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THE SUBJECT OF *CREATIO CONTINUA* AND ITS ECCLESIAL ASPECT

Abstract. It is God who is the subject of *creatio continua*; in Christianity it is a triune God. Fundamentally divine nature, Divine Persons: God the Father, God the Son and the Holy Spirit, who in the logic of the internal life of the Trinity is third and in relation to the world the most direct. The personal specificity of the Third Divine Person predestines it to activity, creativity, to stirring creative power and action in created beings. The Holy Spirit develops and unites, creates the interior of the beings, combines them and strengthens the link with the Creator.

This ongoing creation is encoded in the act of creation and is in keeping with the workings of Providence, which also is a creation of the Trinity, and indirectly a creation of people: individuals and societies.

Participation in the act of creation stands in proportion to the growth in holiness, which means it is proportional to becoming a person. Created beings personalize themselves through participation in *creatio continua*, and by participating in this act, they personalize themselves. All this is implemented through the activity of the intellect, will and emotions.

It is Jesus Christ in his capacity of God and man who occupies the centre stage of the ongoing creation.

Key words: *creatio continua*, God, trinity, Holy Ghost, Christ, man, participation, persistence, development, fullness.

The subject of *creatio continua* is the Triune God. In the ongoing process of creation of man, which consists in reaching ever higher level of sanctity, also people are its subjects if they cooperate with Divine grace in both their individual and communal work.

1. THE HOLY SPIRIT

The work of sanctification of particular people, as well as the creation of the ecclesial community are attributed to the third Divine Person. The Calvinist theologian of the beginning of the 20th century, Karl Barth, paid attention to the relationship of what is temporal, or historical, with what is eternal and makes up the “space of God.” Protestants explicitly distinguish between these two layers. They refute the possibility of the human mediation between them. The unity is guaranteed only by the Divine Persons – the Son of God, who assumed human nature, and the Holy Spirit, who proceeds from Father to man [Jn 15:26]. The Incarnation of the Son and procession of the Holy Spirit serve as the foundation for the analogy between the life of men in the world and the innermost life of the Trinity. Barth focused on the ongoing work of the Holy Spirit in the world and, respectively, on what he called *analogia spiritus*. His pneumatology is not limited to the reflection on the Holy Spirit as such, but concentrates on the coming of the third Divine Person to man, as well as the consequences of His work in the world. Owing to this work, the ongoing creation is at once the ongoing sanctification – i.e. the history of the salvation. He refers to nature and man in an adequately different manner. What is important is that the created time, together with the world, is of Trinitarian character, and the ongoing creation at the same time signifies ever greater resemblance of the temporal history to the eternal one – i.e. the Trinitarian history of God. In Karl Barth’s theological system, the Holy Spirit has the function of the “soul of the world” (*anima mundi*), which both ancient philosophers and modern philosophers of pantheistic inclinations have spoken about. Barth did not develop this thought. Nor did the creator of the theology of drama, Catholic theologian Hans Urs von Balthasar. They only pointed to the danger of pantheism and the way of overcoming it – through the construction of an all-encompassing, orthodoxically Christian model.¹ The model of this kind has yet to be worked out.

The Holy Spirit is a person, a substantial spiritual being, who is equipped with all personal energies, which we usually define by the word “spirit.” This term has a number of meanings – the Trinity, the Divine Person, the human person, the angelic person, but also spiritual energy in God, in man, in angels, or the power of God’s, men’s and angels’ work. What is significant is that God’s substance does not work in the world (and in man) directly, but

¹ Cf. Emmanuel Tourpe, “Duch, natura, pośredniczenie,” in *Duch Odnowiciel*, vol. 12 of *Kolekcja Communio* (Poznań: Pallottinum, 1998), 101-15, esp. 105.

owing to the work of an internal personal energy, which makes the Divine substance – the proper creative force – appear in the exterior. Internal energy, the source and cause of the existence of accidental beings, is something different from the power contained in God's work beyond His substance – *ad extra*. The Holy Spirit has His own personal power, which constitutes His personal specificity inside the Trinity by proceeding from within the Father to come to Himself. This is also the personal shape of the Holy Spirit's participation in the creational act, in both integral approach and continual aspect, which is constant and developed in time, within *creatio continua*. Created beings, along with their diverse internal characters, are the result of this work. The richness of the act of creation and its effects are expressed by the existence of both animate and inanimate beings, of plants, animals, people and angels. The Holy Spirit (the personal power of the Divine substance) works in a different way, depending on the category of being. It creates and develops material, biological and spiritual spheres. What *creatio continua* means for the material realm is but sustenance in existence, yet for the spiritual realm, it is the creational work in the strict sense, which brings about the existence of spiritual beings and their real growth. The initial effect of the Holy Spirit's work, which brings to existence personal beings, is the existence of the spiritual substance, together with its personal character. The final result of continual creation is the appearance of the spiritual power of the higher level in man, which – according to the Catholic tradition – he can lose and then regain in order to develop it.

The Holy Spirit brings out the Divine image in man, which was given in the act of creation, to its fullness, to likeness to God. All men were given physical life and the basic spiritual character from God, but only some of them are given the spiritual power of the higher level, which is called grace. Even those who possess it may lose it, but they might as well regain it. Only a fraction of people live a life that is morally correct and participates in God's intimate life consciously and willingly. The work of Divine wisdom initiates the spiritual development of only personal created beings. Non-personal beings cannot be turned to persons. Divine wisdom shapes the laws of nature and directs their functions. Making use of them, it shapes the process of the development of the world. The work of Divine wisdom causes in personal beings an internal change, which stands for the real spiritual novelty.²

² Cf. André Laurentin, "Le Pneuma dans la Doctrine de Philon," *Ephemerides Theologicae Lovanienses* 27 (1951): 390-437.

The crucial moment of the history of the world and the work of the Holy Spirit, as well as the key to understanding *creatio continua* under Christian pneumatology, is the event of Pentecost. In the ecclesial aspect, this event is the source and paradigm of the new Messianic community, the interpretative key to the Holy Spirit's work in the community of the New Covenant, the sign of the theological and Trinitarian identity of the Christian society. According to the First Covenant, the Spirit of Yahweh – the Divine power sent by Yahweh that reaches man effectively – is the place of union of God with His people. This power leads people to God. It attracts them to God's intimacy and implants there both man and the entire world. The feast of Pentecost in Israel used to be one of the three feasts during which they made a pilgrimage to Jerusalem. The other two were the feast after the grain harvest [Ex 23:16, 34:22] and the feast of first fruits [Num 28:26].³ Materialists do not accept this. They assert that self-organising all-matter is the source of the power that forms man and his integral building material. All pantheistic systems think likewise. It is only in a system that distinguishes between two different substances – the material and spiritual one – that Divine power bridges the abyss separating the world from God, who is transcendent. The Holy Spirit is also transcendent in relation to the world – absolutely independent of it. He is the independent subject of the creational act. He creates the world, proceeding from the Father; He creates Divine energy in human nature (grace), proceeding from the Father to us and working within human history.

The act is creational if its subject is transcendent in relation to the object at which this act is directed, and thereby brings a new being into existence. Any change in the created world has its ultimate cause and, generally speaking, all that happens in the world, all development, can be claimed to be the effect of *creatio continua*. However, creation in the strict sense means causing the existence of something new, which does not result from the natural development of the created being. God endowed non-personal and person beings with a code of development. Nonetheless, He is able to create something new that exceeds the given created being and all that has been encoded in it. It concerns both material and spiritual substances.

Only Christianity fully affirms the existence of an individual spiritual substance in man. Neither materialism nor any other pantheistic system agree with it. Hinduism speaks of a material human body into which

³ Cf. Piero Coda, "Pentecostés," in *Diccionario Teológico. El Dios cristiano*, ed. Xabier Pikaza and Nereo Silanés (Salamanca: Secretariado Trinitario, 1992), 1061-72, esp. 1061.

brahman breathes the breath of life, which is termed *atman*. This is a divine, general and cosmic power. Putting it into a particle of matter is not connected with the creation of an individual, human spiritual substance, which would be distinct to *brahman*. Hellenism uses the terms *pneûma*, which arises enthusiasm (Plato), cosmological *pneûma* (stoics) and *pneûma* as the soul of the world (Plotinus). Judaism affirms the breath of life put into the particle of matter formed of clay by God. Hinduism, Hellenism and Judaism say nothing about man being an individual spiritual substance, but a material substance that has been granted life. Only Christianity speaks about an individual spiritual substance.

The same may be said of the Holy Spirit. Outside Christianity, the term “the power of God” is used. Except Christianity, only Judaism speaks of the procession of the transcendent God to the world, but it fails to mention the necessity for the existence of the human spiritual substance. Both Judaism and Christianity claim that it is the power of God that unites the Creator with the history of the world, or especially of humanity. The New Covenant is original because it not only affirms three Divine Persons, but confesses the human spiritual substance that is distinct from matter and God alike. Christian faith professes that there are three personal Divine Powers, who work in the world together. Created beings, however, also display Trinitarian features. All history is Trinitarian.

The progress of the Revelation, or rather any progress in the world, results from the life of the Divine Persons, from Their mutual relations. The Father breathes the Holy Spirit through the Son, thereby creating the world and man, and initiating future development and constantly sustaining the existence of being and contributing to their progress. The Spirit of Yahweh (*rûah*) is the place of the communion of God with men, as well the whole universe. Yahweh breathed His Spirit into the world [Gen 1:2] and, especially into man [Gen 2:7].⁴ In Christian Trinitology, we speak of the personal outpouring of God’s substance (*ad intra*), as well as inpouring thereof (*ad extra*). The Person of the Spirit of God unites both the horizontal (in the immanent Trinity, and in a simultaneous and parallel way, in the economic Trinity) and vertical (in-between the Divinity and the created world) dimensions.

In the order of the life inside the Trinity, the Holy Spirit is the fruit and crown of the relationship between the Father and the Son – the personal

⁴ Cf. *Ibid.*, 1062.

accumulation of Divine love. In this way, He is the indirect source of the world in the creational act. The same concerns *creatio continua*. The Holy Spirit proceeds to the world, encompasses everything and upon returning to the Father, He takes it all with Him and leads the world transformed in Him to the Father. The continual creation not only means the progress of the world, but also leading everything toward the innermost life of the Trinity. The Holy Spirit is called *Creator Spiritus*, because He pours Divine love to the world and guides it the interior of God's love.⁵

2. THE PARTICIPATION OF MAN IN THE WORK OF CONTINUAL CREATION

Also created beings – above all people – take part in the work of continual creation. Endowed with grace, they create themselves, as well as other people and the whole world. Grace is granted to sanctify a person so that they may sanctify others. The doctrine on grace distinguishes the *charismata* – action graces – attributed to the Holy Spirit. This is how Divine Providence makes use of human providence in the work of continual creation.⁶ Man, created in God's image, are destined to fulfil their mission of the development of the world, of leading it to the ultimate fullness. The new world, transformed at the end of the world, will be the act of the Triune God, but also the act of men. By bringing bodies to life, human souls will partake in the creation of the new quality of the universe. Incarnation and *parousia* are the continuation of the work of creation; they constitute the new creational act, the *re-creation* of the world and man [Clement of Alexandria].⁷

Continual creation of the world by man in cooperation with God takes place in spacetime. Time and space are the environment of appearance of new qualities of matter, but also the place of the presence of new spiritual qualities. Through man's work, their spiritual transformation takes place, along with the sanctification of spacetime. Ordinary time – *chronos* – changes into sacral time – *kairos*. *Kairos* is something more than a place in

⁵ Cf. Hans U. von Balthasar, "Trójca a stworzenie," in *Kosmos i człowiek*, ed. Lucjan Balter, Kazimierz Czulak, Paweł Góralczyk, vol. 4 of *Kolekcja Communio* (Poznań–Warszawa: Pallottinum, 1989), 30.

⁶ Cf. Marian Kowalczyk, "Opatrzność Boża w ujęciu personalistycznym," *Communio* 6 (2011): 117-29, esp. 120.

⁷ Cf. Santiago Fernández Ardanaz, "A la búsqueda del paradigma original del hombre. Gen 1,26 y 2,7 en los pensadores cristianos del s. II," *Scriptorium Victoriense* 35 (1988), no. 2: 30-113, esp. 108.

time and space where the salvific events take place, but it is also the place of personalisation of the cosmos carried out by the Triune God in cooperation with man. What happens alongside the spiritual transformation is the personalisation of time and space, i.e. their sacralisation. Each moment in the sacral time encapsulates, in a given moment, all time and eternity. What will constitute the crowning will be the moment of *Parousia* – the final encounter of time with eternity. Sacral time carries in itself the humanity to be saved, but it is constantly transformed by man. Man may make use of *kairos* and create it anew. This type of creational act in a given place unites the history of the universe in a single salvific entity, which is in turn being united with eternity. “*Kairos* casts man from the beginning of creation (protology) to the end of time (eschatology) and transports him on its back to eternity.”⁸

Human activity causes the world to progress, and constantly creates something new. Man on his own is only capable of making – he is merely a maker, but not a creator. Incorporated in God’s work, he becomes a creator, insofar as he cooperates, commensurate with his effort and abilities of an accidental being. Man rules the world, takes care of it and brings new qualities to existence as well, as long as he cooperates with God. Integrating man in the realisation of Divine design signifies including him in the work of creation. In the strict sense, the act of creation is exclusively the work of God, but, broadly speaking, *creatio continua* is the work of God and man [cf. GS 34].

The evolutionary becoming of the cosmos and man heads toward the achievement of fullness. Man, by means of his historical activity, brings the entirety of the created world that is developed by God in cooperation with men to the ultimate eschatic state. Man unfolds the act of the Creator [GS 34] and fulfils it [GS 57]. Through love, he leads the world toward the final unity and makes it more and more human, and hence, more and more divine up to the measure of fullness meted out to the given accidental beings.⁹ Cz. S. Bartnik wrote about the redemptive cooperation with the work of God’s power for the sake of the perfection of the world within *creatio continua*.¹⁰

Christian thought about the cooperation of man with God in the work of *creatio continua* is ingrained in the Jewish reflection, which has been

⁸ Czesław S. Bartnik, *Dogmatyka katolicka*, vol. 1 (Lublin: KUL, 2000), 365.

⁹ Gisbert Greshake, *Der Dreieine Gott. Eine trinitarische Theologie* (Freiburg im Br.: Herder, 2007), 261.

¹⁰ Czesław S. Bartnik, *Kultura i świat osoby* (Lublin: Standruk, 1999); cf. Piotr Liszka, “Teologia historii zbawienia,” in *Ku mądrości teologii*, ed. Krzysztof Góźdz and Edward Sienkiewicz (Szczecin: Wydział Teologiczny Uniwersytetu Szczecińskiego, 2008), 159-69.

developed for centuries of a deep theological reflection, originating in the Bible. An eminent figure in this respect is Aaron ben Joseph of Constantinople (1250-1320), also known as the Elder. He wrote about the need for man's cooperation with God in the continuation of salvation. His reflections are based on the thought of Abraham ibn Ezra and Nahmanides.¹¹

Divine Providence cooperated with created beings in accordance with the rule given by the ecumenical Council in Chalcedon (451). This approach evades two dangerous extremes – resigning from speaking about the creational cooperation of man and placing man in God's place.¹² This rule was socially elucidated at the beginning of the creation of the New World, just after the discovery of America. The settlers' task was to build a new paradise. Initially, man was given the mission of cooperating with God in the creation of life on the earth [Gen 2:4A-7]. God, however, gave it up and planted the garden of Eden on His own [Gen 2:8]. America was to be the return to the original design, whereby man is God's cooperator.¹³ The work again became something joyous and liberating that was creating a new world and new man. In Europe, human energy had been wasted in the structures of sin. In America, it led to the creation of new supreme deeds. Work was considered to be man's call to cooperate with God in the work of constant creation.¹⁴

Similar situation happened earlier, after the Barbarian Invasions, during the dark ages of the so-called Migration Period. It was the Benedictines who commenced an enormous work of Europe's renewal. Liturgical cult was then placed at the heart of the "work of God" that they carried out, but important role was also played by both intellectual and physical work. Their efforts were not the symbol of man's insignificance, but pointed out to his dignity of being the cooperator of God the Creator. It was of salvific nature. What leads to salvation is God's grace, but also man's work, as long as they cooperate with God.¹⁵ Nothing was renewed in America – everything was constructed from scratch. *Creatio continua* was not a mere continuation, but a new disclosure of the eternal Divine creational work in the history of the

¹¹ Cf. Jerzy Ochman, *Średniowieczna filozofia żydowska*, vol. 2 of "Historia filozofii żydowskiej," (Kraków: Universitas, 1995), 32, 333 and 334 (footnotes).

¹² Cf. Laurent Lavaud, "Opatrzność otwarta na ryzyko wolności," *Communio* 6 (2002): 104-16, esp. 111.

¹³ Jesús Fueyo, *La vuelta de los Budas* (Madrid: Organización Sala Editorial S.A., 1973), 484.

¹⁴ Cf. *Ibid.*, 485.

¹⁵ José Álvarez Gómez, "La permanente novedad de la vida consagrada en la Iglesia," *Confer* 4 (1992): 596.

world. Europe was still being renewed by the power of the Holy Spirit. This time He did not do this alone, but with the men created earlier. A new reality, reflected in American metaphysics, treated society as a *Logos* – a subject partaking in the creational work of God.¹⁶ The New World, as the work of the cooperation of God with man, is created in time. Time is the substance of life of the human community. Time in America is devoted to creativity and production and not to the contemplation of eternity. Nicholas of Cusa's (*De Ludo Globi*, 1463) words that stated that man is a mortal god who creates the world by giving it new forms, may well refer to the process of creation of the United States of America.¹⁷

The man who is aware of the fact that he is a person – a being created in God's image, in the image of an absolute personalness – is also convinced that both he and his deeds are somewhat absolute. Being a person is proportional to participating in the creational work of God. Man is pushed to work by power of the creational act and he is simultaneously attracted, by the very same power. Powers of both the alpha and omega, of the beginning and end, work in human history. The seventh day of creation, partially reenacted in *creatio continua*, shines with all its splendour at the end of times in the eternal rest of all creatures in the absolute life of the Triune God.¹⁸ The more united man is with the Divine Persons, the more he participates in the Divine work of continual creation. Its result is the process of unravelling and disentangling of human spiritual energy that has been egoistically tied up in a knot, focused on the centre of human nature. Man's participation in *creatio continua* makes the lines of the power of human energy straighten out, directing them more and more toward Divine nature, toward the bosom of the life of the Divine Persons. The change of the shape of human interior harmonises with the change of the shape of the net of relations with other personal and non-personal beings. The more internal openness there is, the more numerous and powerful the relations with others get.

The participation of an individual in *creatio continua* is proportional to the participation in social life. The unfolding of the relationship with God is proportional to the unfolding of relationship with others. God influences individuals by society and *vice versa*. The discovery of America seemed to be a significant point on the axis of continual creation, or even as a new beginning.

¹⁶ Cf. Fueyo, *La vuelta*, 487.

¹⁷ Cf. *Ibid.*, 488.

¹⁸ Cf. Czesław S. Bartnik, *Gromy mówiące. Kazania, przemówienia, publicystyka społeczno-polityczna*, vol. 5 of "Dziela zebrane" (Lublin: Standruk, 1999), 118.

A new reality came to be, accompanied by a new way of thinking and new metaphysics. Matter, space and time were all given new meanings. Human creativity regained the value of participating in the creational work of God. It appeared that the material economy will acquire a redemptive value in the New World; that it will be included in the economy of salvation; that man will become the subject of the work of creation and salvation in all his integrity, both spiritually and materially. It was the hidden desire of Protestants, who rely on the axiom of *sola gratia, solus Christus*. Meanwhile, however, what was created was a new piety, whose greatest value was to save up in order to accumulate capital.¹⁹

An European saves, because he is afraid of an uncertain future. An American takes care of the presence. He does not amass material resources because of fear, but because of an optimistic awareness of creating a new world. The sanctification of man and transformation of the world do not occur only on the level of the spirit, but in an integral way, encompassing the wholeness of the material sphere. Man's task does not lie solely in perfecting his spiritual interior, but also in organising the process of manufacture and distribution.²⁰ A new federal theology came into existence in America, whereby America was a new paradise, a New Jerusalem. The economy of salvation consists in saving by means of economy and work. Americans' consciousness is overtaken by the will of continual making to achieve the state of absolute creativity. This is the reverse of the European alchemy. Gold is not a goal, but means of reaching the situation of the Creator.²¹ Man is called to the participation in the life of God. It does not come to be by escaping the world; just the opposite, by the creating it, by cooperating with God as closely as possible. Participating in the life of God begins with participating in the work of creating the world [GS 19].

3. THE WAY OF MAN'S PARTICIPATION IN THE WORK OF CONTINUAL CREATION

Man's cooperation with God in the work of continual creation may take on institutional forms. *Creatio continua* may be realised by Providence by means of the state. The representatives of political Lutheranism, Althaus and

¹⁹ Fueyo, *La vuelta*, 491.

²⁰ Cf. *Ibid.*, 492.

²¹ Cf. *Ibid.*, 505.

Gogarten, expressed this idea of Martin Luther in the 20th century. According to them, the state personifies the will of the people to fight against sin. The Calvinist tradition rejects political Messianism, deeming it a more Mediterranean idea than Biblical, or close to the Catholic and Thomistic one. The ideal of political Lutheranism unfolded within the enlightened and liberal Protestantism, which, in the opinion of the representatives of traditional Protestantism, had again fallen into the trap of Pelagianism.²² The idea of *creatio continua* in Protestant theology appears by the way of the principles of *sola gratia* and *solus Christus*, which separate the work of creation from the work of salvation. Under such assumption, there is no room for the cooperation of God with men.

At the other extreme is the Orthodox Church. Orthodox theology points to the absolute unity of the creational act with the act of salvation, as well as to the absolute unity of the Divine *creatio continua* with the active participation of man. The history of salvation concerns both human interior and the external level in the history of human persons. Historical processes are of both redemptive and creational character. The streams of history, which oppose God, do not reach to the core of human nature, which internally is as clear as a pearl, even if externally it is stuck in dirt. The ultimate basis for any kind of human history is the religious element. It was explicitly put forward by Nicolai Berdyaev in his books *The Meaning of History* and *The New Middle Ages*.²³

Despite diametrically opposed assumptions, Orthodox anthropology arrives at the conclusion similar to the one worked out by Protestant theologians, namely – the need for a strong state that ought to fight against sin, introducing strict discipline. By contrast to the Protestant approach, Berdyaev subordinates the entirety of social life to religious aims. Paradoxically, this entails an opposite threat of subordinating religion to lay aims, which are deceptively disguised as religious. The ideas of ideologists may lead to the situation where instead of cooperation with God, we come across the phenomenon of man taking God's place. Instead of joint creation, realisation of one's own designs, which have nothing to do with God's plan, creeps in. Berdyaev, like all Orthodox theologians, was inclined toward mysticism. He

²² Cf. Adolfo Gonzáles Montes, *Religión y nacionalismo, la doctrina luterana de los Dos reinos como teología civil*, vol. 51 of "Estudios," (Salamanca: Universidad Pontificia de Salamanca, 1982), 91

²³ Cf. Marian Reutt, "Przedmowa," in *Nowe średniowiecze* by Mikołaj Bierdiajew (Komorów: Antyk, 1997), 5-11, esp. 9.

hoped that the cooperation of man with God in forming the world is possible, but it requires an internal and spiritual transformation. Participation in the creational act demands immersion of the human soul in God by prayerful contemplation.²⁴

Catholic anthropology analyses the cooperation of man with God in a systematic way, paying attention to the intellect, will and feelings. Participation in continual creation is proportional to the involvement of the intellect in the recognition of the world and God, who works there, to the agreement of man's will with God's will and love of God and everything He does in the world and with the world. The point of departure is the penetration of the laws of nature by the mind, which comes down to recognising the way of realisation of God's design.²⁵ The will of a scholar decides whether or not he wishes to get to know and transform the world within the cooperation with God. Academic work is not detached from practising the life of faith, but is found at its very centre. A consciously believing scholar is not limited to describing the cooperation of man with God in the work of continual creation, but throws himself into the depth of God's design and, at the same time, enters the innermost part of the creational act, obviously inasmuch as a created being are capable of doing so.²⁶

Man's incorporation in the work of continual creation sets off from the work of the intellect, from the reading and understanding of the Revelation. In this way, the human mind partakes in the Word of God, who reveals Himself, and takes part in the work of continual creation with Him.²⁷ The human mind works inside the creational act of the creative *Logos*, who constantly creates something anew, at any given moment.²⁸

The revelation is realised twofold – as supernatural, confirmed by miracles, and as natural, confirmed by nature. We need to form the mind so as to be able to read the natural and supernatural revelation in a better way. Both tracks of revelation are harmoniously connected.²⁹ The participation in continual creation not only takes place when the human mind learns about the world, but also when man learns about himself.

²⁴ Cf. *Ibid.*, 10.

²⁵ Andrzej Siemieniewski, *Ścieżką nauki do Boga. Nauki przyrodnicze i duchowość w starożytności i w średniowieczu* (Wrocław: Fronda, 2009), 13.

²⁶ Cf. *Ibid.*, 17.

²⁷ Cf. Miguel Cruz Hernández, *Historia del pensamiento en Al-Andalus (2). Historia* (Sevilla: Editoriales Andaluzas Unidas, 1985), 63.

²⁸ Cf. *Ibid.*, 64.

²⁹ Cf. *Ibid.*, 65.

A distinct issue is the creation of fantasy worlds. Fantasy informs us about the fact that the human intellect is predestined to create. This disposition may be fulfilled in reality when man cooperates with God the Creator.³⁰ Fantasies that are detached from recognition of God's design lead to the creation of the world in spite of God's will. A secondary world created by the intellect may play a positive role in recognising and creating the real world only if it is confronted with the knowledge contained in the Revelation.³¹ The best way of participating in *creatio continua* is opening the intellect, will and feeling to the Word of God, His will and His love.

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³⁰ Cf. James V. Schall, "On the Reality of Fantasy," in *Tolkien: A Celebration*, ed. Joseph Pearce (San Francisco: Ignatius Press, 1999), 72-77, esp. 74.

³¹ John R. R. Tolkien, "On Fairy-Stories," in John R. R. Tolkien, *The Monsters and the Critics: And Other Essays* (London: HarperCollins, 2007), 147ff.

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