

PROF. STANISŁAW ZIEMIAŃSKI, S.J.
On the Occasion of his Seventy-Fifth Birthday

Stanisław ZIEMIAŃSKI was born on September 7, 1931 in Besko near Sanok as a son of Casimir and Magdalena. He entered the Jesuit Order on July 31, 1949, and did his novitiate in Stara Wieś, near Krosno. He studied at the Jesuit Faculty of Philosophy in Cracow (1953-1956), obtaining a Master's Degree (MA in Philosophy) after presenting a thesis: *Dowód z entropii na istnienie Boga* [An Argument for the Existence of God from Entropy]. It was written under the supervision of Prof. Władysław Markucki S.J. Later he studied theology at the Jesuit Faculty of Theology *Bobolanum* in Warsaw (1956-1960). He was awarded a Bachelor's Degree (an equivalent of MA in Theology) after presenting a thesis: *Stanowisko M. Goguela wobec prymatu Piotrowego w książce »O powstaniu chrześcijaństwa«* [M. Goguel's Standpoint on the Issue of Petrine Primacy in his Book »La naissance du christianisme«]. This time his supervisor was Prof. Henryk Bogacki S.J. He was ordained a priest on June 29, 1959 in Warsaw. He continued his philosophical studies at the Catholic University of Lublin (1960-1963), obtaining a PhD. His doctoral dissertation *Ontologiczne podstawy definicji w systemie Arystotelesa* [Ontological Foundations of the Theory of Definition in the Aristotle's System] was supervised by Prof. Mieczysław Albert Krapiec, O.P.

In 1962 Ziemiański was appointed a lecturer at the Jesuit Faculty of Philosophy in Cracow (since 1999, the University School of Philosophy and Education *Ignatianum*). From the very beginning of his academic carrier he taught metaphysics, theodicy and cosmology, and since 1988 also history of medieval philosophy. From 1974 until 2000 he taught metaphysics and theodicy at the Catechetical Institute in Cracow. In 1968 he did the so-called „Tertianship” in Czechowice-Dziedzice (a one year study of the Constitutions of the Jesuit Order and of the Ignatian spirituality).

Ziemiański has been linked to the Jesuit Faculty of Philosophy in Cracow for more than forty years, taking an active part in its administration. He headed the Jesuit Learned Society in Cracow (1988-1993). He was a vice-president of the Philosophical Section of the Polish Theological Society (1988-1993). He served as a visiting professor at Le Moyne College in Syracuse, N.Y. (1984/85) lecturing in theodicy. He was director of the Sec-

tion of Systematic Philosophy at the Jesuit Faculty of Philosophy in Cracow (1991-1994) and a vice-dean of the Faculty (1994-2001). In 1990 he obtained his *habilitation*, a post-doctoral academic qualification, after presenting a dissertation: *Teologia naturalna. Filozoficzna problematyka Boga* [Natural Theology. A Philosophical Approach to God]. In 1991 he became an associate professor, and in 1999 was made a full professor. In 1993 Ziemiański was appointed a professor at the Faculty of Philosophy of the Pontifical Theological Academy in Cracow, as a Chair of Metaphysics, while continuing to lecture at the University School of Philosophy and Education *Ignatianum* in Cracow. Moreover, since 2001 he serves as a professor at the Theological Faculty of the Trnava University in Slovakia.

In 1988-1992 and again in 2004-2006, he was an associate editor of the academic journal „Rocznik Wydziału Filozoficznego Towarzystwa Jezusowego w Krakowie”, now „Rocznik Wydziału Filozoficznego *Ignatianum* w Krakowie” [Yearbook of the Philosophical Faculty of *Ignatianum* in Cracow]. He has occupied a similar position in the editorial board of the multilingual journal „Forum Philosophicum” since it was first published in 1996. In addition, Ziemiański worked for several years (1965-1996) as a hospital chaplain in few clinics in Cracow.

Ziemiański publishes mainly in the field of theodicy. His own philosophical views are presented especially in his book *Teologia naturalna*. In its first part he discusses the main problems of metaphysics, such as plurality of beings, rationality of the world, internal and external causality, and the theory of analogy. In the second part, he discusses a number of arguments for the existence of God. In doing it, he does not follow strictly the well known Five Ways of St. Thomas Aquinas, but rather tries to reinterpret them in the light of the contemporary sciences. In the third part of the book, he analyses the nature of God in a more traditional fashion. The problem of evil has been given a particular prominence.

In many papers Ziemiański discusses the views on the possibility of metaphysics which he considers controversial and analyses the value of the traditional arguments for the existence of God and on the cognoscibility of God's nature. For example, he takes up the problem of contingency in his articles, *Spór o przygodność* [The Contingency Controversy], „Forum Philosophicum”, 2 (1997) p. 255-261; *Filozofia analityczna a argument z przygodności* [Analytical Philosophy and the Problem of Contingency], „Forum Philosophicum” 5 (2000) p. 201-219; *Die Abhängigkeitsrelation in der Argumentation für die Existenz Gottes* [The Problem of Dependence in the Arguments for the Existence of God], „Forum Philosophicum”, 7 (2002) p. 17-26; *Possibility – Actuality – God*, „Forum Philosophicum”, 8 (2003) p. 35-48; *Wchodzenie w byt* [Coming to be], „Forum Philosophicum”, 10 (2005) p. 39-56); *Ruch unieruchomiony* [Movement immobilized], in the present volume.

In Ziemiański's philosophy there is a noticeable inspiration derived from the Aristotelian and the Thomistic tradition, but his approach is far from being uncritical. That he treats Aristotle and Aquinas with caution, can be clearly seen from such papers as: *La finalité comme »antihazard« chez Aristote and St. Thomas d'Aquin*, „Studi Tomistici”, 14 (1982), p. 351-358; *Problem ruchu lokalnego u Arystotelesa* [The Problem of Local Movement in Aristotle] „Rocznik Wydziału Filozoficznego Towarzystwa Jezusowego w Krakowie”, 1989, Kraków 1990, p. 125-135; *Aitía a poznanie naukowe w systemie Arystotelesa* [Aitía and scientific cognition in the system of Aristotle], „Rocznik Wydziału Filozoficznego WSFP Ignatianum w Krakowie”, 11 (2004/05), p. 41-112.

Some of his papers are concerned with the philosophical implications of the scientific facts, e.g. *Wprowadzenie do filozofii przyrody nieożywionej* [Introduction to the Philosophical Cosmology], „Rocznik Wydziału Filozoficznego Tow. Jez.”, 1993/94, Kraków 1994, p. 149-189; *Filozoficzne implikacje ortodoksyjnej interpretacji teorii kwantów* [Philosophical Implications of the Orthodox Interpretation of Quantum Theory], „Forum Philosophicum” 3 (1998) p. 77-93; *The Relation Between Sciences and Philosophy of God*, „Studia Aloisiana”, Bratislava 2003, p. 313-320.

Incidentally Ziemiański occupies himself with the problems of anthropology. See e.g. the book (written together with S. Kałuża, S.J.): *Poradnik dla kapelanów lecznictwa zamkniętego* [Guide for Hospital Chaplains], Kraków 1991; *Ontological Foundations of Responsibility for Human Actions*, „Forum Philosophicum”, 3 (1999), p. 91-105; *Jedna czy wiele dusz* [One or more souls?], „Forum Philosophicum”, 9 (2004), p. 73-92. He is also interested in ecology, which can be seen from the following papers: *Kryzys ekologiczny i perspektywy jego przetrwania wg J. Moltmanna* [The Ecological Crisis and the Perspectives of Overwhelming It According to Jürgen Moltmann] in: *Między niebem i ziemią. Ku etyce ekologicznej*, edited by Anna Dyduch-Falniowska et al., Kraków 2000, p. 161-167; *Przyroda a cywilizacja* [Nature and Civilization], in: *Mówić o przyrodzie. Zintegrowana wizja przyrody* [How to Speak about Nature. Integrated Vision of Nature], Kraków 2001, p. 117-132.

Only a few of his papers are concerned with theological problems, e.g. *Kapelan szpitalny wobec człowieka zagrożonego śmiercią* [Hospital Chaplain facing the Dying Patients] „Przegląd Lekarski”, 44 (1987) n. 11, p. 777-781; *Teologia małżeństwa* [The Theology of Marriage] „Horyzonty Wiary”, No. 6 (1991), p. 31-38; *Czy istnieje więcej niż jeden Bóg?* [Is there more than one God?], „Rocznik Wydziału Filozoficznego Tow. Jez. w Krakowie”, 1991/92, Kraków 1993, p. 157-172; *Jak dzisiejszemu człowiekowi mówić o Bogu?* [How to Proclaim God Today?], in: *Studia z filozofii Boga*, ed. B. Bejze, Warszawa 1993, p. 286-290; *The Beloved Disciple*, „Studia Aloisiana”, Bratislava 2004, p. 379-389.

Ziemiański is a collaborator of the Universal Encyclopedia of Philosophy, contributing many entries on philosophical topics.

The Church hymns and religious songs occupy an important place in Ziemiański's literary output. He composed more than 1200 musical works, becoming the most prolific author of the Church music in Poland in the 20th century. His most popular hymn books are: *Wystawiajmy Pana* [Let us Praise the Lord], edited together with Fr. Joseph Łaś, S.J., Kraków 1978 (second edition 2006); a songbook for children: *Bóg nas kocha* [God loves us], Kraków 1994, as well as a series of song-books entitled: *Śpiewam i gram Bogu* [I Sing and Play to God], 7 fascicles, Kraków 1989-2006; *Śpiewy ślubne* [Wedding Hymns], Kraków 2005. Ziemiański is a member of the Association of the Polish Church Musicians, as well as a member of the Archdiocesan Liturgical Commission in Cracow.

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