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STANISŁAW KAMIŃSKI'S PHILOSOPHY AS CHRISTIAN PHILOSOPHY

Abstract. This article argues that Kamiński's concept of philosophy meets the requirements for being a Christian philosophy as articulated by John Paul II. In the encyclical letter *Fides et Ratio*, John Paul II affirmed the possibility, existence, meaning, and need for a Christian philosophy. He distinguished three stances of philosophy concerning the Christian faith. First, philosophy should be completely independent of the Biblical Revelation but implicitly open to the supernatural. A second stance adopted by philosophy is often designated as Christian philosophy. Third, philosophy presents another stance that is closely related to theology. Kamiński constructed an understanding of philosophy that is original, universal, and autonomous. Such a notion of philosophy (and its methodology) was based on the classical theory of being, which fulfils the demand for the autonomy of philosophy through its relationship with faith. Kamiński's doctrinal standpoints in philosophy are rational, objective, and universal. According to him, philosophy is also compatible with the Christian faith. In this sense, one can speak of his philosophy as a Christian philosophy.

Keywords: Stanisław Kamiński; John Paul II; Christian philosophy; metaphysics; wisdom; methods; reason

1. Introduction. 2. John Paul II's requirements for Christian philosophy. 3. Kamiński's concept of philosophy. 4. The Christian dimension of Stanisław Kamiński's philosophy. 5. Conclusion.

1. INTRODUCTION

There are, of course, Christians who are philosophers. Yet, the existence of Christian philosophy, where the term "Christian" refers to the content and methods, rather than the religious views, of a thinker's philosophy is constantly questioned. Even the expression "Christian philosophy" evokes different meanings, depending on the specific understanding of Christianity and philosophy and their

relationships.¹ The Lublin Philosophical School took shape under the influence of Étienne Gilson (1884-1979) and Jacques Maritain (1882-1973), who both defended the existence of Christian philosophy (Tarasiewicz 2015, 382-385). Some founding members of the school, including Stanisław Kamiński, did not share the views of Gilson and Maritain on Christian philosophy. Zofia J. Zdybicka and Edward I. Zieliński, also members of this school, conclude: “The most justified view seems to be the one that from the point of view of methodology, philosophy is a field of knowledge autonomous in relation to the Christian religion and faith; it is neither Christian nor non-Christian” (Zdybicka, Zieliński 2001, 170). John Paul II, also a founding member of the school, in his encyclical letter *Fides et Ratio* affirmed the existence of Christian philosophy. This paper defends the thesis that Kamiński’s notion of philosophy meets the criteria of Christian philosophy set by John Paul II. I develop my argument for this conclusion in three steps. I begin with the presentation of John Paul II’s notion of Christian philosophy and its requirements, followed by the reconstruction of Kamiński’s concept of philosophy. The third section shows how Kamiński’s philosophy fulfils the requirements proposed in *Fides et Ratio*. Thus, there is a sense in which one may say that Kamiński developed a Christian philosophy, even if at first glance this seems to clash with his views.

2. JOHN PAUL II’S REQUIREMENTS FOR CHRISTIAN PHILOSOPHY

John Paul II states that the Revelation “impels reason continually to extend the range of its knowledge until it senses that it has done all in its power, leaving no stone unturned (...) with the light of reason human beings can know which path to take, but they can follow that path to its end, quickly and unhindered, only if with a rightly tuned spirit they search for it within the horizon of faith.

1 For details see on web-sites articles by: Sadler; Geiger.

Therefore, reason and faith cannot be separated without diminishing the capacity of men and women to know themselves, the world and God in an appropriate way” (John Paul II 1998, no. 14, 16). Given that philosophy is a rational inquiry, it is necessary to ask about the relationship between reason and the Christian faith. John Paul II identifies three stances of philosophy with regard to Christianity.

First, philosophy is independent of the Gospel. In this sense, philosophy is rigorous, autonomous and keeps to its principles. It is a rational inquiry that is implicitly open to the supernatural. The autonomous and rigorous nature of philosophy express its search for truth and aim to be universally valid. The autonomy of philosophy should be respected even when theological discourse employs philosophical concepts and arguments (John Paul II 1998, no. 75). Second, there is a unique type of philosophizing called Christian philosophy. It is not an official philosophy of the Church, but a “philosophical speculation conceived in dynamic union with faith” (John Paul II 1998, no. 76). This notion of Christian philosophy “does not only define the philosophy developed by the Christian philosopher who did not want to contradict the faith in their search. When we speak of Christian philosophy, we mean all the important directions of philosophical thought that would not come about without the direct or indirect contribution of the Christian faith” (John Paul II 1998, no. 76).

Christian philosophy has both a subjective aspect and an objective aspect. The subjective aspect consists in the fact that faith as a theological virtue purifies the individual’s reason and liberates the intellect from presumptions. It also promotes cognitive humility and encourages reason to raise questions that are difficult to solve when the Revelation is ignored, including questions concerning evil and suffering, the personal nature of God, the meaning of life, as well as radical metaphysical question such as “Why is there something rather than nothing?”. The objective aspect of Christian philosophy consists in what faith gives us, that is hints about truths that reason is capable of

discovering but probably would not discover without the help of faith. Such truths include the idea of a free and personal God who is the Creator of the world, the reality of sin that shapes our understanding of evil, the human being as a person endowed with rationality, the concepts of freedom and dignity, and the equality of all human beings. Christian philosophy also enables one to explore the rationality of truths expressed in the Sacred Scripture, for example, the possibility of man's supernatural vocation and the original sin itself. "These are tasks," the Pope concludes, "which challenge reason to recognize that there is something true and rational lying far beyond the straits within which it would normally be confined. These questions broaden reason's scope for action" (John Paul II 1998, no. 76). Thus, the specificity of Christian philosophy consists in its being shaped within the scope of the doctrinal influence of Christianity, or in its taking into account the revealed truths. Yet, as the Pope firmly stresses, those "philosophers have not become theologians, since they have not sought to understand and expound the truths of faith on the basis of Revelation. They have continued working on their own terrain and with their own purely rational method, yet extending their research to new aspects of truth" (John Paul II 1998, no. 76).

The third stance of philosophy is defined by its relations with theology. Theology, as a work of critical reason concerning faith, presupposes and demands a rational capacity shaped and educated to formulate concepts and arguments in all of its endeavors. Theology needs philosophy as a dialogue partner to confirm the intelligibility and universality of its claims. The Church Fathers and Medieval theologians adopted non-Christian philosophies. This fact confirms the value of philosophy's autonomy, which remains unaffected when theology enters the philosophical realm. It also shows the transformations that philosophy must undergo (John Paul II 1998, no. 77) to seek the truth armed with the powers of faith and reason without compromising their autonomy, as exemplified by the work of Thomas Aquinas (John Paul II 1998, no. 78).

John Paul II thus claims that the Divine Revelation does not override the findings and legitimate autonomy of reason but broadens its scope and aids reason to aim at the fullness of truth because truth can only be one (John Paul II 1998, no. 78). In this way, he affirmed the unity of knowledge and rejected the idea of the self-sufficiency of philosophy. At the same time, he recognized philosophy's genuine aspiration for fulfilment although outside itself. Scholars illumined and directed by truth will construct a philosophy compatible with faith. "Such a philosophy will be a place," John Paul II maintains, "where Christian faith and human cultures may meet, a point of understanding between believer and non-believer. It will help lead believers to a stronger conviction that faith grows deeper and more authentic when it is wedded to thought and does not reject it" (John Paul II 1998, no. 79). This points to the function of philosophy in the formation of a culture.

In his diagnosis of the current state of philosophy, John Paul II observed that the understanding of philosophy as wisdom had been neglected in the pursuit of other dimensions of philosophical knowledge. This is related to the loss of confidence in the ability of reason to acquire metaphysical and objective truth. On that basis, he formulated three requirements for a philosophy which is consonant with the word of God and which may be called Christian philosophy. The Pope's intent was not to establish a new philosophical tradition, but to rediscover what was lost and develop it in light of current discoveries. The first requirement concerns the proper task for philosophy. This task is to "recover its sapiential dimension as a search for the ultimate and overarching meaning of life... This sapiential dimension is all the more necessary today because the immense expansion of humanity's technical capability demands a renewed and sharpened sense of ultimate values ... This is why it invites philosophy to engage in the search for the natural foundation of this meaning, which corresponds to the religious impulse innate in every person" (John Paul II 1998, no. 81).

There is a growing gap between our sense of value and moral knowledge and the technical abilities at our disposal that potentially endanger the entire human race. This situation calls for a sapiential dimension of philosophy to explicate the ultimate goal of human creativity and knowledge of the end-purpose of things, their mutual relations as well as their relations with other things and their Creator. In short, the first requirement for a Christian philosophy is that philosophy is wisdom-oriented.

The second requirement is based on the understanding of philosophy as true knowledge concerning not only particular aspects of reality, “but the very being of the object which is known. Thus, it must be such a philosophy that verifies the human capacity to know the truth, to come to a knowledge which can reach objective truth by means of that *adaequatio rei et intellectus* to which the Scholastic Doctors referred” (John Paul II 1998, no. 82). Thus, a philosophy capable of attaining wisdom would necessarily involve the capacity to attain truths that are substantial, objective, general, and necessary. The third requirement follows from the previous ones. “The need for a philosophy of genuinely metaphysical range, capable, that is, of transcending empirical data to attain something absolute, ultimate and foundational in its search for truth. This requirement is implicit in sapiential and analytical knowledge alike; and in particular, it is a requirement for knowing the moral good, which has its ultimate foundation in the Supreme Good, God himself ... In this sense, metaphysics should not be seen as an alternative to anthropology, since it is metaphysics which makes it possible to ground the concept of personal dignity in virtue of their spiritual nature” (John Paul II 1998, no. 83).

Despite its importance, human knowledge cannot stop at the level of mere experience. The contribution of speculative thinking is necessary to penetrate the spiritual core from which knowledge arises. Hence, to fulfil its function with respect to the revealed truth philosophy must incorporate metaphysical cognition.

These requirements form the foundation for, and point to the nature of a Christian philosophy understood as a philosophy that is consonant with the word of God and able to serve theology. The view that philosophy may have a sapiential dimension only if it inquires the very being of its object may be treated as a fourth requirement. Rather than showing how the requirements listed by John Paul II are intertwined, in what follows I will focus on Kamiński's concept of philosophy. I shall begin this task by showing in the next section that his philosophy fulfils the above requirements

3. KAMIŃSKI'S CONCEPT OF PHILOSOPHY

Kamiński's philosophy developed in the tradition of the Lublin Philosophical School. According to this school, metaphysics serves both as the foundation of philosophy and the hub which binds all branches of philosophical investigation. The ambition of the School was to formulate a new version of classical realistic metaphysics that could withstand Marxism and address modern and contemporary philosophical traditions that dismiss metaphysics and its scholarly character (Krapiec, Maryniarczyk 2010, 19). The School founders, Mieczysław A. Krapiec, Jerzy Kalinowski, Stefan Swieżawski, Karol Wojtyła, Stanisław Kamiński and others suggested going back to the original and traditional thinkers such as Aristotle and Aquinas to avoid repeating past errors and solve contemporary problems. They highlight the value of historical experience. The members of the School combine metaphysical and methodological reflection in an attempt to incorporate current developments, e.g., in logic and theory of science. They all shared a conscious effort to improve the ability of an established philosophical tradition to solve contemporary issues by using the best knowledge provided by past and current thinkers. This approach has the advantage of comprehending and explaining reality in a manner that is original, correct and profound. Thus, "a proposal was made to create a separate methodological program

for philosophy, free from links with natural sciences that would be: theoretically interesting, valuable in life, and deserving of its place in epistemology” (Kamiński, Krąpiec 1961). Thus, Kamiński’s conception of philosophy is located within a tradition called realistic philosophy, which is founded on the existential conception of being and is autonomous with respect to science and theology.

Kamiński’s conception of the theory of being is original and at the same time consonant with Aristotle, Thomas Aquinas and the Thomist tradition (Kamiński 2018, 206). The methodological investigations undertaken by Kamiński aimed at developing research methods for a realistic philosophy, metaphysics in particular, which was maximalist in terms of its content. The term maximalist refers here to the goal of metaphysics to provide a true, ultimate, and irrefutable explanation of the existential dimension of being. The maximalist and unified character of a realistic metaphysics is perceptible from what constitutes the object of philosophical inquiry, namely being. This in turn shows its empirical character: metaphysics investigates everything that exists starting from experience – that is from the subject’s contact with the existing reality. This approach guarantees the openness of metaphysics to any new being encountered in experience. Analogously, it also means that the specific branches of philosophy have a unified object which is being of a particular category. Hence, metaphysics and philosophy are understood as having the same scope (Kamiński 2018, 68). It is in this narrow sense that his understanding of philosophy can be called classical philosophy. “If we assume that Classical philosophy,” Kamiński asserts, “explains any object given in experience of its ultimate and necessary ontic aspect, each particular type of reality is ultimately explained also in the same way as being in general, that is, by the structure of being” (Kamiński 2018, 39). This means Classical philosophy sufficiently exhausts the content of philosophy and provides a methodological unity that is appropriate to cultivating and practicing philosophy. To establish Classical philosophy on these terms, “one has to restore the

greatest possible faithfulness to the conceptions that were historically first, and were not deformed by later modifications and additions” (Kamiński 2018, 32). The efficacy of the disciplines that constitute the content of Classical philosophy and their methodological and epistemological unity is of particular importance. In particular, the unity of the disciplines is determined by a formal unity, which results from an object analogically understood and considered under a general existential aspect. Such an object is explained through its ontic structure, which allows one to indicate the ultimate reasons for its existence (Kamiński 2018, 215-221). The unity of philosophy in the theory of being is constituted by two crucial factors: a philosophical account of an object and its explanation.

As can be seen from the above description Kamiński understood philosophy as a unified system, which is rational, maximal, methodologically rigorous, and autonomous with respect to the natural sciences, theology, ideology and religion. It is precisely for this reason that he refused to employ the methodological tools of the sciences in metaphysics. One should also note that according to Kamiński, such a philosophy plays peculiar roles. First, it responds to profound human needs. He writes: “Everyone philosophizes in one way or another, regardless of whether one is aware of that or not. At any rate, it is impossible for a human being not to philosophize, for the human being by his/her nature wants to investigate the most profound reasons for everything, especially the reasons and meaning of the world, and human activity within it. Particularly in the decisive moments of one’s life the human being confronts questions for which he/she does not find an answer in any science, art or life practice” (Kamiński 1989, 11).

Secondly, it works in human culture. Kamiński concludes that an in-depth understanding of the world and the hierarchy of values is necessary for the adequate formation of human culture. Here philosophy provides guidance and justifies the preference for certain value-forming behaviours and comprehensively solves issues beyond

the scope of particular domains of culture. It also helps understand the significance of cultural changes and the standards for evaluating cultural achievements. Thus, philosophy is the self-consciousness of culture. It pervades culture but does not confine itself to any of its domains. Instead, it merges them through theory thereby empowering people to perfect themselves. Culture forms the very persons who create it. Consequently, philosophy can contribute to culture's personalistic nature, demonstrating how culture can be deserving of human beings and serve their progress. Such an auxiliary role of philosophy to culture is seen as a service to humanity. Philosophy fulfils the intellectual aspirations of human beings. It is precisely for this reason that cultural crises are linked to philosophical crises and a loss of respect for human dignity (Kamiński 2020, 205–206).

How do we build a system that will ensure the autonomy of metaphysics and its maximalist cognitive character, as well as cognitive realism, rationality and openness to new experience? To this end, Kamiński provided several methodological tools (Krapiec, Maryniarczyk 2018, 37). Assessing their adequacy goes beyond the scope of this paper. Instead, in what follows I shall consider whether Kamiński's philosophy fulfils the requirements formulated by John Paul II for a philosophy that is consonant with the word of God and able to serve Christian theology. That is, whether Kamiński's philosophy: deserves the label of "Christian philosophy".

4. THE CHRISTIAN DIMENSION OF STANISŁAW KAMIŃSKI'S PHILOSOPHY

In the debate concerning the existence of a Christian philosophy carried out within the Lublin Philosophical School, Kamiński supported the view that philosophy as such is neither Christian nor non-Christian. Philosophy in general is not reducible to faith and is autonomous with regard to theology. Yet, Kamiński's philosophy fulfils the requirements laid out by John Paul II in *Fides et Ratio* and it may thus be regarded as a form of Christian philosophy. There

are several points of convergence between John Paul II's notion of Christian philosophy and Kamiński's idea of philosophy, such as the emphasis they both place on the connections between tradition and modernity, on autonomy, as well as the need for metaphysical speculation and the importance of St. Thomas Aquinas. In this regard, the crucial element is Kamiński's understanding of the task of philosophy. Kamiński himself divides philosophy into three kinds: "non-metaphysical, pro-metaphysical and wisdom-oriented" (cf. Wolsza 2019, 122). In his paper *Science and Philosophy vis-a-vis Wisdom*, Kamiński explicitly stresses that "ideally apprehended wisdom is an indispensable model, the beginning and the end of philosophizing. Fully developed metaphysical cognition is not merely an ultimate explanation of reality. By revealing the most profound truths about the world, it does not eliminate an axiological standpoint. On the contrary: it requires involvement" (Kamiński 2020, 229-230). Moreover, "metaphysics should be treated not only as a route to be taken towards wisdom but also as knowledge prompted by wisdom" (Kamiński 2020, 229). Thus, Kamiński endorses a tradition of classical philosophy that associates philosophical knowledge with wisdom. Wisdom is understood as more than the accumulation of information. It is about knowing the significance, ultimate principles, and purpose of all things in relation to themselves and above all in relation to life and existence. In Kamiński's own words: "From the metaphilosophical perspective of classical philosophy... complete metaphysical cognition constitutes the fundamental element of the house of wisdom and the wisdom, taken ideally, is the necessary model, the beginning and the aim of philosophizing. If such metaphilosophical, as well as metaphysical and anthropological, assumptions are accepted, this category (value) of wisdom becomes indispensable in philosophy" (Rembierz 2019, 102).

According to Kamiński, what he calls natural wisdom results from metaphysical cognition along with wisdom acquired through science. In other words, philosophical knowledge is natural wisdom

understood as “the basic knowledge of reality, justified in a definitive way” (Wolsza 2019, 119-145). He maintains that “wisdom may come also from sources not typical to natural cognition, but from supernatural faith. Then the deepest understanding occurs in the light of the Revelation – *fides est initium sapientiae*. Its systematized form is usually theology” (Kamiński 2020, 164). The two orders of wisdom are not contrary to each other. Neither does one supplant the other. In other words, the human subject is not pulled in different directions by the pursuit of these two kinds of wisdom. Rather, one leads to the other. Supernatural and natural wisdom have, respectively, faith and reason as their source and represent two independent but complementary orders of knowledge. All sciences are united in what may be considered as their ultimate goal: the knowledge of the truth, the acquisition of wisdom (cf. John Paul II 1998, no. 50). Thus, Kamiński’s philosophy fulfils the first requirement for Christian philosophy formulated by John Paul II – that is, wisdom orientation. Moreover, John Paul II stresses that the sapiential dimension is all the more necessary today because the development of our technical capabilities demands a renewed and sharpened sense of our ultimate values. As shown above, Kamiński ascribes to philosophy a peculiar role. Philosophy should contribute to the personalistic character of culture by demonstrating how culture can be worthy of human beings and serve their development. Thus, classical philosophy is a response to the demand to cognize and rationally justify ultimate values.

Kamiński’s philosophy fulfils another requirement for being a Christian philosophy: it has a genuine metaphysical character. That is, the object of philosophy is being as being. Considering the method of separation as the method of elaborating the concept of being, he concludes that “the concept of being thus produced denotes, in a properly proportional manner all types of real beings, and so ‘being’ is an analogically common name (*ens commune*) for every real being” (Kamiński 2019b, 64). Moreover, he claims that the explanation of being which metaphysics seeks must be general, substantial,

irrefutable and necessary. The role of explanation in metaphysics is to achieve a thing-related cognition. Such explanatory process enables one to formulate general, substantial, indubitable, and necessary truths about being, which concern necessary intra-ontic relations (occurring between elementary factors that constitute the being as a being) or else ultimately reducible to them (Kamiński 2019b, 166ff).² The fulfilment of these two requirements for being a Christian philosophy shows that Kamiński acknowledges the human capacity to cognize the truth, understood as *adequatio intellectus et rei* about the world and the human beings in it. This capacity reveals itself in the claim that metaphysics has an empirical starting point. *Empiria* is direct contact with reality. “Experience”, however, should not be narrowly understood as in the natural sciences, but it should also include intellectual intuition. As philosophy starts from experience, from contact with truly existing beings, it must affirm the human capacity to cognize reality and achieve something more fundamental than empirical data alone. “The concept of the theory of being” Kamiński claims, “presupposes the rational character of the world and the possibility of its ultimate theoretical explanation” (Kamiński 2018, 208–209). This means that an objective understanding of the world and its ultimate end is attainable by human reason only through faith. Thus, Kamiński’s philosophy fulfils the further requirement of showing the human capacity to cognize the truth about being – and even more, to cognize truths that are substantial, general, and necessary. A realistic metaphysics aims then at the ultimate cognition of reality in its necessary and universal structures, as well as the cognition of those aspects of being which the natural sciences and mathematics, as well as some contemporary philosophical approaches, cannot attain. As a result, Kamiński conceives metaphysics to be “indispensable and sufficient for the full establishment of the rational basis of a worldview (and as a platform for debating worldviews),

2 For a detailed analysis, see: Lekka-Kowalik, Duma 2020, 161-190.

and for validating strictly philosophical implications of scientific cognition” (Kamiński 2018, 34).

Additionally, Kamiński’s philosophy can also be considered a Christian philosophy in John Paul II’s objective sense. Kamiński developed his philosophical system within a Christian framework. As result, it is not only coherent with the tenets of the Christian faith but probably some of his philosophical insights would not have come about without the indirect contribution and influence of such faith. Specifically, Kamiński developed his own system under the influence of scholastic philosophy as well as the Lvov-Warsaw School (Rembierz 2019, 84-102). As noted earlier Kamiński identifies philosophy with realistic metaphysics, which concerns being in general as well as particular categories of being. He maintains that the fundamental truths about man and his place in the universe and God are comprehended through a metaphysical theory of existence. The understanding of man from a purely epistemological, analytical, reflexive, and scientific standpoint is inadequate because it lacks transcendental and wisdom-oriented cognition (Rembierz 2019, 216). Such a philosophy does not shy away from asking radical questions “of truth about personal existence, about being and about God” (John Paul II 1998, no. 5). It is then metaphysics that helps the human person to move from phenomena to the foundation of reality. In this process, reason transcends empirical data to attain something absolute, ultimate and foundational in its search for the truth(cf. John Paul II 1998, no. 5). Such a philosophy goes into the very being of the objects investigated. As mentioned earlier, the proper object of metaphysical cognition is being as being. Such a cognition starts from experience and investigates the existence of real beings, searching for their ultimate reasons outside them. The idea of an ultimate explanation and discovery of the first principles of beings, especially the principles of sufficient reasons and inner causality raises the issue of the Absolute Being. In the process of the ultimate explanation of being, the Absolute Being is recognized as the reason

for being in general, Hence, a set of theses “concerning the existence and essence of the Absolute should fit in general metaphysics as its culmination” (John Paul II 1998, no. 96). In turn, research into the essence of the Absolute shows that the First Cause is a Person. Thus, the metaphysical concept of The Absolute-Person is compatible with the Christian understanding of God, even if “neither concepts of God nor the thesis of God’s existence are capable of becoming the starting point of explanation in the theory of being. For it is not, by any standard, a rationalization of religious faith” (John Paul II 1998, no. 98).

The Christian dimension of Kamiński’s philosophy may be sought within the causes, origin and the overall aims of his philosophy, that is, its functional aspects which are presented and argued here as fitting the idea of a Christian philosophy as formulated by John Paul II in his encyclical letter *Fides et Ratio*. Kamiński himself accepts an understanding of philosophy as subservient to theology. According to him, the aspirations of theology to be a scholarly domain can be aided and fulfilled perfectly with the help of philosophy, which is the natural cognition of reality. The knowledge acquired by classical philosophy expressed in general and abstract terms provides theology and supernatural knowledge with tools for explaining the truth about faith and the human being in relation to God. In particular, Kamiński’s metaphysics and methodology possess the necessary tools to organize and harmonize natural and supernatural knowledge and demonstrate that faith is not irrational but a complement to human reason. The methodological tools in metaphysics are the main concepts used to articulate metaphysical issues and structure metaphysical discourse. We have seen earlier in this section the use of explanation (Kamiński 2019b, 193) and separation (Kamiński 2019b, 69-304) as methodological tools in metaphysics. In relation to supernatural knowledge and theology, Kamiński’s methodological strategy revolves around a novel concept of interpretation in theology, which he calls ‘revelationization’ of natural knowledge about man

and his life. In Kamiński's analysis the Christian life constitutes the subject matter of theological research (cf. Sieńkowski 2012, 92). The concept of revelationization examines and interprets the Christian life from the point of view of natural and supernatural factors that make it happen. Theologizing as such produces theological knowledge on the scientific and philosophical knowledge of the Christian life (Kamiński 1977, 36-51, 178-181).

The relation between philosophy and theology is characterized by the dependence of the latter upon the former (Kamiński 2019a, 209-218). Kamiński observed that not every system of philosophy that attempts to explain reality is capable of explaining supernatural knowledge and in particular theology. It follows that employing unsuitable systems, their tools, and methods in theology produces disastrous consequences. In Kamiński's own words, "this happens when the philosophical tools and means used in this understanding are not adjusted to the primary purpose, which is the understanding of the deposit of faith accompanied by its integral preservation" (Kamiński 2019a, 215). Therefore, the instrumental use of philosophy in theology is conditioned on the particular philosophical system employed.

Kamiński admitted the possibility of Christian philosophy on the basis that philosophy is broadly understood as the search for wisdom that is both rational and transrational. However, the viability of this notion of Christian philosophy hinges on such a broad definition of philosophy and one is left with the impression that Christian philosophy is not different from what is considered a general philosophy of life. Thus, philosophy in the strict sense, as a form of rational cognition, excludes Christian philosophy. Yet, Kamiński's notion of philosophy that has a Christian dimension has the important advantage of distinguishing Christianity and in particular theology from philosophy considered as a form of rational knowledge, which has its own object, premises, conceptual apparatus, end-purpose and formal structure/content. This entails

the development of a philosophy that is epistemologically and methodologically autonomous but in harmony with Christianity, rather than establishing a separate philosophy called Christian philosophy. It also saves theology and Christianity from the criticism that can be raised against particular philosophical traditions. On the other hand, Christianity and philosophy are set apart as rivals and the possibility of the unity of knowledge of the natural order and the supernatural order is negated. Kamiński shows that their unity is possible without compromising the epistemic status of philosophy and theology, and without distorting the content of the Christian faith. “Philosophy as a certain apparatus and style of thinking”, Kamiński asserts, “serves theology if it does not cause the violation of the deposit of faith”. Again, such a philosophy may be regarded as Christian philosophy because its philosophical tools and approaches are not tied up in ideologies that negate the Christian faith (Kamiński 2019a, 217–218). Thus, we may refer to such a philosophy as Christian philosophy because it provides a rationally acceptable explanation of faith and it is methodologically and epistemologically different from other branches of philosophy and especially from theology itself.

5. CONCLUSION

In conclusion, based on *Fides et Ratio* I indicated four conditions that any philosophy consonant with Christianity should fulfil. Philosophy should be a form of rational and autonomous cognition open to Transcendence. It should demonstrate and justify the human capacity to know the truth and be able to cognize the truth that goes beyond the generalization of empirical data and has an ultimate and irrefutable character. It should be metaphysical – it should investigate the being of various types of objects, including human beings. It should have a sapiential dimension. As such philosophy will support theology as the science of God and provide an understanding of the ultimate values. As the previous section shows, Kamiński’s realistic metaphysics

meets the criteria for a Christian philosophy in the sense defined by John Paul II (John Paul II 1998, no. 76). Kamiński's philosophy is compatible with the heritage of faith, and in this framework philosophy and theology become complementary in their content, although they remain separated methodologically and epistemologically. It is my contention that Kamiński's metaphysics and methodology in particular possess the necessary tools to organize and harmonize natural and supernatural knowledge and demonstrate that faith is not irrational but a complement to human reason. To argue for that contention is a separate task which I did not undertake in this paper. My aim here was to show that Kamiński's philosophy and methodology promote a logical and epistemic rigor that supports the emergence of a worldview that is Christian in its outcome and nature. In this regard, it is not at all surprising when John Paul II claims that "as a search for truth within the natural order, the enterprise of philosophy is always open – at least implicitly – to the supernatural. ... the assent of faith, engaging the intellect and will, does not destroy but perfects the free will of each believer who deep within welcomes what has been revealed" (John Paul II 1998, no. 75).

Kamiński's philosophy shows that it is possible to search for truth with independent methods and attain objective knowledge which belongs to the edifice of wisdom while remaining open to Transcendence. Such a philosophy has elements that are compatible with theology and Christianity, and might be called a Christian philosophy without threatening the objectivity and autonomy of philosophy. If we take into account the role of such a philosophy in individual and social life, the call for its development becomes all the more urgent.

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