

## BOOK REVIEWS / RECENZJE

Stanisław ZIEMIAŃSKI SJ, *Teologia naturalna. Filozoficzna problematyka Boga* [Natural Theology. The Philosophical Approach to God], Kraków 1995, Jesuit Faculty of Philosophy, A5, 400 pages. Summary, p. 371-373.

As the title suggests, the treatise concerns the philosophical approach to the question of God. It is a sort of theology, the doctrine on God, proceeding from visible world, interpreted with the power of natural reason. The main ground for the interpretative reasoning is the classical metaphysics. God is conceived as the last and most profound fundament of all things that have not sufficient ground of existence in themselves.

In part one, the metaphysical commitments of philosophy of God have been presented. The metaphysics used as a fundament of the analysis takes as a point of issue not exactly the everyday experience, but rather the scientific approach. For author it seems to be safer to take, as a base of the arguments, the scientifically proved facts than the statements of common opinions. The scientific facts should be interpreted philosophically as a part of reality, i.e. as beings.

The second part of the book contains the arguments for the existence of God. The sequence of the arguments differs from the traditional one known as the five ways of St. Thomas. Different also is the interpretation of the classical arguments.

In the first place stands the argument from the radical i.e. existential contingency, conceived as the one-many relation between the essence and existence. Such a relation is being ruled by the Aquinas principle stating that the elements joined together without a grounding in their own nature call for a cause from outside. Excluding the infinite regress in the series of causes – a case against the principle of sufficient reason – we must admit the existence of the first and absolute Cause of everything contingent.

As next, the author presents the argument referring to the fourth way of St. Thomas, that of multiple perfections existing in various subjects. Their diffusion and graduation suggests that they originate from the common supreme Cause.

In the third place stands the argument from the evolution or strictly speaking, devolution of the universe. The essential point in this argu-

ment is the fact of degradation i.e. chaotization of free energy. As the undegradated i.e. well ordered, energy still exists, its present status must originate from the immaterial Cause, which in the past introduced the order in the world. Because the first and second way of St. Thomas do not seem to differ essentially, the second way has been omitted.

The last cosmological argument, corresponding to the fifth way of St. Thomas, is the argument from finality. Finality, according to Ziemiański, means „the conspiring of all parts of a system to a common function”. The argument proceeds from the fact of fine tuning of the parts of living creatures. In the discussion with the evolutionists, he is convinced that the evolutionary hypothesis has been insufficiently proved. What is more, it has against itself many difficulties, with which the evolutionists do not cope. The extremely complicated structures of living organisms suggest that they result from a design realised by the supreme transcendent Mind.

The next group of arguments described by Ziemiański are the anthropological arguments. They proceed from the psychological or sociological facts.

The argument concerning men's desire of happiness looks for an object of the tendency of men to the unlimited verity and good, not to be satisfied within this world. Taking into account this disproportion, one is convinced that there must exist elsewhere the supreme Good able to satisfy all desires of men.

The last part of the book concerns the nature of God. Ziemiański argues that the most convenient definition of God seems to be the statement: Selfexistent Being. The book ends with comments on the relation of the natural theology to the supernatural one, and with the statement of how complementary God's image is in both disciplines.

Roman DAROWSKI SJ, *Filozofia w szkołach jezuickich w Polsce w XVI wieku* [La philosophie dans les collèges des jésuites en Pologne au XVI<sup>e</sup> siècle], Cracovie 1994, Faculté de Philosophie de la Compagnie de Jésus, B5, 450 pages.

Le livre traite de la philosophie enseignée au XVI<sup>e</sup> siècle dans les collèges des jésuites en Pologne et en Lituanie (qui constituaient alors un seul Royaume), c'est-à-dire de la philosophie strictement „scolastique” et de la philosophie liée directement à l'enseignement, donc de la philosophie au sens strict du mot.