



THE POLISH
CHRISTIAN PHILOSOPHY
IN THE 20TH CENTURY

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Ignatianum University Press

Krakow 2019

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This publication was financed within the frame of the Minister of Science and Higher Education programme: “Monuments of Polish philosophical, theological and social thought of the 20th and 21st century,” conducted in 2016–2020.
Project no. 0033/FIL/2016/90

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ISBN 978-83-7614-440-5

Ignatianum University Press

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<http://wydawnictwo.ignatianum.edu.pl>

Table of contents

I. KAZIMIERZ KLOSKOWSKI: PERSON AND WORK

TABLE OF ABBREVIATIONS	9
1. BIOGRAPHY OF KAZIMIERZ KLOSKOWSKI	11
ACADEMIC CAREER	11
INTERESTS, ACTIVITY, AND ACADEMIC ACHIEVEMENTS	13
ILLNESS AND DEATH	16
COMMEMORATION	19
2. THE CHARACTER OF THE PERIOD AND THE ACADEMIC COMMUNITY	23
THE SITUATION OF THE ACADEMIC AND PHILOSOPHICAL COMMUNITY IN POLAND DURING THE POSTWAR PERIOD	23
THE PHILOSOPHICAL COMMUNITY AND THE SPECIFICS OF PHILOSOPHY AT FACULTY OF CHRISTIAN PHILOSOPHY AT THE ACADEMY OF CATHOLIC THEOLOGY IN WARSAW	27
3. UNDERSTANDING OF PHILOSOPHY	39
4. DETAILED THEORETICAL PROBLEMS	47
THE ROLE OF CHANCE IN THE GENESIS AND EVOLUTION OF LIFE	48
INTRODUCTION	48
METHODOLOGICAL AND EPISTEMOLOGICAL ANALYSIS OF THE SYNTHETIC THEORY OF EVOLUTION	50
UNDERSTANDING OF THE TERM "CHANCE"	53
EXPLANATION BY INVOKING A CHANCE	54
CHANCE AS A CAUSE OF THE EVOLUTION	56
THE CONCEPTION OF SELF-DETERMINISM	58

CONCLUSION	60
THE EVOLUTIONARY MODEL OF CREATION	62
INTRODUCTION	62
CRITICISM OF SO-CALLED "SCIENTIFIC CREATIONISM"	64
THEORIES OF EVOLUTION VS. THEORIES OF CREATION	67
AN ATTEMPT TO RECONCILE EVOLUTIONISM AND CREATIONISM	70
CONCLUSION	74
IMPORTANT PLACE OF BIOETHICS IN RESEARCH ON HUMAN LIFE	77
INTRODUCTION	77
REVIEW OF THE PROBLEMS RELATED TO BIOETHICS	79
THE MAIN FINDINGS REGARDING BIOETHICAL ISSUES IN THE AREA OF GENETIC ENGINEERING AND A PROPOSAL OF A METHOD TO SOLVE THEM	85
CONCLUSION	93
5. DICTIONARY OF BASIC TERMS	99

II. KAZIMIERZ KLOSKOWSKI: SELECTED WRITINGS

EVOLUTIONARY DETERMINISM

- K. Kloskowski, *Zagadnienie determinizmu ewolucyjnego. Studium biofilozoficzne* (Gdańsk: Stella Maris, 1990), pp. 151–220 111

THE PHILOSOPHY OF EVOLUTION AND THE PHILOSOPHY OF CREATION

- K. Kloskowski, *Filozofia ewolucji i filozofia stwarzania, t. 1: Między ewolucją a stwarzaniem* (Warszawa: Wydawnictwo ATK, 1999), pp. 190–294 129

BIOETHICAL ASPECTS OF GENETIC ENGINEERING

- K. Kloskowski, *Bioetyczne aspekty inżynierii genetycznej. Wybrane problemy* (Warszawa: Wydawnictwo ATK, 1995), pp. 57–63 163

BIBLIOGRAPHY	183
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I.

KAZIMIERZ KLOSKOWSKI:
PERSON AND WORK

TABLE OF ABBREVIATIONS

- ATK** – Akademia Teologii Katolickiej w Warszawie [Academy of Catholic Theology in Warsaw]
- KUL** – Katolicki Uniwersytet Lubelski [Catholic University of Lublin]
- PAN** – Polska Akademia Nauk [Polish Academy of Sciences]
- PAT** – Papieska Akademia Teologiczna w Krakowie [Pontifical Academy of Theology in Krakow]
- PRL** – Polska Rzeczpospolita Ludowa [Polish People's Republic]
- RWPG** – Rada Wzajemnej Pomocy Gospodarczej [Council for Mutual Economic Assistance]
- SFP** – Sekcja Filozofii Przyrody [Section of Philosophy of Nature]
- TN KUL** – Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego [Learned Society of the Catholic University of Lublin]
- UKSW** – Uniwersytet Kardynała Stefana Wyszyńskiego w Warszawie [Cardinal Stefan Wyszyński University in Warsaw]
- WFCh** – Wydział Filozofii Chrześcijańskiej [Faculty of Christian Philosophy]
- WSD** – Wyższe Seminarium Duchowne [Higher Theological Seminary]
- WT UKSW** – Wydział Teologiczny Uniwersytetu Kardynała Stefana Wyszyńskiego w Warszawie [Faculty of Theology of the Cardinal Stefan Wyszyński University in Warsaw]

BIOGRAPHY OF KAZIMIERZ KLOSKOWSKI

ACADEMIC CAREER

Kazimierz Kloskowski was born on August 20, 1953, in Gdańsk, the youngest of the four children of Leon and Anna, nee Weyer. After graduating from High School no. 6 in Gdańsk in 1972, he attended a philosophical and theological course at the Bishop's Theological Seminary in Gdańsk-Oliwa (current name: Gdańsk Theological Seminary affiliated with the Faculty of Theology at the Cardinal Stefan Wyszyński University in Warsaw). In 1977, he obtained a Master of Theology diploma on the basis of his paper *Nauka o Logosie w dziełach Filona z Aleksandrii i w hymnie Prologu Czwartej Ewangelii* [*Teachings on Logos in the works of Philo of Alexandria and hymn of Prologue of Fourth Gospel*], written under supervision of Dr. Grzegorz Gólski CM. He was ordained on December 18, 1977, by the Bishop of Gdańsk at the time, Lech Kaczmarek.¹ After his ordination, he began his pastoral work at Sacred Heart of Jesus Parish in Sopot. Due to his extraordinary intellectual prowess, in September 1978 he was referred for specialist studies at the Faculty of Christian Philosophy (WFCh) of the Academy of Catholic Theology in Warsaw (ATK; current name: Cardinal Stefan Wyszyński University in Warsaw—UKSW), where he studied the philosophy of nature between 1978 and 1981. He was

¹ On a traditional commemorative devotional picture issued on the occasion of the priestly ordination Rev. Kazimierz Kloskowski placed as a motto sentence from The Gospel according to St. John (4:50): "The man believed Jesus' words."

granted the title of Master of Philosophy with a specialty in the philosophy of nature in 1981, on the basis of his paper *Koncepcja abiogenezy w pracach Reinharda W. Kaplana* [*Concept of Abiogenesis in Works of Reinhard W. Kaplan*]. In 1984, he was awarded the academic title of Doctor of Philosophy on the basis of his paper *Rola przypadku w genezie życia* [*The Role of Chance in the Genesis of Life*] (the reviewers of the thesis were Prof. Bernard Hałaczek and Prof. Leszek Kuźnicki). Both theses were written under the supervision of Prof. Szczepan W. Ślaga. He worked at WFCh from 1985 as an instructor before being made assistant professor in 1987. Between 1987 and 1991 he was secretary of the WFCh Council. On December 6, 1990, on the basis of his academic achievements and the book entitled *Zagadnienie determinizmu ewolucyjnego. Studium biofilozoficzne* [*The Problem of Evolutionary Determinism: A Bio-philosophical Study*] he was awarded a postdoctoral degree in humanities (within philosophy and sociology, philosophy, and philosophy of nature) by the WFCh council (which was confirmed by the Central Commission for Academic Degrees on September 30, 1991). The reviewers were Prof. Leszek Kuźnicki (biology), Prof. Adam Synowiecki (philosophy of natural sciences), and Prof. Szczepan W. Ślaga (philosophy of nature). In the letter of the Rector of ATK dated March 30, 1995, he was named associate professor of ATK. On April 14, 1997, he was awarded the academic title of professor of humanities. On October 7, 1999, the Council of WFCh submitted a motion to grant him the position of full professor.

Between 1992 and 1996, he was Head of the Department of History and Philosophy of Science and supervisor of the Student's Association of Philosophy of Nature. Between 1993 and 1996 he fulfilled the role of Vice-Dean of WFCh. From 1996 (until his death) he was the Head of the Department of Philosophy of Nature. In 1996, he was elected to be the Vice-Rector of Student Affairs at ATK, a role he fulfilled until his death. In recognition of the service of Rev. Prof. Kazimierz Kłoskowski for the Gdańsk archdiocese, The Most Rev. Archbishop Tadeusz Gocłowski, the Gdańsk Metropolitan Archbishop, made him an honorary canon of Gdańsk's Archdiocese Chapter in 1996.

INTERESTS, ACTIVITY, AND ACADEMIC ACHIEVEMENTS

The academic interests and research activity of Rev. Prof. Kazimierz Kloskowski focused on the questions related to a broadly defined concept of the philosophy of nature, especially the philosophy of biology (biophilosophy). His research focused on the issues of the genesis of life and evolution, creationism, molecular biology, bioethics, genetic engineering, philosophy of God, and sozology (active ecology). He was also interested in the history of science and philosophy. For him, a knowledge of philosophy and science was the basis to draw conclusions which were worldview in nature, which in his own contemplations and attitudes created a harmonious whole with the theses of Christian theology.

In his academic and research output, Rev. Prof. Kazimierz Kloskowski concerned himself with the questions related to the philosophy of nature, as well as those at the intersections of biology, philosophy of biology and biophilosophy, genetics, and bioethics. In his publications and various lectures, he focused primarily on: (1) epistemological and methodological analyses of theory of abiogenesis (verification methods, falsifications, logical and methodological worth assessment); (2) various aspects of determinism of abiogenesis and evolutionary processes (role of chance, problem of purposefulness and stochasticity); (3) the question of the essence of life; (4) methodological analyses of the possibility of combining evolution and creation, evolutionism and creationism; (5) issues of genetics, molecular biology, and bioethics related to the genetic engineering (genetic manipulation).

As an ATK employee, he co-operated with various scientific centers abroad. At invitation of Evolutionary Biology Laboratory of Czech-Slovakian Academy of Science, he completed a one-year scientific internship there in 1992, where his research focused on philosophical anthropology. In 1995, he completed a scientific internship at the Catholic Institute in Paris [Institut Catholique de Paris]. He was invited to and participated in numerous academic conferences and congresses, e.g. in: Zaragoza (1993), Utrecht (1996), Boston (1998). He gave lectures e.g. at: the Polish Philosophy Association in Lublin [Polskie Towarzystwo Filozoficzne w Lublinie], the Academic Association of Catholic University of Lublin [Towarzystwo Naukowe

Katolickiego Uniwersytetu Lubelskiego—TN KUL], the Faculty of Biology, Geography, and Oceanology of Gdańsk University [Uniwersytet Gdański, Wydział Biologii, Geografii i Oceanologii], the Nicolaus Copernicus Naturalists' Association of Zoology Institute of Jagiellonian University in Kraków [Towarzystwo Przyrodników im. M. Kopernika w Instytucie Zoologii Uniwersytetu Jagiellońskiego w Krakowie], and at the 2nd Science Festival of Warsaw University [II Festiwal Nauki w Uniwersytecie Warszawskim]. He co-operated continuously with Gdańsk University [Uniwersytet Gdański] and Gdańsk Academy of Medicine [Gdańska Akademia Medyczna; current name: Gdańsk Medical University], where he was examiner of doctoral candidates of philosophy and the reviewer of five research projects.

From 1992, he was a member of the Polish Philosophy Association [Polskie Towarzystwo Filozoficzne] and the Academic Association of the Catholic University of Lublin [Towarzystwo Naukowe KUL]. From 1996, he was a member of Evolutionary and Theoretical Biology Committee of Polish Academy of Sciences [Komitet Biologii Ewolucyjnej i Teoretycznej Polskiej Akademii Nauk] and a member of Polish Bioethical Committee of UNESCO [Polski Komitet Bioetyczny przy UNESCO]. He also became a member of the Science and Faith Board of the Polish Episcopate [Komisja Nauki i Wiary Episkopatu Polski] (as of 1996) and a member of the International Society of Phenomenology and Sciences of Life (from 1999).

At ATK, he gave cyclical lectures on the philosophy of nature for students of the humanities orientation at the Faculty of Christian Philosophy, and classes on the question of life, the theory and methodology of philosophy of nature, and the ethics of evolutionism for bioethics and human ecology students, as well as classes on the philosophy of nature and seminars on all of the aforementioned subjects. He was co-organizer of four national symposia on the philosophy of nature (1992, 1994, 1995, 1997). In addition, he organized two student academic symposia (Zakopane 1994, Olecko 1995).

Besides working at ATK, from 1983 he gave lectures on logic, methodology of science, philosophy of nature, and the philosophy of God at Gdańsk Theological Seminary [Gdańskie Seminarium Duchowne]. He also gave cyclical lectures at the Mazurian University in Olecko [Mazurska Wszechnica Nauczycielska w Olecku] (from 1992), at the Gdańsk Theological Institute—Gdańsk's branch of the Catholic University in Lublin [Gdański Instytut Teologiczny—filia

Katolickiego Uniwersytetu Lubelskiego w Gdańsku] (from 1987), at the Pomezanian Collegium of Theology [Pomezańskie Kolegium Teologii] and the Higher Theological Seminary in Elbląg [Wyższe Seminarium Duchowne w Elblągu] (from 1993), at the Faculty of Philosophy of the Society of Jesus in Kraków [Wydział Filozoficzny Towarzystwa Jezusowego w Krakowie], and at the Faculty of Educational Studies and Psychology of Białystok University [Wydział Pedagogiki i Psychologii Uniwersytetu w Białymstoku] (from 1994).

Between 1984 and 1991, he fulfilled the roles of editor-in-chief and technical editor of *Miesięcznik Diecezjalny Gdański*, releasing 31 volumes of it. He belonged to the editorial team of academic journal *Studia Gdańskie* from 1983, and the editorial team of the academic journal released by WFCh, *Studia Philosophiae Christianae*, from 1992. In 1996, he was elected deputy editor-in-chief of *Studia Philosophiae Christianae* and co-editor of book series “Z zagadnień filozofii przyrodoznawstwa i filozofii przyrody” [“The Studies from the Philosophy of the Natural Science and the Philosophy of Nature”]. He was a member of the editorial team of journal *Theoria et Historia Scientiarum*, released by Nicolaus Copernicus University in Toruń (as of 1999), and a member of scientific committee of editorial board of journal *Dialogue and Universalism* released by Philosophy and Sociology Institute of Polish Academy of Sciences [Instytut Filozofii i Socjologii Polskiej Akademii Nauk] (from 1997).

His academic achievements include 136 academic papers, including: 5 monographs, 4 academic handbooks, 77 research articles, 27 book reviews, 7 scientific reports, 2 translations, 12 dictionary entries, and the co-editing of 2 monographs. In addition, 2 interviews with him were published as well. He was the promoter of 81 MA theses and 5 doctoral theses. He reviewed 29 MAs, 4 doctoral theses, and 1 postdoctoral thesis. He took an active part in dozens of academic conferences, 18 of which were international. His publications are testament to his ability to approach his subject in a unique and creative way, as well as the fact he possessed a vast knowledge of contemporary scientific and philosophical trends. The papers are also characterized by their high level of methodological rigor, as well as being multi-faceted and offering a comprehensive overview of the subject matter. Thanks to his concept of evolutionary self-determinism, Rev. Prof. Kazimierz Kloskowski expanded the field of knowledge of synthetic theory of evolution and enabled a new approach to

the issues of factors and mechanisms of evolution and nature of life. He presented his own option of combining evolutionary and creationist approaches to the origins and development of the world. In analyses of current bioethical dilemmas, he differentiated between “bioethics of facilitating” and “bioethics of border.” Because of his premature death, he had not had the opportunity to conduct as many research projects as he was undoubtedly capable of doing.

ILLNESS AND DEATH

The academic achievements presented above illustrate that Rev. Prof. Kazimierz Kloskowski was particularly fascinated by the phenomenon of life. As a philosopher of nature, he was fascinated by the mystery of life, its expressions and essence which has not yet been fully explained by advanced natural sciences—biology, chemistry, and physics. In his last book, *Filozofia ewolucji i filozofia stwarzania* [*Philosophy of Evolution and Philosophy of Creation*], he wrote: “contemporary man extremely rarely tries to define life itself. ... However, he has been fascinated by the enormous variety of life forms for a long time.”² He devoted himself entirely to his scientific and philosophical fascination with life, as demonstrated by the number of his publications on the philosophical problems related to the origins of life, its nature, and the danger to it posed by genetic manipulations. Rev. Prof. Kazimierz Kloskowski was a person with tremendous dynamism and unending reserves of creative strength. Even when he experienced the serious illness which he fought during his final years, he constantly resisted death and remained full of hope for the coming years, making future academic plans and research project and motivating others to be active. Throughout his life, he showed a keen interest in the life of the Gdańsk Theological Seminary, with which he remained deeply connected emotionally. He also retained an interest in the life of the university which he worked for, even when he was no longer able to take an active part in it.

Experiencing the fragility of life due to the tragic death of his brother (1993) and his own illness from 1996, Rev. Prof. Kazimierz

² K. Kloskowski, *Filozofia ewolucji i filozofia stwarzania*, vol. 1: *Między ewolucją a stwarzaniem* (Warszawa: Wydawnictwo ATK, 1999), p. 249.

Kloskowski fostered the spiritual aspect of his life even more fully, seeing the source of it in the God-Creator. In his last book, he wrote:

Natural sciences, due to their nature, are not able to undertake any judgement on questions of soul; it is not their task to “defend” or “deny” its existence. A naturalist can, at most, say that human as a living being evolved from so-called lower creation. ... Undoubtedly, human treated as a “place” of soul’s existence is domain of theology.³

Despite the limitations placed upon him by the progression of cancer and being stripped of everything that held particular value to him: the strength needed for academic work, the opportunity to be active, participation in everyday duties at the seminary and university, and also despite his ever-increasing physical suffering, he did not give in to discouragement and despair. Even though the question “why did this happen to me?” would sometimes return, he tried to treat it as another natural element of life, written into his fate. Rev. Prof. Kazimierz Kloskowski encountered that question about presence and justification of suffering in the world much earlier than he himself experienced painful illness. Since one of his interests was genetics, he could not has not asked himself about, for instance, the existence of genetic conditions. He gave an answer to this in his last publication:

When a person states this type of questions, when they accuse God of suffering and illnesses, then they do not actually accuse God Himself, but their own, skewed notion of Him. God Creator is the Absolute Good, and the idea itself, that His Goodness could be tarnished in even the smallest amount, is internally contradictory. ... Facing facts like these, whether the person accuses God-Creator of them or not, usually one out of three attitudes is assumed: either the person accepts, that unfortunately there is a lot of evil in this world, or they pretend not to see it, or they gather their academic, spiritual, physical strength to defeat that evil.⁴

³ Ibidem, p. 280.

⁴ Ibidem, p. 217.

Rev. Prof. Kazimierz Kloskowski assumed the third attitude—he arranged all his spiritual, mental, and physical strength so not to give in to the destructive strength of suffering. People who witnessed his struggle with the disease reminiscence that, when they visited him, he would frequently repeat: “I am suffering, and you can’t imagine how much. I wish such suffering on no one, even the worst foe, but I always want to accept it and offer it for others: for my loved ones, for clerics, priests, the Church.”⁵

Rev. Prof. Kazimierz Kloskowski died aged 46 after a long and serious illness on 13 October 1999, in the hospital on Łąkowa Street in Gdańsk. The funeral mass at the Archcathedral Basilica in Gdańsk-Oliwa on October 16, which gathered together his numerous family members, friends, co-workers, and students, was said by Rev. Bishop Zygmunt Pawłowicz, the auxiliary bishop of the Gdańsk Archdiocese. Both the mass and the funeral were attended by crowds of Gdańsk’s citizens, as well as representatives of universities and the regional and local authorities. The former President of the Republic of Poland, Lech Wałęsa, was also present. After the Holy Mass, the coffin with the body of Rev. Prof. Kazimierz Kloskowski was laid in family tomb on the Srebrzysko cemetery in Gdańsk-Wrzeszcz. Gdańsk’s metropolitan archbishop Tadeusz Gocłowski, staying at the time in Rome at Bishops’ Synod, wrote in letter of condolence:

I’ve always been immensely impressed by enormous involvement of Rev. Kazimierz in everything that was relevant to the life and work of Gdańsk’s Church. The Reverend Professor loved academic work. He was an exemplary priest. I will always remain impressed by the most crucial exam which the Reverend Professor took by carrying the heavy cross of suffering.

The farewell to Rev. Prof. Kazimierz Kloskowski bade among others Primate of Poland, cardinal Józef Glemp. On behalf of the Senate and community of Cardinal Stefan Wyszyński University (previously ATK), a reminiscence of Rev. Kazimierz Kloskowski was given by the rector of the university, Rev. Prof. Roman Bartnicki. The Pomeranian voivode, Tomasz Sowiński, a former student of Prof. Kazimierz Kloskowski at the Gdańsk Theological Institute, emphasized in his farewell that the deceased: “Knew how to speak about difficult issues,

⁵ Reminiscence of Prof. Maciej Bała, a pupil of Kazimierz Kloskowski.

such as philosophy of nature, in an easy and understandable way. He had an extraordinary talent for getting through to both the young and the old.” Sopot’s Mayor, Jacek Karnowski, a former member of academic ministry of Our Lady Star of the Sea Parish in Sopot led by Prof. Kazimierz Kloskowski, reminisced: “The citizens of Sopot probably remember Reverend Kazimierz from his harsh, clear in their judgement, sermons. To us, his students, he above all taught us love towards Poland and our parents. In the difficult time of martial law, it was his moral support that stopped many from leaving the motherland forever.”

COMMEMORATION

In 2004, the library of Gdańsk Theological Seminary, to which the deceased left his abundant private library in his will, was named after Reverend Professor Kazimierz Kloskowski. Three academic conferences were organized—on the first, fifth, and tenth anniversaries of his death.⁶ On the basis of the papers given by their participants, three monographs on issues of evolution and creation, biophilosophy, and the relation between natural sciences and theology were published.⁷ A part of the first issue of 36 volume of *Studia Philosophiae Christianae*⁸ and a part of 12 volume of *Studia Gdańskie*⁹ were dedicated to Prof. Kazimierz Kloskowski, as was the third volume of book series *Episteme*, in which a selection of texts from the academic and didactic papers of K. Kloskowski were published, together with the reminiscences of his co-workers, students, and friends, as well as

⁶ “Stwarzanie i ewolucja – pogodzone bliźniaki?” [Cratation and Evolution – reconciled twins?], UKSW, Warszawa, 23 October 2000; “Wokół biofilozofii Kazimierza Kloskowskiego” [On biophilosophy by Kazimierz Kloskowski], UKSW – GSD, Warszawa – Gdańsk, 17 October 2004; “Przyrodznawstwo – Filozofia – Teologia. Obszary i perspektywy dialogu” [Science – Philosophy – Theology: Areas and perspectives of dialogue], UKSW, Warszawa, 13–14 October 2009.

⁷ *Stwarzanie i ewolucja*, ed. J. Buczkowska and A. Lemańska (Warszawa: Wydawnictwo UKSW, 2002); *Wokół biofilozofii Kazimierza Kloskowskiego. Wybrane zagadnienia*, ed. M. Bała (Pelplin: Bernardinum, 2004); *Przyrodznawstwo – Filozofia – Teologia. Obszary i perspektywy dialogu*, ed. J. Meller and A. Świeżyński (Warszawa: Wydawnictwo UKSW, 2010).

⁸ *Studia Philosophiae Christianae* 36, no. 1 (2000), pp. 77–137.

⁹ *Studia Gdańskie* 12 (1999), pp. 5–78.

the letters of condolence received.¹⁰ Moreover, texts written by Prof. Kazimierz Kloskowski on human evolution, philosophical anthropology, axiology of science, bioethics, and education were published posthumously. The publication also contains excerpts from the theses written under his supervision.¹¹ The reminiscences of Prof. Kazimierz Kloskowski were included in a publication on the history of ATK.¹² On the 15th anniversary of his death (10/13/2014), co-workers, friends, and students of Rev Kazimierz Kloskowski organized a memorial in Sopot. A commemorative plaque devoted to Rev. Kazimierz Kloskowski was placed at the Our Lady Star of the Sea Church in Sopot, funded by members of the academic ministry and friends of the reverend. Biographical notes on the person and academic activity of Rev. Prof. Kazimierz Kloskowski can be found in *Powszechna encyklopedia filozofii*,¹³ *Encyklopedia filozofii polskiej*,¹⁴ and *Encyklopedia katolicka*.¹⁵ Kloskowski's works are frequently quoted and mentioned

¹⁰ *Episteme* 3 (2000): Kazimierz Kloskowski (1953–1999).

¹¹ *Episteme* 11 (2001): Kazimierz Kloskowski. *Zasady – edukacja – testament*.

¹² *Ocalić od zapomnienia. Profesorowie ATK w Warszawie we wspomnieniach wychowanków*, ed. J.M. Dołęga and J. Mandziuk (Warszawa: Wydawnictwo UKSW, 2002), pp. 73–80.

¹³ *Powszechna encyklopedia filozofii*, vol. 5 (Lublin: Polskie Towarzystwo Tomasz z Akwinu, 2004), pp. 660–661

¹⁴ *Encyklopedia filozofii polskiej*, vol. 1 (Lublin: Polskie Towarzystwo Tomasz z Akwinu, 2011), pp. 650–651.

¹⁵ *Encyklopedia katolicka*, vol. 9 (Lublin: Towarzystwo Naukowe KUL, 2002), p. 157. K. Kloskowski and his works are also cited and mentioned e.g. in: *Polish Philosophers of Science and Nature in the 20th Century*, vol. 3, W. Krajewski (Amsterdam–New York: Brill, 2001), p. 17; M. Wnuk, "Pamięci Księdza Profesora Kazimierza Kloskowskiego (1953–1999)," *Roczniki Filozoficzne* 48–49, no. 3 (2000–2001), pp. 155–157; "Kazimierz Kloskowski," *Ruch Filozoficzny* 55, no. 3 (1998), pp. 501–506; "Kazimierz Kloskowski" [obituary], *Więź* 12 (1999), pp. 214–215; *Sacrum i kultura: chrześcijańskie korzenie przyszłości: materiały Kongresu Kultury Chrześcijańskiej*, Lublin, 15–17 września 2000, ed. R. Rubinkiewicz and S. Zięba (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 2000), pp. 141–144; J. Przybyłowski [reviews], *Miscellanea Anthropologica et Sociologica* 2, no. 2 (1993), p. 275; K. Kloskowski, *The Problem of the Evolutionary Determinism: A Biophilosophical Study*, Gdańsk 1990; G.K. Hall, *Bibliographic Guide to Soviet and East European Studies* (New York: New York Public Library, 1997), p. 264; *Сравнительная педагогика в условиях международного сотрудничества и европейской интеграции: материалы IV Междунар. науч. конф. Брест, 12–13 ноября 2009*, vol. 2, part 1, ed. А.Н. Сендер (Брест: Брест. гос. ун-т им. А.С. Пушкина, 2009), p. 90; G. Bugajak, D. Kucharski, A. Latawiec, A. Lemańska, D. Ługowska, A. Świeżyński, J. Tomczyk,

in both Polish and foreign language publications, including those by: Kazimierz Jodkowski,¹⁶ Janina Buczkowska and Anna Lemańska,¹⁷ Grzegorz Bugajak and Jacek Tomczyk,¹⁸ Adam Świeżyński,¹⁹ and Tadeusz Pabjan.²⁰ Several MA theses have been devoted to the philosophical views and concepts of Kazimierz Kłoskowski.²¹

God and Nature: Selected Issues in the Philosophy and Theology of Nature (Warszawa: Wydawnictwo UKSW, 2014); D. Schümann, *Kampf ums Da(bei)sein: Darwin-Diskurse und die polnische Literatur bis 1900* (Köln–Weimar: Böhlau Verlag, 2015), p. 466.

¹⁶ K. Jodkowski, "Demistyfikacja sporu kreacjonizm – ewolucjonizm," *Przegląd Filozoficzny*, no. 3–4 (1999), pp. 77–94.

¹⁷ J. Buczkowska and A. Lemańska, "Poglądy filozoficzne księdza Profesora Kazimierza Kłoskowskiego," *Episteme* 57 (2006), pp. 349–362; A. Lemańska, "Kazimierza Kłoskowskiego ewolucyjny model kreacji," in *Wokół biofilozofii Kazimierza Kłoskowskiego. Wybrane zagadnienia*, pp. 87–99.

¹⁸ G. Bugajak and J. Tomczyk, "On evolution and creation: problem solved? The Polish example," *Zygon* 44, no. 4 (2009), pp. 859–878.

¹⁹ A. Świeżyński, *The Philosophy of Human Death: An Evolutionary Approach* (Warszawa: Wydawnictwo UKSW, 2009); A. Świeżyński, "The Philosophy of Nature, Chance, and Miracle," *American Journal of Theology and Philosophy* 32, no. 3 (2011), pp. 221–241.

²⁰ T. Pabjan, "Some Remarks on the Theological Interpretation of the Theory of Evolution," *The Person and the Challenges. The Journal of Theology, Education, Canon Law and Social Studies Inspired by Pope John Paul II* 3, no. 1 (2013), pp. 199–211.

²¹ There are master's works, e.g.: E. Wolska, *Bioetyka „ułatwiania” i bioetyka „granic” w ujęciu ks. Kazimierza Kłoskowskiego* (Warszawa: UKSW, 2002); A.M. Misiorowska, *Pozorny antagonizm między ewolucją i kreacją w koncepcji ks. prof. Kazimierza Kłoskowskiego* (Warszawa: UKSW, 2002); M.T. Misztal, *Krytyka Richarda Dawkinsa koncepcji ewolucjonizmu w pismach ks. Kazimierza Kłoskowskiego* (Płock: WSD, 2002).