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SPIRITUAL BEING IN THE THEOLOGY OF WINCENY GRANAT

Abstract. Treatises on dogmatic theology draw attention to a whole spectrum of theological topics, among which the issue of angels also finds its place. Scholastic theology dealt with this issue within the framework of the treatise on God the Creator; however, it is not exceptional that it is also treated in a separate part. In this paper, we pay attention to spiritual creatures in the context of the eminent Polish theologian Wincenty Granat who emphasized respect for the Christian tradition and pointed to the vital values of Christian dogmas. In his pre-Conciliar work *Catholic Dogmatics*, he discussed most of the issues of dogmatic theology using the scholastic method. In his post-Conciliar work *Ku człowiekowi i Bogu w Chrystusie* [To Man and God in Christ], the doctrine of angels comes to the fore in close relation to Christian anthropology and its personalistic orientation.

Keywords: Granat; spiritual being; angels; person; influence.

Wincenty Granat is one of the most important 20th-century theologians,¹ who for several decades formed theological awareness in Europe both before and after the Second Vatican Council. This Polish theologian also represents a major figure in the personalistic understanding of theology, which he gradually developed out of the traditional scholastic methodological approach. The theological themes that he adopted during his studies in Rome evolved into a personalistic approach to theological doctrine, which is evident after

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¹ Servant of God Fr. Wincenty Granat was born on April 1, 1900, in Ćmielów. He died on December 11, 1979, in Sandomierz and was buried in the tomb of the Sandomierz Chapter in the Cathedral Cemetery. His beatification process began on June 12, 1995. The diocesan phase of the beatification process was completed on October 9, 2018, at the Church of St. Michael the Archangel in Sandomierz. On November 3, 2018, the procedural documents of the Servant of God were handed over to the Congregation for the Causes of Saints in Rome.

the Second Vatican Council. It should be noted that Wincenty Granat did not confine himself to only one area of theological insight. He dealt with all the theologically relevant topics that presently resonate in the Church. It is true that Wincent Granat, a theology professor and rector of the Catholic University in Lublin, was interested in the issue of man, which he paid attention to both from the viewpoints of theology and philosophy. After Wincent Granat's death, his friends and colleagues reflected on his theological legacy and concluded that he was above all a *Doctor humanus*.²

Post-conciliar theology abandons the scholastic treatment of the angels' presence in man's life and becomes more receptive to a deeper personal understanding of man's relationship with God, whereby this relationship points to the correlation between man and angels on the one hand, but consequently, on the other hand, to the relationship between angels and God. The words of the psalm suggest this type of interpretation: "What is mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory and honour" (Ps 8:5–6). The theme of angels has its place in Christian anthropology, resulting in its specific position and mission in close relation to man.

The influence of spiritual beings, the good angels, comes from the reality of man's free will, who has the ability and the power to resist the influence of evil, meaning temptation by the evil spirit, and can make a positive decision, most certainly with the help of God's grace, to become a co-worker for the good. It is important to realize that the action of the angels is not immediate upon man. Only God Himself, who is the cause of every being, can act directly on man's intention and will. However, angels – both good and evil – can act on the senses from without as well as from within. It is up to us to accept the inner promptings of the good angels and to reject everything that is in any way opposed to good. The man of faith is to train himself in the Christian virtues so that he may have a firm will and clear discernment between what is good and evil. In this way, also with the help of his guardian angel, a man progresses on the way to his God-ordained eternal goal.

Man will always be the person in whom the struggle for the good takes place. With the angels, let us fulfil the truth and practice of our life expressed in the words of Holy Scripture, "Worship the Lord your God, and serve him only" (Mt 4:10).

² Cf. Waław Hryniewicz, "*Doctor humanus*. Teologiczne horyzonty ks. profesora Wincentego Granata (1900–1979)," *Znak* 3 (1980): 586–602.

1. CHARACTERISTIC FEATURES OF SPIRITUAL BEINGS IN THE THEOLOGY OF WINCENTY GRANAT

Wincent Granat presents the doctrine of angels in the context of a treatise on God the Creator, which stands out especially in pre-Conciliar theology. For our author, the doctrine of the spiritual creation is important, and he renders it as follows: “In the theological sciences, based on sources of revelation and, in part, on purely human science, we deal with God and the created world insofar as the world has a relation to God; from this point of view, angels, as created beings who have their mission in the natural world, also constitute a subject of theology.”³ The truth of the Incarnation of the Son of God and His redemptive work occupies an important role in the theological doctrine of the Catholic Church. For this reason, the truths about the spiritual creatures (angels) belong to this subject, since the very real presence of Christ, the God-Man and Redeemer of mankind, is intimately connected with the existence and action of angels.

All angels, good and evil, have a different mission in relation to man, who has been raised to the rank of a child of God by the redemptive work of Jesus. Therefore, according to the Letter to the Hebrews, angels are “ministering spirits sent to serve those who will inherit salvation” (Heb 1:14). The presence of angels in man’s life is not only profoundly theological, but in the context of salvation history it has its personalistic expression, pointing to the close relationship between the existence of angels as created spiritual beings and the human beings to whom they are available and serve.

The subject of angels is part of a wide range of theological issues on which every person takes a stand. This ever-present issue raises many questions among religious people, but it has also reached others, for whom the subject is no longer religious, but is directed towards esotericism.

If man, as a being created by God, is the subject of theology and has a place in salvation history, so too angels as spiritual beings are called to fulfil their missions, whether in relation to God or man. The Nicene Creed confesses faith in the Creator of “all things visible and invisible.”⁴ The invisible world is considered to be spiritual beings who have reason and free will but no material body – they are spiritual in essence. Christian tradition regards

³ Wincenty Granat, *Bóg Stwórca. Aniołowie – człowiek* (Lublin: TN KUL, 1961), 133.

⁴ Josef Neuner, Heinrich Roos, *Viera Cirkvi v úradných dokumentoch jej Magistéria* (Trnava: Dobrá kniha, 1995) (b. 250), 133.

angels as being spiritual by nature. We also read about invisible [spiritual] creatures in the Creed of Michael Palaeologos (1274):

We believe in the Holy Trinity, in the Father, and the Son, and the Holy Spirit; in one almighty God. We believe that the whole divinity in the Trinity is of one being and one essence – of one eternity and one omnipotence; that he has one will, one potency, and one majesty; that he is the creator of all creation. From him all things come, in him are all things in heaven and on earth, visible and invisible, corporeal and spiritual.⁵

The First Vatican Council also refers to a created spiritual being:

This only true God created out of His goodness and omnipotent power, not for the multiplication of His blessedness, nor for the acquisition, but for the revelation of His perfection by the goods which He bestows on creatures, by a sovereignly free decision of the will from something at the beginning of time, in the same way both orders of creation, the spiritual and the material, i.e., the spiritual and the material. The angelic and the earthly, and then the human, which is as it were made of both, since it consists of soul and body.⁶

The Catechism of the Catholic Church teaches: “The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls ‘angels’ is a truth of faith. The witness of Scripture is as clear as the unanimity of Tradition.”⁷ This truth of the faith also found its expression in the liturgical year. We celebrate the Feast of the Holy Archangels Michael, Gabriel and Raphael on September 29, and a few days later, on October 2, we commemorate the Holy Guardian Angels. The very liturgy of the Church in its prayers points to the mission of the angels who serve God in heaven “to protect us in earthly life.” Polish theologian Bartnik points out that the name itself denotes personal spiritual beings who realize God’s love for humans. The primary task of the guardian angel is to serve man manifested by pleading for man and presenting his prayers to God. It is important to remember that the

⁵ Ibid. (b. 921), 447. In 1261, Emperor Michael Paleologos abolished the Latin empire, which had been established in 1204 by the crusaders in Constantinople and restored the Eastern Roman Empire. At the 4th session of the Second Council of Lyons in 1274, the ambassadors of the East Roman emperor committed themselves to the formula of the Creed presented by Pope Clement IV in 1267. It was called the Apostles’ Creed, named after Michael Paleologos. Neuner, Roos, *Viera Cirkvi v úradných dokumentoch jej Magistéria*, 447.

⁶ Neuner, Roos, *Viera Cirkvi v úradných dokumentoch jej Magistéria* (b. 316), 158.

⁷ Catechism of the Catholic Church, No. 328.

angel is not sent into our physical life, but to our person, and represents the presence of Christ, never an anonymous or alien force.

The First Vatican Council adopted the doctrine of creation and related truths about spiritual creation from the doctrine of the Fourth Lateran Council (1215), which teaches:

He (God) by His almighty power at the beginning of time created in the same way both creatures out of nothing, the spiritual and the corporeal, namely, the angelic and the terrestrial, and then the human, which as it were contains both, since it consists of spirit and body. For the devil and other demons were created by God as good in their nature but became evil of themselves. But man sinned at the whispering of the devil.⁸

2. THE EFFECT OF GOOD AND EVIL ANGELS ON MAN

The Church Fathers were close to Wincent Granat, to whom he also turns his reader's attention when he speaks of the influence of evil angels. He quotes St. Irenaeus, who points to the action of the evil spirit concerning men who, under its influence, reject God's commandments and distort their relationship with the loving God: "The devil, who is the angel of apostasy, can only do what he did at the beginning of man's existence, tempt the human mind to reject God's commandments, blinding the hearts of those who have sought to serve God, so that they forget the true God."⁹ Tertullian points to the fact that spiritual evils have from the beginning brought about man's destruction: "Their [the evil spirits] actions are to ruin of man: in this way, spiritual evils have from the beginning brought about man's destruction."¹⁰

The doctrine of angels has its place in biblical and dogmatic theology, but other theological disciplines also make room for angelology. In the pre-Conciliar period, our author focuses on the scholastic method, and the doctrine of angels itself is interpreted in this way. In his theological interpretation, he draws on Holy Scripture and Tradition to present the truths about the existence of angels and their nature, and then deals with the characteristics of angels as well as their state in which they have been raised by the love of God to participate in the supernatural good of their Creator. In the same way,

⁸ Neuner, Roos, *Viera Cirkvi v úradných dokumentoch jej Magistéria* (b. 295), 152.

⁹ Irenaeus, "Adv. Haer.," EP 258. Cf. Granat, *Bóg Stwórca. Aniołowie – człowiek*, 179.

¹⁰ Tertulian, "Apologeticus," EP 278; Cf. Granat, *Bóg Stwórca. Aniołowie – człowiek*, 179.

the Polish theologian presents the truth about the fall of the angels and their relation to man.

After the Second Vatican Council, our author approaches the issue of spiritual creation in a new way. He gradually abandons the scholastic method and opens up to a deeper personal grasp of the issue, precisely because man has a relationship not only with God but also with the angels. Yet, at the same time, there is a reciprocal interaction between the existence of the spiritual creation and its relationship to man. In this regard, Granat recalls the words of the Psalmist, “What is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honour” (Ps 8:6–7). Granat’s post-conciliar angelology does not present new formulations, nor does it bring new insights or new theological statements. It is important, however, that – as in the doctrine of God’s grace – the author enters the field of Christian anthropology, enabling him to present the doctrine of angels in closer relation to man, since angels are spiritual beings created by God with a specific relationship to man.

The texts of Holy Scripture point to the fact that the action of special invisible forces is active beyond human nature, but they act and influence people, harming them in body and soul. Thus, on the one hand, destructive forces are present in man’s life; on the other hand, man has the opportunity to have a positive experience that connects him with the action and effect of good. We open ourselves to the action of spiritual beings whom we call angels, and the doctrine of the Catholic Church speaks of their relationship to man, of their presence in the life of the ecclesial community, and articulates the doctrine of their identity and the roles that God entrusts to them in his work of redemption and salvation.

We have an insight that the struggle between good and evil goes back to the very beginnings of human existence and not only takes place on the plane of earthly and temporal reality and experience. It transcends the visible dimension of the material world and reaches into the invisible world in which the same struggle takes place and by its influence affects the man’s being. When we speak of the influence of evil spirits upon man, we state not only the presence of evil in the world, but also its consequence as the influence of evil working through evil spirits upon men. To designate such evil spirits, theology uses the terms devil, Satan, or demon.

God, as the highest good, primarily does not want moral evil, so any motivation or incitement to evil cannot come from the highest moral authority,

who sets the standards for moral living. By this authority, which is God as Being existing in Himself, evil is neither wanted nor proposed, and in no way does it negatively influence man. The theologian Granat states: "God alone permits evil to exist for reasons that defy all rational human analysis; we know only that God would not permit evil unless He could bring some good out of it."¹¹

Evil spirits affect man by way of inciting him to evil thoughts and deeds. Granat points out that temptation is in the general sense of inciting someone to do evil, with no specific intent that someone sins. The very qualification of falling into sin under the influence of the temptation of the devil takes on its moral character the moment that this temptation, expressed in a general sense, has already taken on the character of a personal act in the action of a person who has been led to do evil and when he has committed sin in this way. It is to be remembered that not only do evil spirits influence and affect man adversely, but the love of God is ever present, which can save man. The temptation of the evil spirit is the implanting of thoughts and desires that ultimately lead to decay and sinful action.

Creation theology teaches that, in the beginning, God created only good angels. It is a creation in freedom, and therefore, God did not interfere in the angels' freedom to decide how to fulfil their mission. Some of the angels left God; they did not want to be at God's service. Our Creator has also endowed man with free will and leaves it up to us to decide in what way we too will fulfil our mission in this world. Because of the preservation of human freedom and because we are also endowed with reason, God does not prohibit evil spirits from having some influence on our actions and decisions. Because man is a rational being, man does not necessarily fall when tempted by an evil spirit. The mere influence of an evil spirit upon a person does not cause the individual to have to yield to a temptation that seeks to take advantage of the opportunity of a weak will or an unwilling human heart to retain God's favour. We want to emphasize that evil spirits, while they have the possibility of some influence on human decisions and actions, do not have absolute power over the human soul, because only God works in it. The devil's influence on people manifests itself in various ways and forms, either vicariously [through another person] or directly by influencing a person's imagination and sensory perception. In formulating these theses on the work

¹¹ Wincenty Granat, *Ku człowiekowi i Bogu w Chrystusie. Zarys dogmatyki katolickiej*, vol. I (Lublin: TN KUL, 1972), 531; Cf. Diego H. Goetz, *Satan, l'ennemi de l'homme* (Tours: Mame, 1958).

of the evil spirit upon man, our theologian points out that there are certain negative influences of the devil that present themselves in tremendous tension and consequent attacks upon man. Yet, it is important to consistently distinguish this reality from possible psychological disturbances of an individual. Thus, not every manifestation that we attribute to the influence of an evil spirit is also a real temptation on the part of the devil, for there is also possible psychological disturbance in an individual's behaviour and subsequent actions.¹²

The evil spirits and every created being cannot directly influence human action, which is a manifestation of man's free choice given the knowledge one possesses and their free will. Evil spirits can affect the sensory faculties both externally and internally. This truth is formulated by our theologian in the light of the knowledge inherent by the devil, who knows man's psyche better than he himself, which gives rise to the devil's strong influence on man - especially on his sensory and volitional faculties, from which human acts themselves result. These free human acts define man's personal relationship with God, in which human responsibility for the gifts we have received in our vocation to live in this visible world is manifested. If man falls into temptation, he abandons the good and communion with God, and his manifestations are thus the result of his free consent to temptation.

While we are considering evil spirits who tempt man to do evil, it is also appropriate to say that not all temptations to sin originate in the actions of evil spirits. The Apostle St. James teaches that we are also tempted by our lusts: "Rather, each person is tempted when he is lured and enticed by his own desire. Then desire conceives and brings forth sin, and when sin reaches maturity it gives birth to death" (James 1:14–15). The Apostle and Evangelist St. John adds that "for everything in the world – the lust of the flesh, the lust of the eyes, and the pride of life – comes not from the Father, but from the world. The world and its desires pass away, but whoever does the will of God lives forever" (1 John 2:16–17).

The reality of temptation arises from man's free will, who can resist evil and the evil spirit's influence. If the influence of the evil spirit and its temptation were of such intensity that man would not be in a position to resist such evil action, the imputability of the human act, in this case, would be diminished, or it would not be possible to speak at all of moral responsibility for the act performed. The strategy of the evil spirit is that it wants to make

¹² Cf. Granat, *Ku człowiekowi i Bogu w Chrystusie*, vol. I, 531.

man voluntarily participate in evil. The Fourth Lateran Council teaches that man sinned as a result of the influence of the devil. The Council puts this doctrine of the devil's temptation in relation to man in the context of the doctrine of creation:

We firmly believe and sincerely confess that there is only one, true, eternal, immeasurable, unchangeable, incomprehensible, almighty, and ineffable God: the Father, the Son, and the Holy Spirit, [...] by His almighty power, at the beginning of time, He created in the same way both creatures out of nothing, the spiritual and the corporeal, namely, the angelic and the terrestrial, and then the human, which seems to contain both, since it consists of spirit and flesh. For the devil and other demons were created by God as good in their nature, but became evil of themselves. But man sinned at the whispering of the devil.¹³

It is clear from the texts of Holy Scripture that evil spirits do work on man's faculties, but they are not always successful. Man can, with a firm will, reject the influence of an evil spirit. We must note the specific texts to which the Polish theologian refers. Let us first focus our attention on the biblical account in which we find the incitement to do evil suggested by an intelligent personal force – the temptation of the first people in Paradise. In this case, the proposal of man's greatness that can be achieved without God is offered, with the devil feeding the idea that God is lying. The devil speaks, "You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (Gen 3:5).

In the second case, our attention is directed to the Jordan where Jesus was baptized, and after the baptism He was led into the wilderness: "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. And the tempter came and said to him: 'If you are the Son of God, command these stones to become loaves of bread'" (Matt 4:1–3). Jesus gives a clear answer, "Man shall not live by bread alone, but by every word that comes from the mouth of God" (Matt 4:4). Thus, Jesus' statement and stance on temptation by the devil, according to Granat, is a declaration of personal rejection of any inducement to do a deed that violates fidelity to God's word and law. Jesus gives an example of how one should interact with actual temptation. It is an unequivocal rejection of the pseudo-good offered that can never fulfil a person because the fullness of human existence is only in God. Man is to show

¹³ Neuner, Roos, *Viera Cirkvi v úradných dokumentoch jej Magistéria*, b. 295, p. 152.

his opposition to evil in such a way that he adheres to goodness and truth. It cannot be forgotten that the purpose and goal of every influence of the evil spirit on man is to awaken a personal desire to be great, to achieve something, and to mean something in relation to the community in which he lives. The danger is precisely in refusing to cooperate with God, realizing one's human limitations, and accepting the truth that God gives fullness and meaning to our efforts.

Both temptations take the form of an intelligent dialogue. The question of the tempter touches on the very meaning and sense of the prohibition that God gives to the first humans (cf. Gen 3:11–6). The beginning of the dialogue between the tempter and the first people is the beginning of the acceptance of the temptation itself. In the temptation of Christ, the reality is manifested differently, since it begins by pointing out the biological hunger of the flesh to which Christ is subjected, and the devil makes an offer to turn the stones into loaves and thus remove the lack of goodness represented by the bodily hunger. Theologians explain the difference between these attitudes in the temptation of the first men and the Son of God by the fact that in the primitive state of human nature before the sin of Adam there was no lust, therefore the attack of evil was directed at the intention “you will be like God.” It was impossible for temptation to come from within the first people: they possessed infused knowledge and were endowed with the necessary grace that made them free from the indisposition of both flesh and reason. The devil, however, does not tempt in a single attempt. Sin has its psychology, and the devil knows it well. First, evil subtly insinuates itself and pretends that man is very free. Ultimately, it is the desire to be completely free and independent of God that brings about man's fall.

3. THE DILEMMA OF CHOOSING BETWEEN GOOD AND EVIL

The temptation of the devil clearly speaks of a dilemma that man has to resolve. It means choosing between either God or man. Man is still confronted with this reality that constantly resonates as a consequence of the disturbed supernatural life of created man.

The dilemma of temptation is a current one, even if the elements express themselves differently during various historical periods. Man's contemporary social position creates room for a daily confrontation between religion and humanism, between faith and reason. Thus, the mindset of society is set

up as if humanism excludes religion, or reason excludes faith. According to the message in Genesis, man achieves greatness on the condition that he stops trusting God's voice, which is fed by the idea that God lies (cf. Gen 3:1–6). Christ, according to the tempter's demand, is to worship him. The two temptations ultimately look different: according to the Book of Genesis, the person who succumbs to temptation becomes morally weak, afraid to admit his guilt and responsibility for his sin because he fears accountability. What happens is a common experience of sin even in this age: the person fails but has difficulty accepting responsibility for his actions. Contemporary man claims his rights, but there is little talk of responsibility. Sin has consequences, and therefore, there is a constant struggle for God's good. Christ triumphed over temptation, affirming the authority of the Supreme Being, "You shall worship the Lord your God and him only shall you serve" (Matt 4:10).

Jesus Christ speaks of the temptations that will accompany the apostles themselves. When I pray for Peter, these words also occur: "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat. But I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers" (Luke 22:31–32).¹⁴ The Apostle Peter encourages believers to guard themselves against the attacks of the evil spirit: "Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world" (1 Peter 5:8–9). The one who becomes the first in the choir of the Twelve, and for whom Jesus prayed, is faithful to his mission and is a strength to his brothers in the faith. It is clear from the words of St. Peter that the danger that comes from the evil spirit is not to be underestimated or trifled with, for it is only in a firm and principled attitude of faith that one can stand against the danger of sin. The apostle James encourages us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you" (James 4:7–8). Submission to God, Granat says, is not a passive acceptance of God's presence, but an active cooperation with God's grace. If God is personally present in a person's life, the devil has no chance to find fertile ground for his temptations.

¹⁴ This text in the Gospel of St. Luke corresponds to the text in the Gospel of St. Matthew (Mt 16:17–19), where Peter's special position among all the apostles is in task. Because of Jesus' prayer, the Apostle Peter becomes a witness and a support in faith for his brothers in the apostolic community and in the community of believers.

Man is vulnerable to falling into temptation in situations where he prefers other life pleasures to the presence of God. St. Jerome said: “The devil does not know what a man thinks within his soul; perhaps he learns about it from outward manifestations, and when he sees that something gives a man pleasure, he gives him various suggestions and impulses.”¹⁵ In every temptation, the point is to remove from the human heart the ordered love of the good, which contains the love of God and the creature. Man, having experienced a temptation, has become only seemingly free, but he is persuaded that he must believe in the word of man, which is unstable, instead of having faith and trust in the word of God, which is the fruit of religious truth, meaning firm hope the is the fruit of religious truth. Instead of love for God, he falls into a shallow temporary optimism and becomes entangled in chaos while submitting to the service of his instincts.¹⁶

SUMMARY

Theological knowledge is based on two essential sources of divine revelation, which are Holy Scripture and Tradition. An integral part of the dogmatic treatise on creation is the truth about the existence of spiritual beings that we have addressed in the context of theological doctrine presented by the Polish theologian Wincenty Granat. We have pointed out that our author has drawn attention to the topic and issue of spiritual creation both before and after the Second Vatican Council. The pre-Conciliar formulations refer primarily to the scholastically oriented doctrine of spiritual beings, with an emphasis on the theological foundations as found in St. Thomas Aquinas. After the Second Vatican Council, the Polish personalist deals with the subject of spiritual creation mainly from the perspective of the relationship that angels occupy with man. The author has rigorously demonstrated that the influence of evil angels on men is not absolute but defined by the degree to which man is willing to refuse the tempting offer of apparent goodness, and in this way to protect himself even from evil itself and the consequent fall into sin. In a theologically clear way, Wincenty Granat supports not only man’s relationship to God, but also the interaction between man and the spiritual creation, which also has its origin in God.

¹⁵ Hieronym, “In psalmos” 16, 20, *PL* XXVI, 860, *EP* 1391; Cf. Granat, *Bóg Stwórca. Aniołowie – człowiek*, 179.

¹⁶ Cf. Granat, *Bóg Stwórca. Aniołowie – człowiek*, 181.

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BYT DUCHOWY W TEOLOGII WINCENTEGO GRANATA

Streszczenie

Wiedza teologiczna, która przekazuje prawdę Bożego objawienia, pochodzi z dwóch źródeł, którymi są Pismo Święte i Tradycja. Traktaty z zakresu teologii dogmatycznej poświęcają uwagę całemu spektrum tematów teologicznych, wśród których swoje miejsce znajduje również kwestia aniołów. Teologia scholastyczna zajmowała się tym zagadnieniem w ramach traktatu o Bogu Stwórcy, jednak nie jest niczym wyjątkowym, że doczekało się ono także osobnej części. W niniejszym opracowaniu zwracamy uwagę na stworzenia duchowe w kontekście twórczości wybitnego polskiego teologa Wincentego Granata, który podkreślał szacunek dla tradycji chrześcijańskiej i wskazywał na istotne wartości chrześcijańskich dogmatów. W swoim dziele *Dogmatyka katolicka*, częściowo przedsoborowym, omówił większość zagadnień teologii dogmatycznej, posługując się metodą scholastyczną. W posoborowym dziele *Ku człowiekowi i Bogu w Chrystusie* doktryna o aniołach wysuwa się na pierwszy plan w ścisłym związku z antropologią chrześcijańską i jej personalistyczną orientacją. Wincenty Granat w teologiczny sposób opisuje nie tylko relację człowieka do Boga, ale także wzajemną interakcję między człowiekiem a stworzeniem duchowym, która również ma swój początek w Bogu.

Słowa kluczowe: Granat; istota duchowa; anioły; człowiek; wpływ.