

## Iglesia Eterna

La transformación: sobre el cuerpo glorioso espiritual y sobre la nada eterna infernal Guido Pagliarino

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la obra habla de la eternidad gloriosa del ser humano después de su muerte física por tanto de la transformación en espiritual de su persona según el pensamiento cristiano de los siglos i y ii antes de la platonización del cristianismo y la consiguiente idea atroz del infierno al estilo de dante vivido eternamente todo lo escrito en el ensayo es conforme con los versículos neotestamentarios y los textos de escritores eclesiásticos antiguos extracto del inicio en su diccionario filosófico voltaire se burla de la idea de la resurrección del cuerpo humano concepto que para los cristianos es una verdad revelada el escritor y filósofo tienen en cuenta que hombres y animales pueden en realidad nutrirse de la sustancia de sus predecesores porque el cuerpo de un ser humano enterrado en la tierra y putrefacto o las cenizas del cadáver incinerado echadas sobre ella se transforman en trigo u otro vegetal que comen otros hombres creyendo haber destruido la idea fariseo cristiana de la resurrección de los seres humanos observa cuando haya que resucitar cómo será posible que alguien tenga el cuerpo que le pertenecía sin perder al menos alguna parte en realidad quien conozca el nuevo testamento y dentro de él las epístolas de san pablo con la expresión resurrección del cuerpo no quiere referirse a una segunda vivificación de nuestras moléculas de hecho en la primera epístola a los corintios pablo dice que a imitación de jesus resucitado nuestro cuerpo resurgirá de otra manera en forma gloriosa espiritual más en concreto el apóstol de los gentiles escribe que en nuestro cuerpo mortal animal además de psíquico por estar dotado de razón se transformará en un cuerpo glorioso y pneumático eterno extracto de la conclusión en relación con la vida eterna según la idea cristiana del siglo i y buena parte del ii es decir para el cristianismo de la época apostólica y de los seis siglos

decenios posteriores la época de los padres apostólicos y los primeros apologistas podemos decir en síntesis que a la muerte de un ser humano justo es decir o santo o con pecados veniales su cuerpo con su yo o sea la persona entera sin solución de continuidad resucita en el espíritu divino transformada en persona gloriosa espiritual el palabras sencillas se trata del paraíso sin embargo en el caso de pecados veniales deberá pasar antes mientras está todavía encerrada en el tiempo según el concilio de trento que habla de penas temporales y no las sitúa expresamente tras la muerte a través de un instante de purgatorio psíquico momento que podrá ser dilatado por dios en la mente del moribundo lo que necesite para darle precisamente tiempo para arrepentirse perfectamente durante del paso del aquí al más allá el purgatorio no puede estar en el trascendente donde no se está sujeto al devenir sino que se vive en el ser eterno sin principio ni fin en lo que se refiere por el contrario al pecador que en vida a odiado a dios y al prójimo sin arrepentirse impenitente hasta el último instante de su vida es decir la persona que ha elegido conscientemente la condenación no resucita ni resucitará nunca es el llamado infierno la condenación es por tanto el desaparición de la existencia propia es el convertirse en nada y el volver a la nada para siempre en vez de transformarse en persona espiritual y vivir eternamente en dios como sucede por el contrario con los santos es decir para los que sobre esta tierra han amado al prójimo y si han sido creyentes han amado a dios los no creyentes aunque de buena fe no tienen por el hecho de ser ateos obstáculos para la salvación según los dictados del concilio vaticano ii el ensayo todavía inédito ha recibido la mención honorífica del jurado del premio de artes literarias ciudad de turín 2014 translator mariano bas publisher tektime

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