

Summary of doctoral dissertation

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"CREDIBILITY OF CHRISTIAN HOPE IN THE VIEW OF PRIEST WACŁAW HRYNIEWICZ OMI"

An essential characteristic of humanity is to have hope. Human life, although it takes place in the present, it is also oriented toward the future. Everyone expects something from the future, hopes for something, and trusts that his or her plans will come true. Hope enables us to look to the future without fear and gives us the strength to act and take responsibility for our lives. A lack of dearth of hope, on the other hand, leads to despair and a loss of meaning in life.

The Christian hope guides man toward God, from whom he expects the good that is eternal life, and reveals to him how to properly live his life on earth. A Polish theologian who devoted a significant part of his life to studying the question of Christian hope was Fr Waław Hryniewicz. His scholarly output represents a large and valuable contribution to the development of and interest in, the livable topic of the Christian hope. Accordingly, the main research question was formulated:

Q: what is the credibility of the Christian hope in the opinion of Fr Hryniewicz? The answer to the question is to be found in the four chapters of the dissertation.

The first chapter presents that hope is a fundamental reality of human life. According to Fr Hryniewicz, the hope of reality is an essential component of every men's life. Not only does it have a certain driving force in human life, but it also helps one to pass through difficult moments in life. It is shown that hope is also transcendent in nature. In the chapter, it is also pointed out that it is possible to adopt the very opposite attitude towards life, that is, the attitude of despair. Hopelessness is the opposite of hope, and an attitude that leads to a sense of meaninglessness and denial of the gift of life. To show the credibility of Christian hope, based on the scholarly work of the Lublin theologian, it was also shown that it does not separate man from temporal life.

The second chapter of the study presents how the Lublin professor interprets the biblical sources of Christian hope. First, reference was made to texts from the Old Testament. It was shown that through the history of Israel, the teaching of the prophets, and the vision of the promised Messiah, an image of lasting and unshakable hope, whose architect is God himself, becomes visible on the pages of the Old Testament. Central to the Good News proclaimed by Jesus Christ, was the idea of the Kingdom of God. Analyzing the parables of Jesus as interpreted by Hryniewicz, it was shown that the preaching of the Master of Nazareth is a proclamation of hope, the prospect of eternal happiness in the Father's kingdom. The chapter also shows that the foundation of Christian hope is the truth that the mystery of Christ's Passover embraces all people.

The third chapter discusses the problem of hope and its credibility in the face of major challenges present in human life. Drawing on Prof. Hryniewicz's theological thought, issues concerning human existence such as free will, the problem of evil and suffering, the experience of death, and the correlation between man and the material world are addressed.

The fourth chapter presents, in the context of hope, the eschatological views of the Lublin theologian. A discussion of such issues as the resurrection and eternal life, the Parousia and God's judgment, the problem of hell, and the hypothesis of the hope of salvation for all are undertaken. In its essence, the Christian hope is eschatological in character, and it is oriented towards God's promised eternal life in His kingdom. This part of the work shows that Professor Hryniewicz's views critically evaluate the eschatology present in the history of theology and characterized by fear and anxiety of punishment and condemnation. According to the author, Christ in his preaching did not focus primarily on the fearful doctrine of damnation, but on the good news of salvation. The Saviour did not frighten people with hell but brought the hope of eternal life. Eschatology as seen by Hryniewicz is thus an eschatology of hope.

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