

ADAMCZYK Stanislaw — philosopher, b. October 10, 1900 in Łęki, in the parish of Szczepanów, the district of Brzesko, d. January 3, 1971.

In January 1918, he completed his Gymnasium studies in Tarnów and entered the seminary there; in 1923 he was ordained as a priest and then worked as vicar in Dębic. Starting in 1926 he studied in Rome at the Jesuit Gregorianum University and in 1928 he earned the title of doctor of philosophy. In 1930 with his work *De obiecto formali intellectus nostri secundum doctrinam S. Thomae Aquinatis*, he received the title of *magister aggregatus*. In the years 1930–1935 he worked as a catechist in middle schools in Nowy Sącz. In 1935 he became a professor at the Theological Institute in Tarnów. In 1939 he completed his habilitation at the University of Jan Kazimierz in Lwów. In 1946 he took the position of substitute professor of metaphysics and the theory of knowledge in the Department of Christian Philosophy at the Catholic University of Lublin (KUL). There in 1948 he gained the title of extraordinary professor. He was removed from the university by the communist government. In 1952–1956 he lectured at the Theological Institute in Tarnów. In 1956 he returned to work at KUL and was the first director of the Chair of Metaphysics (this was particular metaphysics, and included the theory of knowledge and theodicy). Starting in 1932, he was substitute director of the Chair of the Philosophy of Nature. In the years 1938–1953 and 1961–1964 he was the vice-dean of the Department of Christian Philosophy at KUL. He was an active member of the Scientific Society of KUL. In 1966 he became a member of the Papal Academy of St. Thomas and the Catholic Religion. In 1967 he went to live in Szczepanów where he was born.

Adamczyk's scholarly work includes over thirty publications. These include university textbooks on Thomistic philosophy: *Metafizyka ogólna czyli ontologia* [General metaphysics or ontology] (Lb 1960); *Krytyka ludzkiego poznania* [Critique of human knowledge] (Lb 1962); *Kosmologia* [Cosmology] (Lb 1963). His monographical works are a separate group: *De obiecto formali intellectus nostri secundum doctrinam S. Thomae Aquinatis* (R 1933, 1955<sup>2</sup>); *Tomistyczna teoria poznania zmysłowego* [The Thomistic theory of sense knowledge] (Tarnów 1938); *Różnica między istotą a istnieniem stworzeń według nauki ś w. Tomasza z Akwinu* [The difference between essence and existence of creatures according to the doctrine of St. Thomas Aquinas] (Lw 1939); *De existentia substantiali in doctrina S. Thomae Aquinatis* (R 1962). Adamczyk published many treatises, articles, biographical pieces and discussion papers, including: *De valore obiecti in epistemologia thomistica* (Gregorianum (1970), 630–657); *Teocentryzm tomizmu* [Theocentrism of Thomism], in: *Pastori et Magistro* (Lb 1966, 339–349); *De universali concursu divino in doctrina S. Thomae Aquinatis* (DTh(P) 73 (1970) 3, 272–307); *Prymat miłości w etyce św. Tomasza z Akwinu* [Primacy of love in the ethics of St. Thomas] (Tarnowskie Studia Teologiczne [Tarnów Theological Studies] (1972), 29–46). He left behind unpublished scripts on ethics, psychology and theodicy.

Adamczyk was a creative perpetuator of traditional Thomism, which is called essential Thomism. He had a perfect knowledge of the writings of Aristotle and Thomas Aquinas and constantly cited them; he was an outstanding analyst and preferred the deductive method. In his textbooks he applied the scholastic method of the lecture (in the form of syllogisms).

Adamczyk's works covered epistemology, ontology–theodicy, cosmology, anthropology and ethics. He had particular interest in the first three.

In epistemology Adamczyk discussed the problem of the formal object of the human intellect. He was opposed to the classification of a twofold formal object as general (being as being) and proportional (the essence of material things); in his approach there is only one formal object of the human intellect, and it is being apprehended in all its generality (he thought that otherwise metaphysics would be impossible). Adamczyk was interested in the ontological structure of man's act of knowledge, in which he distinguished two essential elements: the subject's consciousness of the object, and the psychological assimilation of the known object by the knowing subject. He distinguished two stages in the act of knowledge: the introductory stage and the proper stage: the proper stage is the intentional apprehension of the object by the subject in the form of an "expressed form" (*species expressa*). Adamczyk engaged in polemics with radical empiricism and idealism. He took the position of immediate realism in the area of sense knowledge, i.e., he interpreted sense impressions as the means (*medium quo*) whereby we immediately know the real world. In his work *Krytyka ludzkiego poznania* [Critique of human knowledge], Adamczyk followed the Roman school and accepted three truths (one's own existence, the principle of non-contradiction, the knowability of the truth) as the ultimate foundation of certainty; he regarded the truthfulness of human cognition, namely its agreement with reality, as the formal object of epistemology; he demarcated the various forms of scepticism and evaluated them.

Another topic that interested Adamczyk was the ontology-theodicy problem, in which there were three parts: 1) the strictly ontological; 2) the borderland of ontology and the philosophy of God; 3) arguments for the existence of God. His textbook *Metafizyka ogólna* [General metaphysics] was dedicated to this problem. In this book he recognized that general metaphysics and theodicy constituted one problem. He accented the real difference between the nature and the existence of contingent beings. He reinterpreted the concept of cause, defining cause as "a principle that internally influences the coming into being of something else", and therefore he opposed the definition of cause as a being that imparts existence to an effect.

His monographic work *De existentia substantiali* analyzes the problematic on the border of ontology and theodicy. The essential statements are as follows: 1) Aristotle already saw a real difference between the essence and existence of a finite being; 2) God is the immediate efficient cause of the existence of every contingent being; 3) creatures cooperate with God's creative act that concerns existence and they have a real influence upon the nature (or essence) of effects, and this sets Christian creationism apart from the theory of occasionalism; 4) God by his creative power incessantly conserves creatures in their existence and action. Adamczyk also discussed the problem of arguments for the existence of God, especially the kinetic argument in which he analyzed the category of motion.

Adamczyk was also interested in the philosophy of nature. In his textbook *Kosmologia* [Cosmology] he presented the essential elements of the philosophy of nature: 1) the problematic is restricted to the philosophy of inorganic nature; 2) cosmology is defined as the science about the nature of the material world, which is explained in the light of its ultimate causes — both the internal natural causes, and God's action as efficient cause; 3) the spatial finitude of the universe is affirmed (chiefly on the basis of the texts of Aristotle and St. Thomas Aquinas); 4) he accepts and provides arguments for the theory of hylemorphism (at the same time he discusses the concept of substantial form); 5) he analyzes the properties of material bodies (motion, extension, quality, time).

Adamczyk discusses certain aspects of the anthropological problematic. He gave special emphasis to the spiritual aspects of the human being: intellectual knowledge, the autodeterminism of free will, the soul as the ontological basis of the mind's immaterial faculties. In the area of axiology he published a treatise on the virtue of love — the material and formal objects of love and its relation to the other moral and theological virtues.

W. Michalowski, *Koncepcja, problematyka i aspekty logiczne teorii poznania w ujęciu ks. Stanisława Adamczyka* [The conception, problematic and logical aspects of the theory of knowledge in the conception of Fr. Stanisław Adamczyk], RF 12 (1964) 1, 139-151; A. Wawrzyniak, Z.J. Zdybicka, *Z dziejów metafizyki i nauk pokrewnych na KUL 1918-1963* [On the history of metaphysics and related science at KUL 1918-1963], RF 17 (1969) 1, 79-82, 93-95, 111-113; I. Kołodziej, *Quelques considérations sur l'ouvrage de Stanislaus Adamczyk "De existentia substantiali in doctrina S. Thomae Aquinatis"*, DTh(P) 73 (1970), 333-335; S. Kowalczyk, *Ks. Stanisław Adamczyk*, ZNKUL 14 (1971) 2, 93-94; idem, *Stanisław Adamczyk*, STNKUL 22 (1973), 247-248; idem, *Główne nurty twórczości filozoficznej ks. Stanisława Adamczyka* [Chief currents of the philosophical writings of Fr. Stanisław Adamczyk], Tarnowskie Studia Teologiczne [Tarnów Theological Studies] 7 (1979), 297-314.

Stanisław Kowalczyk