

Appendix 4

Summary of Professional Accomplishments

1. Name: **pr. Joachim Nowak**


2. **Acquired diplomas, degrees with the name, reviewers, place and year of obtaining them and the title of the doctoral dissertation**

- Master of Theology - Faculty of Theology at the Catholic University in Lublin, 26.05.1981r.
- Bachelor of Theological Science with the meaning of the Apostolic Constitution by Sapientia Christiana in Lublin - Faculty of Theology at the Catholic University in Lublin, 3.06.1994r.
- Doctor of Theology (Th. D.) Degree at theological dogmatic theology awarded by the Faculty Council of Theology at the University of Opole in Opole, 24.04.2002r.
- Title of the doctoral treatise: *The problem of death as a final personal decision in modern theological German literature*. Promoter: pr. Archbishop prof. dr. Alfons Nossol, University of Opole in Opole. Reviewers: pr. prof. dr. Jerzy Szymik, Catholic University of Lublin and Father. prof. dr. Peter Jaskóła, University of Opole in Opole.

3. Scientific achievements

Since receiving the Doctor's degree (Th. D.) in 2002, I increased my scientific accomplishment, which follows:

1. I am the author of four books and co-authored of one book. Most important are: *The hope in death. The problem of death as a final personal decision in modern theological literature*, Editor Publications of the Theology Faculty at the University of Opole, series: Theology Library of Opole, Volume 51, Opole 2002, p. 272 (with a foreword by Archbishop Alfonso Nossol) and written in German *The Human Being as the Face Of Death. The question complex of death in the Polish philosophical-theological post-war literature*, ed. Blömeke - Herne 2016, p. 111 and *The understanding of death in eschatology by Ladislaus Boros, Karl Rahner and Gisbert Greshake. A dogmatic-anthropological study*, ed. Blömeke - Herne 2016, p. 204 (reviewers publishing: pr. Prof. Dr. Jan Krajczyński - The Cardinal Wyszyński University in Warsaw and pr. Dr hab. Stanisław Suwiński - The Nicolaus Copernicus University in Toruń (NCU)).
2. I am the author of 21 scientific articles published in collective works and scientific journals, such as: "Oecumenica Studies", "Theological and History Studies of Opole Silesia", "trend SVD."



3. I am also the author of five scientific articles sent to print. They will be published in the following journals: " Theology and History Studies of Opole Silesia", "Oecumenica Studies ", " Theological Annals of KUL" and " Society Education Language. Scientific Papers of The State University of Applied Sciences in Płock "and one scientific book sent to print. It will be released in Blömeke publishing in Herne 2016.

So in total I wrote five authorised books, one co-authorised and 26 scientific articles.

Taking into account the time criterion, my scientific development is as follows:

After finishing primary school in 1968 I entered Secondary School named after Maria Konopnicka in Opole. I passed the exam of maturity in 1972. After my graduation, I began philosophical and theological studies at the Higher Seminary of Opole Silesia in Nysa.

On 04.23.1978 the bishop Alfonso Nossol ordained me to Holy Orders in the Cathedral of Opole. After my ordination, in the years 1978-1981, I worked as a curate in the parish of the Sacred Heart of Jesus in Zabrze. I was at that time not only the priest, but also a teacher of religion in the parish for primary and secondary schools and for students, working as a casual worker in the academic pastoral.

In addition to parish work and teaching, I did the master's degree at the Faculty of Theology at the Catholic University of Lublin. During these studies, as well as earlier during philosophical and theological studies I became interested in the subject of death.

My eschatological curiosity was externalized in the master thesis, entitled *The issue of death in post-war Polish philosophical and theological literature*, Lublin 1981. After passing the master's degree in dogmatic theology in 1981 I went to Germany, where my whole family also lives and I work as a priest until now in the Archdiocese of Paderborn.

After arrival to Germany I was working at the St. Mary's parish in Unna Massen. From January to August 1982 I graduated a German language course for people with higher education at the Goethe-Institute in Iserlohn and at the same time was working at the parish of the Holy Spirit in Iserlohn. As I am a Catholic priest, my didactic work comes actually to pastoral work and religious education at the parish for primary and secondary schools. Earlier I had conducted lectures for students and military.

In September 1982, I was appointed for the position of vicar in the St. Teresa parish in Neunkirchen. From September 1982 I was also employed as a religion teacher in primary schools in Neunkirchen and Burbach, where I worked until June 1988. In 1986-1987, I served as an administrator of the St. Teresa parish in Neunkirchen. In the years 1986-1988 was also appointed as a military chaplain in the Air Unit in Burbach, where I regularly lectured general theology, sociology and ethic for soldiers, NCOs and officers.

Another challenge, which I tried to meet at that time was working with young people as a religion teacher in the Vocational School in Burbach in 1987-1988.

In September 1988 I became the pastor of the St. Trinity parish and an administrator of Albertus Magnus parish in Dortmund, where I worked until 1991.

In 1991-1993 with the permission of my archbishop I had a two-year sabbatical. At that time I studied for my doctorate at the Theological Faculty at the Ruhr-University in Bochum, did query in German and Polish libraries, on the issue of death, which was



the dissertation subject prepared at this time. I was working in the parish St. Joseph Hagen then.

In 1993 I became the pastor of the St. Sebastian parish in Netphen. I held this position for two years.

On 3.06.1994 I passed the bachelor exam of theology at the Catholic University of Lublin.

After the parish pilgrimage to Israel, I wrote a book entitled *Fascination of Israel. Enjoy the Bible*, ed. Bernward - Hildesheim 1995, p. 96. This book presents the holy places in Israel that show traces of Jesus. This position is based on biblical texts, and can be a help for all those who for different reason want to visit the Holy Land.

From 1995 to the present time I am the pastor of the St. Aloysius parish in Dortmund. I am also the director of the kindergarten and the Family Centre at my parish. For three years I was also responsible for the Pontifical vocations and for eight years I served as a supervisor, or finance inspector in the deanery Dortmund-Northeast.

On the days 25.05. - 1.06.1997r. I took part in the 46th International Eucharistic Congress in Wroclaw, the subject was the Eucharist and freedom.

27.03.2000r. I attended a scientific conference on the theme: The Church and the World Globalization - Catholic Academy in Schwerte (Germany).

During this time I was completely involved in the study of concept of death by Boros. Therefore I continue to query the subject. For this purpose I participated in the lectures in the field of eschatology at the Ruhr-University Bochum and consulted with Father Bishop prof. Alfons Nossol from Opole. I led at that time very intensive query in German and Polish libraries, and I made the realization my doctoral thesis entitled *The problem of death as a final personal decision in the contemporary German theological literature*. My interests in the problem of death led me to accomplish this topic. I was fascinated by the concept of death, where the ground was made a breakthrough in contemporary Catholic eschatology by putting questions about the moment of death. Eschatological revelation was the new look of death, which allowed to see the possibility of personal encounter with Christ. The treatise is the first comprehensive development of the problem of death as the ultimate personal decision. There was so far in this topic extensive research on such a large scale. It contributed to the development of theological thought, especially eschatological. On the basis of this dissertation I published a book in Editorial Publications Faculty of Theology at the University of Opole, in the series: Theology Library of Opole, 51 entitled. *The Hope is also in Death. The problem of death as a final personal decision in the contemporary German theological literature*, Opole 2002, p. 272.

After obtaining the doctor's degree I started doing further query. The acquired research results presented in the dissertation and further query I used to popularize during my speeches and educational conference and in many publications.

On 16 - 20.06.2002 I participated in a symposium on *To the praise of God and the salvation of men* - Collegium Leoninum in Paderborn (Germany).

As for the popularization of publication, first I took up scientific research on eschatology.

The first article *Concept of death by Ladislaus Boros*, ed.: P. Jaskóła R. Porada (ed.), *Ad plena unitate*, Publications Editor of the Faculty Theology at the University of Opole, series: Theology Library of Opole, 55, Opole 2002, p. 331-338, It shows that only in the death a person can fully meet God in Christ and to Him can make a final decision.



Next article *Protestant reactions to the concept of Boros*, in "Studies Oecumenica" 2 (2002), p. 301-316, says that the German Protestant theologians do not penetrate at all the details of the death concept by Boros. Discussing this issue they only marginally respond to the concept of death, mainly highlight critical aspects.

In 2003. I wrote a co-authored book entitled *Faith Comforts Where Love Cries. Comfort Book for a Mourner*, ed. Bonifatius - Paderborn 2003, p. 66 (co-author Sebastian Schulz). This book wants to show that the death of a Christian is full of hope, because Jesus Christ overcame it through his death on the cross. Therefore, this position indicates a belief in Jesus Christ as the foundation for human life. It is to give comfort and encouragement to all who lost someone very close because of the death, and above all, this book shows that for the Christian life after death becomes a real reality and living hope, flowing from the resurrection of Christ. I am a Catholic priest, and therefore I have to keep reassuring all those who lost their very close person. Sometimes I missed the right words of consolation and that is why I came up with the idea to write a book, from which those who live will be able to reap the words of hope in the spirit of Christian faith. My contribution to this book is 60%, pr. Sebastian Schulz has a 40% contribution in this book. This publication has received very good reviews in the media: Publisher Bonifatius - Paderborn (2003); Westfälische Rundschau Dortmund (29.12.2003); Karl Boromäus Verein; Leo Ettlin - SKZ 31 - 32/2004; Franz Maurer - observations the web; Sabine Schleinhege-Kuhn - Internet 02.03.2007.

On 13.10.2003 I took part in a scientific conference on the topic: Genetics - Bioethics! or: The influence of churches in society - Catholic Academy in Schwerte (Germany).

Since the Protestant theologians deal with the subject the concept of death by Boros, so my next research relate to ecumenism, particularly Protestant theology. The reason for this interest is the fact that I live in a country where 30% are Protestants. This particular situation led me to become involved in the subject of Protestant theology. For this purpose, I also participated in lectures and conferences of a Protestant. I began to write articles on the above subject, too.

In the article *Contemporary Ecumenical Initiatives in Germany*, ed. "Studies Oecumenica" 4 (2004), p. 209-218, I present ecumenical cooperation in Germany, based on the belief of Churches, that their faith in the saving action of God in Christ unites them more than divide. Real ecumenical progress will be achieved only when the churches are ready to convert their hearts and listen together to multiple voice of the God's Spirit. The unity of the Church manifests and is realized in the sacrament of the Eucharist.

Then I was invited by the University in Opole (Ecumenical Institute and Integration Research) and took part in an international symposium, which was held on 25-26. 10.2005r. at the Theology Faculty of the University in Opole. My paper presented on 26.10.2005r. *Perspectives for the collective Eucharist in Catholic- Evangelical dialogue*, ed.: P. Jaskóła, R. Porada (ed.), Mutual Eucharist - the goal of ecumenism, Publications Editor of the Theology Faculty at the University of Opole, series: Ecumenism and Integration, No. 12, Opole 2005, p. 243-252, shows that the question of the Eucharist emerges as a main ecumenical issue. My research on this topic has led to the conclusion that the unity of the Church manifests and is realized most fully in the sacrament of the Eucharist.

At the time I wrote the article in German *Joint Eucharist in the Catholic-Protestant context*, ed.: "Studies Oecumenica" 5 (2005), p. 183-194. This article was taken to discuss and analyse some theological issues that are critical in the process of mutual

approaching and understanding between Catholics and Protestants. A historical review of the stances was made and presented contemporary state of the specified issues, at the same time exploring the possibilities and prospects to achieve an agreement and restore the visible unity of Christ's Church.

My next article *Karl Rahner's views on the concept of final decision*, ed. "Theology and History Studies Opole Silesia" 25 (2005), p. 289-306, shows that the Rahner's deliberating on the above subject of death led to very critical deal with the current death theology.

On 20.03.2006 I attended a scientific conference on the theme: *Faith in transition - germinal forces of future Christianity* - Catholic Academy in Schwerte (Germany).

A little later for the invitation of the University in Opole (Ecumenical Institute and Integration Research) I attended in an international symposium, which took place on 14-15.11.2006 at the Theology Faculty of the University of Opole in Opole. My paper presented on 15.11.2006 *Different religious marriage from German perspective*, ed.: "Studies Oecumenica" 6 (2006), p. 87-98, shows that dissimilarities in comprehension marriage came from differences concerning understanding the sacraments.

I also wrote the article in *German Multi-faith marriages from the German perspective*, ed.: R. Porada (ed.), Christ the light of ecumenism, Publications Editor of the Theology Faculty at the University of Opole, series: Ecumenism and Integration, No. 14, Opole 2006, p. 129-141. It shows clearly that the controversy exists primarily on the indissolubility of marriage. It turns out, however, that these differences relate to the practical ground, rather than religious. Because for the Christian evangelical, as for the Catholic a marriage in principle is inseparable.

At that time, I wrote an article in German *My Encounters with Pope John Paul II*, ed.: M. Kaczyńska, L. Paszek (ed.), John Paul II in the Polish-German memories, Dortmund Katowice 2006, pp. 192-194. This article shows the figure of John Paul II in my memories Polish-German as the "great Pope", who presented the Catholic Church in a new light.

The article entitled *The Hope is also in Death* ed. "Flow into the deep" 1 (2) 2006, p. 5-6, emphasizes that only through death we can reach the fullness of life in God's eternity.

Then I conducted research about resurrection at the time of death, the result of which was the issue of the following articles. The first *Death as the beginning of the resurrection in the light of the concept of final decision*, "Theology and History Studies Opole Silesia" 26 (2006), p. 267-278, shows that the German theologians views presented here significantly explain the eschatological truth of our faith. I show in this article, that the thesis of the resurrection in death consistently keeps the unity of man, which is not destroyed even in death.

Because the Catholic Church of my parish community is located in the neighborhood to the Turkish mosque, so necessarily I keep contact with the Muslim world. This situation has led me to look deeper to get to the truth about Islam, namely in the field of science. So I started to deal with the Islamic literature. Therefore on 3.11.2007 I took part in a conference on *Christian-Islamic Dialogue* - Catholic Academy in Schwerte (Germany). on 25.02.2008 I attended a scientific conference on the topic: *Where do we come from? How did the world emerge?* - Emperor's Palace in Paderborn (Germany). During a query about Islam, I noticed that some of the documents of Vatican II create the basis for dialogue with Islam and the peaceful coexistence of Christians and followers of other religions.

Therefore on 20.05.2008 I attended a conference at the St. Aloysius Centre in Dortmund. My paper presented *Documents of the Second Vatican Council as a Catholic basis for the dialogue with Islam*, in "Studies Oecumenica" 8 (2008), p. 201-206 shows that the Vatican Council texts build the basis for the peaceful coexistence of Catholics and Muslims. According to the Council we should look at the representatives of other monotheistic religions as brothers and sisters who believe in one God and live with them in the widely understood dialogue.

On 16.11.2009 I took part in a scientific conference on the topic: *"To be a sign" - Reflections on a Radically "Sacramental" View of the Church that will be Different* - Aspethera in Paderborn (Germany).

The research result of post-Reformation figures was an article that appeared in the German language. It was the result of a scientific conference held on 9.06.2009 at St. Aloysius Centre in Dortmund. My talk *The main aspects of Calvin's eschatology*, in "Studies Oecumenica" 9 (2009), p. 175-182, shows that the main aspects of Calvin's eschatology are associated with death, immortality, the resurrection and the Judgement Day. Calvinist eschatology is also a criticism of purgatory.

I wrote the article *The Pope speaks our language*, in Paschek R. (ed.), Benedikt XVI. - A Pope in the light of the rainbow, Essen-Katowice 2009, p. 62-65. This article presented the character of Pope Benedict XVI as the Holy Father, who, through his ministry has given a new face to the Church in the world and in Germany.

A little later I wrote an article *Philipp Melanchthon and the Ecumenism*, in "Studies Oecumenica" 10 (2010), p. 269-275. It shows that Melanchthon was the mediator between the Reformation and the Catholic Church.

On 22.11.2010 I attended a scientific conference on the topic: *Priesthood under a missionary claim - 40 years after Rahners book "Exercise of priestly existence"* - Kaiserpfalz in Paderborn (Germany).

On 21.11.2011 I took part in a scientific conference on the topic: *As far as the Church is Concerned about the world and society of today. Information from Socially committed Catholics* - Kaiserpfalz in Paderborn (Germany).

On 26.11.2012 I attended a scientific conference on the topic: *The vision of the Second Vatican Council - ahead of time and time.* - Kaiserpfalz in Paderborn (Germany).

A little later I wrote an article *Death as a fully personal human act in the light of the concept of final decision*, "Theology and History Studies Opole Silesia" 33 (2013), p. 229-246. It shows that the personal experience of death emphasizes above all the fact of its active and free experiences in which a human is finally fully conscious and free to choose God.

At that time I was invited by the Theology Faculty at the University of Opole to take part in an international symposium, which took place on 15-16.05.2013 in the Silesian Piast Dynasty Castle in Brzeg. My talk on 16.05.2013 *The life of the Muslims in Germany*, in "Studies Oecumenica" 13 (2013), p. 281-296, shows that only international dialogue can serve the mutual understanding of religions and nations, as well as to contribute to world peace. The number of people in Germany embraced Islam, there is no regularly collected data.

On 5-9.06.2013 I took part in the Eucharistic Congress in Cologne (Germany) on-*Lord, to whom shall we go?*

Then I took up the Christological themes of death. My article *Death in the Christological dimension in the light of contemporary theological literature*, in "Theology and History Studies Opole Silesia" 34 (2014), p. 83-99, shows that the meaning of Christian death is only fully understood when it is connected logically

with the death of Christ, and therefore also of his resurrection and the life. Death connected with the Christ's death can be called in a certain sense "sacramental situation", because Christ has proved effective sign of grace in his death.

On 05.18.2015 I attended a conference at the St. Aloysius Centre in Dortmund. My paper presented Resurrection in the death and completion of the world in the light of the individual eschatology by Gisbert Greshake, in "Theology and History Studies Opole Silesia" 35 (2015), p. 119-132, he says that Greshake defends that death is combined with the resurrection, which takes place at the moment of death. The above thesis accepted many theologians, especially in Germany, both Catholic, like Rahner, as well as evangelical. Greshake draws here attention to an intermediate state, which shows the fact that the dead do not reach its fullness at the time of the resurrection, but are still waiting for the living. This justifies the fact that the expectations resurrected in the death complement the world. It should be added that the First Letter to the Corinthians (ch. 15) tells about the resurrection of Christ and thus about our resurrection.

Next article *The Muslim World in Germany*, the "trend SVD" 138 (2015), p. 276-397, has shown that in Germany, Islam is the largest religion after Christianity. While Germany have a more negative attitude to Islam than other Europeans, despite that Islam finds in Germany more and more supporters.

Very interesting was the conference held on 14.10.2015 at St. Aloysius Centre in Dortmund. My paper *The Christian-Islamic dialogue from a Catholic perspective*, in "Studies Oecumenica" 15 (2015), p. 313-332 shows that according to the teaching of the Council and the Popes, representatives of other religions should be seen as brothers and sisters of one God and we should seek dialogue with them.

Based on the master thesis I published a book on the subject in German *Man in the face of death. The complex question of death in the Polish philosophical-theological post-war literature*, ed. Blömeke - Herne 2016, p. 111. This work presents the outline of the science of death and its place in the Polish post-war philosophical and theological literature.

On 03-05.11.2016 I took part in a symposium on: *The Christology and the Crises of our Time* - University of Vienna (Austria).

In the meantime, I wrote a scientific book and five scientific articles sent to print.

- This book *Religious life in Silesia during the "struggle for culture". Parish Tarnow at times, "Cultural struggle" against the background of historical development*, ed. Blömeke - Herne, p.60, illustrates the history of religious life of the parish Tarnow during the „cultural struggle" and the role of especially difficult pastoral parish work. The following articles were referred to the press:

- The article *Saint Ansgar and his missionary mandate*, in *Theology and History Studies Opole Silesia* ", p. 12. In this article, I especially tried to emphasize that St. Ansgar was absorbed to faithfully and according to the command of Jesus set the light of the Gospel in human's hearts.

- The article *Ulrich Zwingli and the Reformation in Switzerland*, in „Studies Oecumenica", p. 11, shows that Zwingli made changes in the Church considered the new order of dogmatic and disciplinary, which was released on his own current reformation, more radical, dynamic, development and eliminating the authority of theology.

- The article *The ecumenical dimension of the concept of a final decision* in „Theological Annals of The Catholic University of Lublin (KUL)", p. 11, shows that

only ecumenical and complementary view of the above concept of death allows us to meet the great demand faces theology today.

- Next article *Tolerance - intolerance against Muslims in Germany*: „Society Education Language. Scientific Papers PWSZ in Plock, "p. 15, outlines that Islam in Germany is supported by the policy. Most of the population has a positive attitude towards Muslims. Unfortunately, in Germany, you can also observe a negative attitude toward Muslims. What is needed is dialogue so that integration can be built on tolerance.

- The article *Personality act of death in the light of the concept by Ladislaus Boros*, in „Society Education Language. Scientific Papers PWSZ in Plock, "p. 13, it emphasizes that the personal experience of death emphasizes above all the fact and its active free survival, in which a man is finally fully conscious and free to choose God.

Very important results were obtained after the query in German and Polish libraries, and analysing the science of death as a final decision according to Boros and Rahner and showing it in the light of individual Greshake's eschatology. Obtained research results have been placed in a paper entitled *The understanding of death in the eschatology of Ladislaus Boros, Karl Rahner and Gisbert Greshake. A dogmatic anthropological study* ed. Blömeke - Herne 2016, p. 204 (publishing reviewers: pr. Prof. Dr. Jan Krajczyński - The Cardinal Wyszyński University in Warsaw UKSW and pr. Dr hab. Stanisław Suwiński - UMK).

The above task was tried to write as analyse the Boros and Rhaner's views, next to undertake a critical assessment of the problem of the death in the light of an individual Gresake's eschatology and contemporary German theology literature, and also the Bible, Tradition and the teaching of the Church. In this way, you can show the special value of the above teachings about death.

4. Professional affiliations

- Member of the European Society for Catholic Theology- Tübingen (Germany) since 2015.
- Member of the Görres Society for the Care of science-Bonn (Germany) since 2015.
- Member of the Austrian Society for Religious Philosophy- Innsbruck (Austria) since 2015.
- Member of the German Society for Missionary science-Wuppertal (Germany) since 2015.
- Member of the Catholic Bible Society - Stuttgart (Germany) since 2015.

5. Identification of achievements under Art. 16.ust. 2 of the Act of 14 March 2003. on Academic Degrees and Titles and on Degrees and Title in Art (Dz. U. No. 65, item. 595, as amended).

a) The title scientific achievement

***DEATH IN THE UNDERSTANDING OF THE ESCHATOLOGY LADISLAUS BOROS, AND KARL RAHNER GISBERT GRESHAKE
A DOGMATIC ANTHROPOLOGICAL STUDY***

b) The author, title of publication, year of publication, name of publisher

Joachim Nowak *The understanding of death in the eschatology of Ladislaus Boros, Karl Rahner and Gisbert Greshake. A dogmatic anthropological study*, Publisher Blömeke, Herne 2016, p. 204.

c) Discussion of the scientific and the results achieved, together with a discussion of their possible use.

Boros asking about human's eternal preservation in good or evil comes to the conclusion that the reason for this situation is the determination by God's will end at the moment of death and the time of merit immediate judgment in detail. But how to realize rewards or punishments to be found in the final decision taken at the moment of death. Therefore, we can say that only in the final decision a man decides about the quality of a fixed duration in eternity. This decision is like reviewing individual decisions of human life, and every act of life is reflected in it. That's what you want to be in the future, must be at least partially realize in the present.

The Boros' concept of death as the final personal human decision embodies the assumptions concerning salvation, which is considered to be the personal encounter with Jesus Christ, though we need not consider here the need for a miraculous revelation of Christ to the Gentiles, having good will. The universality of death gives every person the conditions for a fully personal decision for or against Christ.

Boros' hypothesis about the death also deals with issues of approaches to Christ in this life, because it takes into account any decision taken in this life until the final settlement at the moment of death. No one will be condemned or saved only because he so wanted the case. Through the confrontation with the glorious Lord will be permanent settlement. This moment shows the dynamic and existential nature of the decisions they take the man.

The Boros' concept responds with the latest theological research seeking opportunities for the salvation of children who die without the holly baptism and without the use of brain. Using the Boros' concept it is very easy to explain the statement about the ambivalence of God including the admission of death as a punishment. In the light of the death penalty is not only God, but also a mark enabling the salvation of all men.

Christological justification of death in the light of the Boros' concept enables to see clearly in Christ the focal point of man's salvation and performing with the death final "stuff", as the time of his death became the most specific "moment" of man's salvation. Such views indicate that Boros understands salvation in an entirely personal and Christological and considers the world as a tool for the work of Christ.

According to detailed theological Boros' arguments, it should be emphasized that he uses philosophical thought, to different truths of faith give a new character at the same time consistent with the teachings of the Church.

The Boros' concept of death, like every Christian thought triggers, and at the same time demands. Triggers of excessive fear for their salvation, because it shows the goodness of God that meets a man and allows him to speak for or against Him. It was only at the moment of death, a person is able to get rid ultimately alienation of his being, only in the death a person can fully meet God in Christ and to Him can make a final decision. On the other hand, this concept requires the correct procedure even in the smallest details of life.

Although K. Rahner often is considered to be representative of the above concept of death, however, he distances himself very clearly from theological thought by Boros.



The most important differences illustrating these theologians is, as I have shown in my research, that in contrast to Boros, who carries a moment of existential decision to the death, Rahner stresses that nothing can be said about the historical moment in which the person makes the decision. For Rahner's death it is not only a "passive event," but also in deed and personal suffering in one. In death, personal life decision becomes final. In this sense, the situation of impending death is the perfect situation of freedom.

While Rahner emphasizes the basic human decision becoming final in death, Boros emphasizes the fundamental importance of "transition", which puts the decisions of life within their reach. While Boros and the death is "the beginning of last resort", but for him this finality is reached only by the final decision in the "transition" because the decisions of life bear the mark of significant temporary. About a final liberty decision, according to Rahner, you cannot give a binding answer, because he considers the death as the privileged situation of such a decision, because the oppression of death set into question once again the moral decision of basic life. However, this term differs in two respects from the Boros. First you have to say that the onrushing situation death entitled only relative importance, i.e. That it has only a conditional meaning of salvation, as the sudden and violent death may be impossible to see her closeness. The act of dying, which cannot in any case be placed on a par with the final decision in the sense of Boros, made in Rahner's unlike Boros' act of a final decision in the end on the theological level. In this context arises the question whether Rahner reaches its active understanding the death by extrapolation philosophical considers like Greshake? The question seems to be *priori* negative. Rahner reaches certain closeness to extrapolation procedures, but define the time until total self-regulation of man, it is evident that it is not him on extrapolation of knowledge from one field in which there are some in the area in which they are not yet established, as extrapolation required this in accordance with the definition. For Rahner death as it can and must be done actively in freedom, is clearly an event of life.

Speaking about the reception of Heidegger's philosophy by Rahner and Boros, it should be emphasized that Rahner is more dependent on Heidegger than Boros. Although both theologians talk about the experience of death in life, but life is both essentially something very in-depth in death. While Boros comes to the final decision of death based on the experience of death in life, Rahner says that the death of accompanying whole life can be privileged situation of freedom. However, Rahner and strongly modifies the concept of Heidegger. While Heidegger's not just about the meaning of death for being, for Rahner it is important as a way to make fully-being in the face of death. Rahner breaks in the end, tracing Boros, the circle to mediate subjectivity towards God. Libertarian act of death in Rahner is directed to God, on the condition that the reality of such act is ultimately God's grace. Therefore, it seems very doubtful claim of illegal depending on the analysis of the death by Heidegger also like Rahner's.

My research shows very clearly that Rahner's theological objections to the above concept of death in their outlines seems like Greshake's. But it should be emphasized that Greshake also sees arguments for a final decision.

Although death is not subject to human experience, it is possible for our theologian to note what happens in the act of life border by extrapolation. A final decision is fully personal and absolutely free, because it is made without the constraints of materiality and temporality. Whether the decision has taken place, depends on the particular experience of the dying man, because it happens only at the moment of death.

Greshake expresses concern. Since the final decision is an event, amenable to any experience, it does not help us therefore in this way, neither dying nor their relatives. In contrast to the principle of Rahner that death is an active event, Greshake asks: "Who can say if the death does not move us in a similar exclusive passivity as birth?" The hypothesis believe that before the man meets God he establishes himself at the time of death. However, this denies the biblical assertion that no man saves himself and establishes himself, but God in Christ frees man from death. Death cannot be considered only as a privileged place of the human being, since the final decision in death, which in comparison to the decisions of life can bring something new and thus allows corrections to vital life to lead to the devaluation of history, its contemporary and unconditional responsibility. According to our theologian it leads to a "conflict with the true faith about death as the end of the state of pilgrimage."

It is worth to focus, however, on the Greshake's thesis that death is combined temporarily with the resurrection, which takes place just at the moment of death. It is a leading German theologian in the discussion on this topic. This thesis consistently upholds the unity of man, which is not destroyed even in death. A man dying and waiting for the meeting with God is what he was in his "flesh". In this perspective, the soul carries the resurrected, glorified body, and therefore its old world look. God completes in the resurrection, what man did and in the end realized in the earthly life. Greshake also draws attention to certain intermediate state, which results from the fact that the dead do not reach its fullness at the time of the resurrection, but still waits for the living. Theologian justifies it with the fact that the resurrected are waiting in the death until the world complement. The above thesis were accepted by many theologians, also by Boros and Rahner. Rahner speaks about the unity of the death and resurrection of Christ. He argues that the time interval between these events is irrelevant, because salvation itself is a timeless fact. The death of Jesus from the very beginning goes toward resurrection. Boros also wants to reconcile the doctrine of the resurrection of the hypothesis of the resurrection in death. His view is based on creating a new contact between soul and matter at the time of death. The soul because it becomes the death "of all cosmic" and tries to "the heart of the universe."

It should be emphasized that the new emphases and new questions these theologians contribute to the introduction of valuable impulses for future theology of death.

In conclusion, it is clear that this concept of death is today also in the centre of the discussion of the renewed theology of death.

The purpose of this study was to present the concept of death in terms of eschatology Boros and Rahner in the light of individual eschatology by Greshake.

The presented work is the first to develop the above themes of death in a way so integral and versatile. Therefore, the above postdoctoral thesis can be considered a Polish-German contribution to the history of the development of theological studies, especially eschatological. It will serve for sure all those who deal with similar research and will mobilize for further analysis on the above subject of death.

Nevertheless, the contemporary theology being aware of its own limitations and retains respect for the mystery realizes that death will always remain a great mystery for the living, which is rooted in Easter hope of the Christian faith.

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