

istnienie po śmierci według kard. J. Ratzingera Filip Zatorski przedstawia nauczanie niemieckiego teologa na temat istnienia duszy ludzkiej po śmierci, odpowiadając na rosnące zainteresowanie odpowiedziami na pytania o chrześcijańską eschatologię.

Jako Redakcja chcemy z radością podkreślić, że autorami większości artykułów są młodzi naukowcy, podejmujący tradycyjne zagadnienia teologiczne z pozycji badaczy będących w centrum głębokiej zmiany epistemologicznej zachodzącej w świecie. Jesteśmy przekonani, że czyni to ten zeszyt jeszcze bardziej interesującym.

FROM THE EDITORS

THEOLOGY ON THE HUMAN CONDITION

Theology, like other disciplines such as philosophy, psychology, anthropology, sociology, pedagogy, and cultural studies, clearly recognizes the need to provide increasingly confused societies with explanations to fundamental questions about human beings, the meaning of their lives, their identity, and their condition. In the face of cognitive chaos, the scale of which exceeds anything known before, this task appears to be particularly important.

The various answers to these questions provided by individual disciplines, as well as the intertwining of contemporary social processes and intellectual trends, make it clear that theology must continue to speak out in the global debate on the question of “who is man,” showing the essence of humanity from the perspective of the basic tenets of Christianity.

We are pleased to present the third issue of *Roczniki Teologiczne* (Theological Annals), entitled “Theology on the Human Condition.” It consists of five articles that consider various issues related to key questions asked by both believers and non-believers in God: life after death, human existence, the moral condition of man, and the cultural determinants of human existence.

Frederick Omollo's article, John Paul II's Christological-Trinitarian Anthropology: Its Impact on Evangelization in Kenya analyzes the impact of John Paul II's Christological-Trinitarian teaching on the Church in Africa and its contribution to broadening the discussion on human dignity, justice, and freedom, which is particularly needed in the face of the conflicts taking place

in the African continent. Michał Kosche, in his text “the Relational and Social Dimension of Holiness,” inspired by Pope Francis' exhortation *Gaudete et Exsultate*, shows that holiness is not an unattainable ideal achieved by only a few, but a way of life according to which Christians should shape the life of the Church and the social space around them. In his study “William Craig's Moral Argument for the Existence of God,” Grzegorz Kmiecik considers the American philosopher and theologian's concepts concerning the existence and objectivity of moral values and norms, their source, and the relevance of the moral argument for the existence of God. In his article “the Soul and Its Existence After Death According to Cardinal J. Ratzinger,” Filip Zatorski presents the German theologian's teaching on the existence of the human soul after death, responding to the growing interest in answers to questions about Christian eschatology. Finally, in his exegetical-theological study “Still the Chosen People? The Theological Significance of the People of Israel in the History of Salvation in the Light of the Apocalypse of St. John,” Tomasz Siemieniec addresses the issue of the election of Israel through the prism of an analysis of the texts of the Apocalypse of St. John. It is worth noting here that the conclusion of the article, indicating how the election of Israel in the post-Christ era should be understood in the light of the Apocalypse, is in no way contrary to the position of the Catholic Church expressed in the declaration *Nostra aetate* of the Second Vatican Council. Although this article goes beyond the scope of the issue, it is an interesting contribution to the discussion on the election of Israel and its role in the history of salvation after the saving death and resurrection of Jesus Christ.

As Editorial Board, we are happy to emphasize that most of the articles are written by young theologians who approach traditional theological issues from the perspective of researchers at the center of a profound epistemological change taking place in the world. We are convinced that this makes this issue even more interesting.