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Introduction

Dear Readers,

We present you with a special volume of the *Ignatianum Philosophical Yearbook*, largely devoted to the historical significance of the Jesuit Order. We are offering it to you at a special time – the Ignatian Year, announced to be celebrated worldwide a few months ago by Father General Arturo Sosa S.J., to honor the 500th anniversary of the conversion of Ignatius Loyola (May 20, 1521) and the 400th anniversary of his canonization (March 12, 1621). As we all know, anniversaries of important events and related celebrations are an opportunity to reminisce, remind, and make inventories. Such is the case with the present volume, part of the Ignatian Year celebrations, in which we have included a number of scholarly treatises on Jesuit activity.

The presented volume of the *Ignatianum Philosophical Yearbook* has a two-fold structure. Its core consists of articles directly related to the Jesuit theme, considered here mainly in historical terms – dissertations by scholars (lay and clerical) representing various disciplines as historians, philosophers, cultural studies scholars, and philologists. The volume

is complemented by articles addressing other topics related to disciplines that also fall within the profile of our journal.

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This issue begins with an article by classical philologist Gościwit Malinowski, *Chińczycy w Starym Testamencie – Cornelius a Lapide SJ i jego egzegeza wersetu z Księgi Izajasza (49,12)* [The Chinese in the Old Testament – Cornelius a Lapide, S.J., and His Exegesis of Isaiah (49:12)]. The author, referring to the multi-layered nature of the verse from the Book of Isaiah mentioned in the title, devoted his considerations to the arguments presented in this regard several centuries ago by Benito Arias Montano and Cornelis van den Steen (Cornelius a Lapide), S.J., largely based on the geographical discoveries of the Portuguese and the hopes of Jesuit missionaries for the conversion of the Chinese state of the Ming dynasty.

The author of another article devoted to Jesuit themes and the activities of the Order's representatives, Małgorzata Rygielska, in her dissertation titled *Święty Ignacy Loyola – troskliwy przewodnik. Święty Ignacy Loyola – troskliwy przewodnik. O dwóch rękopisach Jana Kleczyńskiego (1705–1774)* [Saint Ignatius Loyola – A Caring Guide. On Two Manuscripts by Jan Kleczyński (1705–1774)], set out to familiarize contemporary readers with previously unpublished manuscripts by an eighteenth-century Jesuit associated with the Krakow center, Jan Kleczyński. Analyzing two works by Kleczyński (*Aplauz powinszowny...* [Celebratory Applause...] and *Relacyja Ciekawa o Powołaniu cudownym pewnego szlachetnego Młodziana do Zakonu Towarzystwa Jezusowego* [A Curious Account of the Miraculous Vocation of a Noble Young Man to the Order of the Society of Jesus]), Rygielska paid particular attention to the common motif of imitating saints (Saint Catherine of Alexandria and Saint Ignatius). The author has highlighted the importance of this theme in the context of recent research on the writings of St. Ignatius, emphasizing the importance of imitation in recognizing one's own mission.

In the current of research on the cultural role of Jesuits in Poland, there is an article by Ewa Kosowska titled *Nowe Ateny jako przykład strategii edukacyjnej wzorowanej na jezuickich założeniach misyjnych* [New Athens as an Example of an Educational Strategy Modeled on Jesuit Missionary Assumptions]. Kosowska, focusing on the controversy surrounding the educational activities of Jesuits in the old Polish Republic and to the suspicion towards Jesuit teaching methods and methods of carrying out missionary tasks, attempted to answer the question about the reasons for discrediting the famous eighteenth-century work by a graduate of the

College of L'viv, Fr. Benedykt Chmielowski, titled *New Athens*, generally regarded as a scientifically unreliable "Sarmatian encyclopedia", by a large part of Polish humanists at the turn of the twentieth century. The author of the article presented the *New Athens*, the first Polish popular encyclopedia (intended for every nobleman who could read at that time), recognized the undertaking of Fr. Chmielowski as a pioneering one. At the same time, Kosowska pointed out that the author of *New Athens*, while creating his work, realized and developed the educational strategy of Jesuit schools, offering his readers an original, for those times, form of self-education.

The next two articles placed in the section directly related to the activities of Jesuit fathers, refer to the thoughts of Marcin Śmiglecki, an outstanding Jesuit theologian and philosopher from the turn of the 17th century. The author of the first article, titled *Ontologia Marcina Śmigleckiego SJ* [The Ontology of Marcin Śmiglecki, S.J.], Bogdan Lisiak, S.J., presents Śmiglecki's ontological concepts. Śmiglecki's original thesis that every real being is entitled to two ways of existence, as actual and potential being, is particularly analyzed. This thesis is justified by the philosopher's logical analysis of the concept of being. The author of the article points out that a very original idea is Śmiglecki's adoption of the criterion of logical consistency with his ontological interpretation, because according to him, a contradiction in the logical order indicates the impossibility of existence in the real order. By the same token, coherence in logical order justifies the thesis of the existence of an ontological order. Śmiglecki formulated an important conclusion: it is possible to move from the logical order of the intellect to the order of the empirical world.

The author of the second article on Śmiglecki's concept, Tomasz Pawlikowski, took up the presentation of his monumental work, *Logica Martini Smiglecci*, showing it in his article *Marcin Śmiglecki SJ (1563-1618) i jego logika. Egzemplarze dzieła przechowywane w księgozbiorach polskich* [Marcin Śmiglecki, S.J., (1563–1618) and His *Logica*. Copies of the Work in the Collections of Polish Libraries] as one of the most outstanding works in the Polish "second scholasticism", a current which is enjoying interest in Western Europe. Pawlikowski also compiled a list of copies of the aforementioned work stored in Polish libraries.

The next article in this part of the volume, written by Krzysztof Homa, S.J., is titled *Inspiracje klasyczne w Miesięczniku Połockim wydawanym w latach 1818–1820 przez jezuicką Akademię Połocką* [Classical Inspirations in the *Miesięcznik Połocki* Issued in 1818–1820 by the Jesuit Academy of Polotsk]. The author shows the *Miesięcznik Połocki* [Polotsk Monthly] as a courageous attempt made by the professors of

the Polotsk Academy to join the debate on the model of education of young people in Poland. Homa points out that the Polotsk Academy, in contrast to other universities and academies, which propagated the Enlightenment program of study, continued to maintain educational traditions based on *ratio studiorum*, in the belief that the rooting of its students in the Greek-Latin cultural tradition will allow for the education of good and valuable people and citizens. The author of the article, analyzing the content published for two years in the *Miesięcznik Połocki*, especially those inspired by classical tradition, showed the magazine as an important tool for their promotion.

The author of the next article, Urszula Cierniak, in her dissertation titled *Jezuita Iwan Martynow (1821–1894) w służbie religijnej jedności* [Jesuit Ivan Martynov (1821–1894) in the Service of Religious Unity], showed the fate of the nineteenth-century Jesuit father, Ivan Martynov, a prolific writer, a versatile scholar, dealing with dogmatic issues, as well as those concerning art, church history, hagiography, and language. The author, introducing the most important works and showing the areas of Martynov's activity, tried to fill the existing research gap, because the mentioned Jesuit has not yet received a comprehensive scientific study, showing his place in the religious and scientific life of Russia and France.

This part of the journal, devoted to the activities of Jesuits, ends with an article dealing with their contemporary activity in the sphere of public media. Anna Musialik-Chmiel, the author of the article titled *Misja w misji – jezuici w publicznej radiofonii i telewizji* [Mission in a Mission – Jesuits in Public Radio and Television], took up the issue of the realization of public broadcasters' mission in the perspective of religious programs in Polish public radio and television. The Jesuits were particularly active in this mission; after 1989, religious programs were produced under their direction (Fr. Krzysztof Ołdakowski, S.J., Fr. Grzegorz Dobroczyński, S.J., Fr. Krzysztof Dorosz, S.J., Fr. Rafał Sztejk, S.J., Fr. Wojciech Mikulski, S.J. and Fr. Andrzej Majewski, S.J.).

The subsequent articles in the second part of this volume of the Yearbook are not directly related to the activities of the Jesuits. The articles included here cover various historical, literary, cultural, and philosophical topics.

This part begins with three studies in literary and cultural sciences, two devoted to Polish authors (Franciszek Karpiński and Adam Mickiewicz) and one about a well-known French author (Gustav Flaubert). The author of the first of these articles, Bogusław Dopart, in his dissertation entitled *Poezja i pobożność. O pieśni porannej Franciszka Karpińskiego* [Poetry and Piety. On *Pieśń poranna* by Franciszek Karpiński], highlighted the

religious and cultural contexts of one of the poet's most famous poems (*Pieśń poranna*). Dopart made an attempt to read Karpiński's poem as a work of religious lyrical poetry and a cultural text that grew out of the centuries-old tradition of various poetry genres and is permanently inscribed both in the prayers of the Catholic Church and in the devotion of the faithful practicing the Christian order of the day.

Another article included in this part of the volume, titled *Adam Mickiewicz wobec rozwoju cywilizacyjnego i postępu naukowo-technicznego*. [Adam Mickiewicz vs. Civilizational Development and Scientific and Technological Progress] by Monika Stankiewicz-Kopeć, on the example of Mickiewicz's civilizational reflections, points out the ambiguity and complexity of the attitude of Polish Romantics to civilizational issues and scientific and technological progress. The author showed that Mickiewicz's reflection on civilization and the scientific and technological progress was a component of the poet's other reflections, including those on the Enlightenment model of cognition and human knowledge, or on Western European civilization. Mickiewicz often combined his reflections on civilization also with historiosophical considerations with those on national issues.

The reflections in the following article, titled *W poszukiwaniu twórczej tożsamości: Gustave'a Flauberta biograficzne „zmącenie”* [Gustave Flaubert's Biographical "turmoil"] by Beata Garlej, were devoted to biography as an ontologically "turmoiled" genre. The author focused on the biography of Gustav Flaubert, for this purpose analyzing two biographical monographs on the writer's life: Renata Lis' *Ręka Flauberta* [Flaubert's Hand] and Piotr Śniedziewski's *Flaubert – w poszukiwaniu opowieści* [Flaubert – in Search of a Story]. Referring to Roman Ingarden's thought, Garlej showed that it is impossible to speak of biography as an unbroken genre.

The next two articles included in this section of the journal are historical studies. The first, by Wiktor Szymborski, *Podróż do Rosji biskupa Gawliny – w świetle relacji spisanej przez jego kapelana o. Marcina Chrostowskiego* [Bishop Gawlina's Journey to Russia in the Light of Account Written by His Chaplain, Fr. Marcin Chrostowski], presents an account (not yet published in full) written by a Dominican friar, Marcin Chrostowski, detailing the journey from Great Britain to the USSR, undertaken by Military ordinariate, Bp. Józef Gawlina. The description by Fr. Marcin Chrostowski shows hitherto unknown details connected with the course of the route, the people encountered on the way and also the conditions in which the clergymen traveled.

The author of the following article, titled *Polonia „dwóch światów”. Obraz Polonii w świetle akt Światowego Związku Polaków z Zagranicy*

i Towarzystwa Łączności z Polonią Zagraniczną „Polonia” [“Two Worlds” of the Polish Diaspora. The Image of Poles Abroad in the Files of World Congress of Poles Abroad and the Polonia Society for Liaison with the Polish Community Abroad], Włodzimierz Janowski, set out to analyze the content of the archives of the World Congress of Poles Abroad the Polonia Society for Liaison with the Polish Community Abroad stored at AAN from the point of view of Polish diaspora. These archival collections contain a lot of information not only about the organizational and program activity of the mentioned acts’ activity, but they also allow for reconstruction of many other aspects of Polish diaspora activity in the world.

The last two articles included in this volume are treatises by philosophers: Adam Jonkisz and Jakub Pruś. Remarks in Adam Jonkisz’s article, *The role of the notion of a proper answer in the logic of questions: Methodological Remarks and Postulates*, primarily relate to the role of the concept of the so-called proper answer in question logic. The purpose of the article is to justify the postulate that any logic of questions should be based on a conception of the structure of questions and answers, in which the notion of a proper answer is strictly defined. The author points out that a definition that is closer to the idea of the proper answer, adopted by Kazimierz Ajdukiewicz as well as in the concepts related to it, that a proper answer is one the structure of which is determined by the scheme of the question structure. However, this definition should be complemented by an accurate and general conception of question structure, which is lacking in the existing concepts. In order to confirm the validity of the formulated postulate, the article proposes new results achieved in the theory of questions, in which Ajdukiewicz’s ideas are developed and supplemented by a full account of the structure of questions and well-defined, i.e. Formulated in a general and strict way as is the idea of proper answer.

Jakub Pruś, the author of *Semantyczna teoria prawdy a antynomie semantyczne* [Semantic Theory of Truth and Semantic Antinomies] presents a discussion of the antinomality charges leveled against Alfred Tarski’s semantic theory of truth. Pruś’s article focuses on analyzing these objections and then showing that a semantic theory of truth defends itself against these antinomies. It thus turns out not only that Tarski’s conception of truth remains undisputed, but also that it is still one of the most optimal ways to avoid paradoxes and remain within classical logic.