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Editorial

We have the honor to invite you to access the latest, this time mainly philosophical, issue of the semi-annual journal of the Faculty of Philosophy of the Jesuit University Ignatianum in Cracow. It is largely devoted to the thought of Fr. Prof. Stanisław Ziemiański, PhD, S.J., an important and vivid figure of the Cracow Jesuit philosophical center. He was a student of Fr. Prof. Mieczysław Albert Krąpiec, O.P., who was the supervisor of his doctoral thesis defended at the Catholic University of Lublin in 1978. From 1962 to 2006, Fr. Ziemiański taught metaphysics, natural theology, philosophy of God and cosmology at the then Faculty of Philosophy of the Society of Jesus in Krakow, and from 1988 to 2006, he also taught the history of medieval philosophy. For many years, he worked at the Pontifical Academy of Theology in Cracow (the present-day Pontifical University of John Paul II) and at the Faculty of Theology in Bratislava, Slovakia. Father Ziemiański's writings dealt with metaphysical and epistemological issues, but he devoted most of his attention to the question of God (primarily the arguments for His existence) developing considerations at the crossroads of metaphysics and sciences, mainly physics and cosmology. He included his reflections on this topic in a monograph titled *Teologia naturalna. Filozoficzna problematyka Boga* (Kraków 1995, 2008). Father Professor also studied the philosophy of inanimate nature, using the results of natural sciences, which he interpreted in a neo-Thomistic spirit.

Father Ziemiański's 90th birthday provided a great opportunity to summarize and deliver an initial critical response to the 60 years of his

scientific work. To commemorate this event, the Institute of Philosophy at the Jesuit University Ignatianum in Cracow organized a one-day scientific symposium titled *Around the Philosophical Reflections of Stanisław Ziemiański*, which took place on Tuesday, December 14, 2021, within the walls of his *alma mater*. Subsequent papers by researchers from various academic centers dealt with issues from his key areas of scientific interest, namely, Fr. Ziemiański's metaphysics, his natural theology, philosophy of nature, his research on the philosophy of Francis Suarez, meta-philosophical problematics and the relationship between science and religion.

The collection of articles on Fr. Ziemiański's thought begin with a text by Fr. Tomasz Duma on metaphysics. The author first introduces the historical context of the formation of Fr. Ziemiański's philosophical thought, namely the development of Thomistic philosophy in the context of his debate with Marxism. Fr. Ziemiański's conception of metaphysics referred to the Aristotelian-Thomistic tradition, but was enriched with elements drawn from contemporary philosophical trends and the sciences. According to Fr. Duma's most salient features of this concept are its reliance on experience and orientation toward real existence, the *abstractio totius* method, cognitive realism and maximalism, as well as its orientation toward cognition of absolute being. Fr. Ziemiański interestingly elaborated on key metaphysical issues, such as: transcendentals, contingency, intentionality or the structure of being, as well as the composition of being from essence and existence.

In the next article, Jacek Wojtysiak reconstructs and critically comments on the arguments for the existence of God given by Fr. Ziemiański. Among these arguments, he distinguishes between general-metaphysical, metaphysical-natural and metaphysical-anthropological arguments, to then formulate and analyze their assumptions. Wojtysiak also presents discussion of the types of arguments indicated, noting the opportunities and limitations of theistic argumentation in contemporary philosophical discussions. According to the author, the value of metaphysical-natural arguments largely depends on the changing state of scientific knowledge, while metaphysical-anthropological arguments depend on changing human attitudes. General-metaphysical arguments are free from such problems. Their certain drawback is that they are too abstract for the modern reader.

The third article, written by Fr. Adam Świeżyński, discusses the views of Fr. Ziemiański on the importance of natural sciences for philosophy and theology, and the relationship between natural sciences, philosophy and theology. The author first addresses meta-subjective issues, namely, reconstructing Fr. Ziemiański's grasp of the epistemological and

methodological status of the natural sciences, philosophy and theology, as well as his view of the images of material reality they provide. Next, Fr. Świeżyński discussed selected issues of interest, in particular the problems concerning the origin of the universe and biological life, the way Fr. Ziemiański tackled such areas as the controversy between creationism and evolutionism, the question of the moment of animation of the human fetus and the original sin, suffering and death.

The articles on Fr. Ziemiański's views end with a text by Piotr Duchliński. The author set himself the task of reconstructing the hypothesis of Traducianism, which was presented by Fr. Ziemiański. Duchliński discusses and critically evaluates the arguments that support the hypothesis of Traducianism. He specifically focuses on presenting how Fr. Ziemiański used Earth science in philosophical argumentation. He shows that the concept analyzed is a naturalistic one which leads to the elimination of the concept of the soul. Duchliński also points out that it is worthwhile to develop even such controversial concepts as the one under discussion, as they inspire creative thinking and lead to the development of Christian philosophy, and show how to go back to the past and extract something of value from it.

The philosophical part of the issue also includes two texts not related to Fr. Ziemiański. The first is a text by Ryszard Polak, introducing the life, scientific and journalistic achievements of Fr. Jan Ciemniewski (1866–1947). Ciemniewski was interested in philosophy, theology and education. He created a system of philosophy of education based on the Aristotelian-Thomistic conception of the nature of the human person and an ethics that assumes the necessity of educating man by shaping the cardinal virtues in him. According to Ciemniewski, the most important aspect of proper education is to improve the human intellect and strengthen human willpower.

The second article in this section is by Roman Konik. The author remarks that contemporary attempts to systematize art on the basis of its value are being replaced by descriptive theories. Postmodern reflection, on the other hand, by changing its attitude toward low art, promoted theses aimed at invalidating the previous criteria of attitudes assessing the value of art. According to Konik, postmodernism shows a vision of contemporary art that has reached the end of its creative potential. The author argues that it is still possible to raise questions about value judgments on the grounds of aesthetics. For example, the criterion for evaluating a work of art on the basis of empirical characteristics remains unchanged, hence the quality of the artist's skill can be taken as a premise for recognizing or not recognizing a work of art as valuable. The value of

art can also be measured by the extent to which a work of art introduces something into the experience of the cognitive subject that the subject has not experienced before.

This issue also has room for three historical studies. In the first of these, Marcin Sokalski presents the beginnings of the public activities of Jerzy Sebastian Lubomirski (1616–1667), an extremely controversial figure in Polish history, which still provokes discussions and disputes among researchers. Leaving aside the issue of the young Lubomirski's education, which has already been well researched, the author focused his attention on the formation of the political and economic foundations of his social position. It appears that in his youth he tended to balance between the stance of an oppositionist carrying out his father's plans as the leader of the Lesser Poland nobility and a moderately neutral politician. Radicalism in the public activity of Jerzy Sebastian Lubomirski appeared only after the death in 1649 of his father, Stanisław.

In the next article, Ryszard Skowron showed the legal basis and course of the dispute between the rulers of Poland and Spain over Queen Bona's Neapolitan inheritance, which lasted until the reign of John III Sobieski. This issue, despite many research attempts in the past, has not yet received a full and modern study. The author traced the course of this conflict with extraordinary care, based on a rich and largely untapped source base. In the end, Sigismund August succeeded in recovering only part of the movable property and retained the right to the Neapolitan sums, which, with the death of Anna Jagiellon, passed to the Republic. The long-standing efforts to recover the "Neapolitan sums" helped the Polish side build an exceptionally extensive and well-functioning diplomatic network in Europe.

The last article by Hubert Chlebig is an interesting study of the causes of the split of the Vyshnia *sejmik* in 1597. The phenomenon of split or splintering of the *sejmik* was not new in the Republic of that era. The reasons for the breakup of the conventions were usually unresolved, ongoing conflicts dividing the nobility of the land politically. The main value of the article is the in-depth analysis of the available sources and the well-placed, valuable research questions, which allowed the author to convincingly interpret the presented events, showing the genesis and the most probable course of the *sejmik* in Sudowa Vyshnia in 1597 in a new light.

The Editors hope that the presented texts will provide you with interesting and inspiring reading for 2022/2023.