

The argument, schematically:

1. Every good proper to human creaturehood finds its perfection in the life of the world to come
2. No good proper to human creaturehood is erased from the life of the world to come
3. Among the goods proper to human creaturehood is relation with nonhuman animals
4. Therefore, human relation with nonhuman animals is perfected in the life of the world to come & is not erased therefrom

[1] from *Summa Contra Gentiles* 4.9

Cessante tamen motu caeli et generatione et corruptione ab elementis, eorum substantia remanebit, ex immobilitate divinae bonitatis: *creavit enim res ut essent* [Sap. 1:14]. Unde esse rerum quae aptitudinem habent ad perpetuitatem, in perpetuum remanebit ... Haec igitur secundum substantiam remanebunt in illo ultimo statu mundi, quae quoquo modo ad perpetuitatem aptitudinem habent, Deo supplente sua virtute quod eis ex propria infirmitate deest. Alia vero animalia, et plantae, et corpora mixta, quae totaliter sunt corruptibilia, et secundum totum et partem, nullo modo in illo incorruptionis statu remanebunt.

Nonetheless, when the heavens cease to move & the elements to generate & corrupt, their substance will remain because of the immoveability of God's goodness: *He created things so that they might be* [Sap. 1:14]. And so, those things which have an aptitude for perpetuity will continue to be in perpetuity ... In accord with this, [only] those things that have in any way at all an aptitude for perpetuity will remain in their substance in the world's final state, for God supplements by his power what they lack because of their infirmity. But other things, animals & plants & mixed bodies, which are completely corruptible in whole & in part, will in no way remain in that state of incorruption.

[2] *Summa Theologiae*, tertia pars (supplement) q.91 art.5, from the *sed contra*

Videtur quod plantae et animalia remanebunt in illa innovatione ... Sed contra, si plantae et animalia remanebunt, aut omnia aut quaedam. Si omnia, oportebit etiam animalia bruta, quae prius fuerunt mortua, resurgere, sicut et homines resurgent: quod dici non potest; quia cum forma eorum in nihilum cedat, non potest eadem numero resumere. Si autem non omnia, sed quaedam, cum non sit maior ratio de uno quam de alio quod in perpetuum maneat, videtur quod nullum eorum in perpetuum remanebit. Sed quidquid remanebit post mundi innovationem in perpetuum erit, generatione et corruptione cessante. Ergo plantae et animalia penitus post mundi innovationem non erunt.

It seems that plants & animals will remain in that renewal ... But on the other hand, if plants & animals will remain, it must be either all or some. If all, then dumb animals who have previously died must rise just as people do. This can't be said, because since their form has come to nothing they can't resume an identical form. If not all but some, then since there is no better reason to think that one rather than another ought remain in perpetuity, none among them will do so. And, since whatever will remain after the world's renewal will do so in perpetuity, given the cessation of generation & corruption, it follows that animals & plants will without remainder not exist after the world's renewal.

[3] *Summa Theologiae*, tertia pars (supplement), q.94 art.1, from the *corpus*

... a beatis nihil subtrahi debet quod ad perfectionem beatitudinis eorum pertinet

... nothing proper to the perfection of their beatitude may be removed from the blessed

[4] *Collationes de 'Credo in Deum'*, from the discussion of '*vitam aeternam*'

Quidquid enim delectabile est, totum est ibi [sc. in vitam aeternam] superabundanter.

Whatever is delightful is present superabundantly there, in eternal life.

[5] *Compendium Theologiae*, from sections 158-159

... conveniens est ut omnes naturales defectus a corporibus resurgentium auferantur; per omnes enim huiusmodi defectus integritati [humane] nature derogatur ... quod autem dictum est de integritate resurgentium, referri oportet ad id quod est de veritate humane nature. Quod enim de veritate humane nature non est, in resurgentibus non resumetur.

... it's beautifully appropriate that every natural defect be removed from risen bodies, for every such defect detracts from the integrity of [human] nature ... what's said about the integrity of the resurrected ought be understood to refer to true human nature. What doesn't belong to true human nature isn't resumed by the resurrected.