open question arises, how can we proclaim this touch of God's love in today's world?⁴⁴

5. CONTEMPORARY CATHOLIC TEACHING

It is worth noting that the biblical, patristic, and theological perspectives outlined above are echoed in several contemporary documents of the Magisterium of the Catholic Church.

The *Catechism of the Catholic Church* describes the original state of humanity as follows: "By the radiance of this grace [of original holiness]⁴⁵ all dimensions of man's life were confirmed. As long as [man] remained in the divine intimacy, he would not have to suffer or die (cf. Gen 2:17; 3:16,19). The [...] harmony between the first couple and all creation comprised the state called 'original justice.'⁴⁶

⁴² Dolista, "Podněty pro obnovu," 47.

⁴³ Marián Chovanec, *Eschatológia v dielach kardinála Jána Chryzostoma Korca* (Bratislava: Lúč, 1995), 169–170.

⁴⁴ Viliam Judák, Lucia Petrikovičová, Henrich Grežo, Amantius Akimjak, and Agáta Petrakovičová Šikulová, "Transformation of street nomenclature in relation to religion in the example of the city of Banská Štiavnica," *Acta Missiologica* 2 (2023): 85–99; Viliam Judák, Lucia Petrikovičová, Henrich Grežo, and Amantius Akimjak, "Reflection of political and social development in the religious street names of the city of Trnava and their potential in tourism," *Journal of Education Culture and Society* 1 (2023): 514–525.

⁴⁵ *Catechism of the Catholic Church*, 375.

⁴⁶ *Catechism of the Catholic Church*, 376.

Elsewhere, the *Catechism* affirms that harmony with creation was broken by the first sin:⁴⁷ visible creation has become alien and hostile to humanity. Because of human beings, creation is now subject “to its bondage to decay” (Rom 8:21).⁴⁸

The most recent council speaks of the new earth and the new heaven: “We do not [...] know how all things will be transformed. As deformed by sin, the shape of this world will pass away; [...] God is preparing [...] a new earth where justice will abide [...]. Then [...] the sons of God will be raised up in Christ, and what was sown in [...] corruption will be invested with incorruptibility. Enduring with charity [...], all that creation which God made on humanity’s account will be unchained from the bondage of vanity.”⁴⁹

Pope John Paul II writes in the encyclical *Dives in Misericordia*: “The fact that Christ ‘was raised on the third day’ [...] constitutes the sign that foretells ‘a new heaven and a new earth.’”⁵⁰

The same pontiff notes that there is a recurring refrain in the Book of Genesis: “And God saw that it was good” (Gen 1:3,12,18,21,25,31).⁵¹ Adam and Eve destroyed the existing harmony by deliberately acting against the Creator’s plan – that is, by choosing to sin. This led not only to humanity’s alienation from itself, to death and fratricide, but also to the earth’s “rebellion” against humanity (cf. Gen 3:17–19; 4:12). All of creation became subject to futility, waiting in a mysterious way to be set free and to obtain a liberty together with all the children of God (cf. Rom 8:20–21).⁵²

Christians believe that through the Death and Resurrection of Christ, humanity has been reconciled to the Father, “who was pleased [...] through [Christ] to reconcile to himself all things, whether on earth or in heaven [...]” (Col 1:19–20). In him, creation has been made new (cf. Rev 21:5). Once subjected to the bondage of sin and decay (cf. Rom 8:21), it has now received new life, while “we wait for new heavens and a new earth in which righteousness dwells” (2Pet 3:13). Thus, the Father “has made known to us [...] which he set

⁴⁷ *Catechism of the Catholic Church*, 401.

⁴⁸ *Catechism of the Catholic Church*, 400.

⁴⁹ Second Vatican Council, *Pastoral Constitution Gaudium et Spes*, accessed May 22, 1994, https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html.

⁵⁰ John Paul II, *Encyclical Dives in Misericordia*, 8, accessed November 30, 1980, https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30111980_dives-in-misericordia.html.

⁵¹ Message of His Holiness Pope John Paul II for the Celebration of the World Day of Peace, 1990, 3, accessed December 8, 1989, http://www.vatican.va/content/john-paul-ii/en/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace.html.

⁵² Message of His Holiness.

forth in Christ as a plan for the fulness of time, to unite all things in him, all things in heaven and things on earth” (Eph 1:9–10).⁵³

The *Catechism of the Catholic Church* adds that “Sacred Scripture calls this mysterious renewal, which will transform humanity and the world, ‘new heavens and a new earth.’”⁵⁴

It further teaches: “For the cosmos, Revelation affirms the profound common destiny of the material world and humanity [...]” (cf. Rom 8:19–23).⁵⁵

It states: “The visible universe [...] is [...] destined to be transformed, so that the world itself, restored to its original state and facing no further obstacles, should be at the service of the just,⁵⁶ sharing their glorification in the risen [...] Christ.”⁵⁷

It also reads: “At the end of time, the Kingdom of God will come in its fullness. Then [...] the material universe itself will be transformed.”⁵⁸

Pope Francis writes: “The ultimate destiny of the universe is in the fullness of God [...] all creatures are moving forwards [...] towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things. Human beings [...] are called to lead all creatures back to their Creator.”⁵⁹

All the statements by the various authors express a shared position on the matter.

CONCLUSION

Contemporary Catholic teaching has embraced theological views which hold that even unintelligent creation has a place in God’s plan after the Parousia, in light of Christ’s work of redemption. God created the world as good. He loves it as every author loves their work. It reflects the Creator’s perfection and serves humanity with kindness. It sustains human physical life, fosters intellectual development, and enables people to assist others spiritually, physically, and materially. These are just some of the arguments in support of the doctrine that even the unintelligent creation will in some way share in the freedom and glory of

⁵³ Message of His Holiness.

⁵⁴ *Catechism of the Catholic Church*, 1043.

⁵⁵ *Catechism of the Catholic Church*, 1046.

⁵⁶ Irenaeus of Lyons, “Adversus haereses,” 5, 32, 1, SC 153, 398, in *Patrologia Graeca* 7, 1210.

⁵⁷ Irenaeus of Lyons, “Adversus haereses,” 5, 32, 1, SC 153, 398, in *Patrologia Graeca* 7, 1047.

⁵⁸ Irenaeus of Lyons, “Adversus haereses,” 5, 32, 1, SC 153, 398, in *Patrologia Graeca* 7, 1060.

⁵⁹ Francis, Encyclical Letter *Laudato Si’*, 83, accessed May 24, 2015, https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

the people redeemed by Christ. These arguments are more compelling than those put forward in favour of the pre-conciliar doctrine of the universe's transience, which continued to appear in some authors even after the Second Vatican Council. However, they have not yet proved convincing enough to prompt the Magisterium to return to the pre-conciliar position.

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UDZIAŁ NIEINTELIAGENTNEGO STWORZENIA W ODKUPIENIU PO PARUZJI
ZGODNIE Z TEOLOGIĄ POSOBOROWĄ

Streszczenie

Znamy sytuację ludzi po paruzji z symboli wiary oraz z kilku definicji dogmatycznych. Ale jaki jest plan Boga dla nieinteligentnego stworzenia po drugim przyjściu Chrystusa? Czy zniknie, czy będzie istniało w jakiejś formie? Istnieją na ten temat dwa poglądy. Starszy, a obecnie mniejszościowy pogląd, który był podtrzymywany przez Kościół katolicki przed II Soborem Watykańskim, a następnie przedstawiany w okresie posoborowym przez teologa Jeana Galota i kilku wybitnych egzegetów, twierdzi, że całe nieinteligentne stworzenie zniknie. Badanie koncentruje się na nowszym i obecnie dominującym poglądzie, który został również przyjęty przez II Sobór Watykański i Katechizm Kościoła Katolickiego oraz od wieków jest utrzymywany przez ortodoksyjną doktrynę, mówiącą o przemianie stworzenia. W artykule badawczym autor szczegółowo przedstawia drugą koncepcję w świetle teologii posoborowej.

Słowa kluczowe: nieinteligentne stworzenie; odkupienie; drugie przyjście Chrystusa; teologia posoborowa; nauczanie katolickie