

scribed in Byzantine texts; C) the vesting prayers according to the *Textus Receptus* of the Greek rite.

The edition is provided with 79 black-and-white illustrations, 22 colour plates, a bibliography, and an index.

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TWO BOOKS ON FR ANTONII (ANTHONY) BULATOVICH (1870–1919) AND THE *IMIASLAVIE* (ONOMATODOXY, NAME-GLORIFYING)

Tom DYKSTRA, *Hallowed Be Thy Name: The Name-Glorifying Dispute in the Russian Orthodox Church and on Mt. Athos, 1912–1914*, St Paul, MN: OCABS Press, 2013, p. 244. ISBN 1-60191-030-4

This book, which uses an icon of Fr Antonii (Bulatovich) on the front cover, is a reworking of the author's 1988 PhD thesis defended at the St. Vladimir Theological Seminary under the supervision of the late Fr John Meyendorff (1926–1992). At the time, it was certainly a pioneering work, especially for its English-speaking audience. The abundant flow of publications in Russian would start only *ca* 1994. A most systematic but biased account of the struggle on Mt. Athos was then available through a small monograph by Constantine Papoulidis in Greek (1977). There was, moreover, a largely historical article by a famous Jesuit specialist in Russian theology Bernhard Schultze (1902–1990) (published in 1951 in German). And, finally, Antoine Nivière, a French specialist in the topic, had started to work simultaneously with Tom Dykstra and, at first, without them knowing each other.

However, unlike Antoine Nivière, Tom Dykstra was not especially interested in the impact of the *Imiaslavie* on the so-called "Russian religious philosophy" (Florensky, S. Bulgakov, Losev) and the Russian culture of the "Silver Century" as a whole. His main goal was to provide a reliable account of events within the frame of the history of the Church. Thus, his work did not come into fashion when it was

finished, and the author left behind any hope of seeing it published. The situation changed drastically in the 2000s, in the wake of a large number of new publications of both documents and studies in Russian in the 1990s and, subsequently, in the 2000s, as the issue of “Name-Glorifying” became once more a hotly disputed topic among the Orthodox throughout the world. Interestingly the icon of Antonii (Bulatovich) reproduced on the cover of the present book was written by the modern iconographer Antonii Gunin in 2012 and could be considered to be an artefact of this polemic. Following these developments the old thesis by Tom Dykstra became called-for, and this is why we obtained this book which is as elegant as it is useful. It is to be recommended as a thorough and well-documented study (partially based on hardly available documents in Russian) dealing primarily with the Church-historical side of the events which took place from 1912 to 1914. There is, so far, nothing comparable in English.

Татьяна А. СЕНИНА (монахиня Кассия), *Последний византиец. Религиозно-философская мысль иеросхимонаха Антония (Булатовича) и ее византийский контекст*, Санкт-Петербург: «Дмитрий Буланин», 2013, 448 с., 12 илл.

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[Tatiana A. Senina (nun Kassia), *The Last Byzantine. Religious and Philosophical Thought of the Hieroschemamonk Antonii (Bulatovich) and Its Byzantine Context*, Saint Petersburg: “Dmitry Bulanin,” 2013, 448 p., 12 ill. (in Russian; Contents in English: p. 5–6).]

This book is a reworking of the author’s 2011 PhD thesis defended at the Department of Philosophy at the St Petersburg State University. Prior to this book, Mother Kassia (Senina) has become known as the author of fifteen articles dedicated to the same topic¹ and dozens of

(1) Including those in English and French: “Un palamite russe du début du XX^{ème} siècle: le hiéromoine Antoine Boulatovitch et sa doctrine sur l’énergie divine,” *Scr*, 6 (2010), pp. 392–409; “The Status of Divine Revelation in the Works of Hieromonk Anthony Bulatovich,” *Scottish Journal of Theology*, 64 (2011), pp. 377–389; “La doctrine du hiéromoine Antoine Boulatovitch sur les idées et sa théorie de la connaissance,” *Scr*, 7–8 (2011–2012), pp. 312–323.

publications on other topics related to the Church history of Byzantium and Russia.

The first chapter, which is dedicated to the biography of Antonii (Bulatovich), was written for the convenience of the reader, but it is worth reading (and, probably, publishing) separately as the best available biography of Fr Antonii, dealing, as it does, with all the areas that were to preoccupy him throughout his life (cavalry, suppression of the Boxer rebellion in China, military expeditions in Ethiopia with the troops of Menelik II, ideas of a union between the Ethiopian and the Russian Churches, monasticism...).

However, the *raison d'être* of the monograph is not to provide a biography of its main character but something quite different and, at the same time, quite specific, namely, to provide a detailed review and analysis of the specifically theological views of Fr Antonii, with special attention to their Byzantine patristic background and sources. One can wonder why no one has undertaken such an attempt during the whole period since the 1910s, whereas studies dedicated to another "branch" of the *Imiaslavie*, that of the so-called "Russian religious philosophy" (Florensky—S. Bulgakov—Losev) have been flourishing. In fact, the answer is that the two traditions of "Name-Glorifying" had already parted ways by 1913, almost immediately after the publication, in the same year, of the *Apology of the Faith in the Name of God and in the Name of Jesus* of Fr Antonii (still with — anonymous — preface by Pavel Florensky). Neither Florensky nor his followers left their occultist ideas about words and names so as to become able to embrace the patristic teaching of the names of God as uncreated energies or a kind of icons containing these energies.

In the 1920s, Alexey Losev created another conception of "Name-Glorifying", in which Florensky's occultist background was substituted with the Neoplatonic one and in which there was a good deal of patristic wording, but even this would hardly meet Fr Antonii's requirements. In any case, Losev's *Imiaslavie* remained mostly unknown to the émigré theologians responsible for the further "Neopatristic renaissance" of the twentieth century, instead coming into vogue among Russian underground philosophers and theologians in the period since the 1970s...

Even the first major work of Fr Antonii is known to historians rather by name than by contents. His following theological works which were published in the period up to 1917 remained almost completely unnoticed. Even those who, like especially Fr George

Florovsky (1893–1979), have criticized the “Name-Glorifying” in Bulgakov’s or Florensky’s style, did not liberate themselves from their influence to an extent sufficient to stop this *a priori* underestimation of Fr Antonii’s works.

Indeed, Fr Antonii, despite his fluent knowledge of both Ancient and Modern Greek, was severely limited in his use of patristic sources. The reasons were twofold: the scarce knowledge and availability of the works of Gregory Palamas’ and other relevant patristic writings at that time (thus, Fr Antonii did not use even the *De divinis nominibus* of Dionysius the Areopagite) as well as the physical weakness of Fr Antonii (progressive weakening of his sight leading to nearly complete blindness). Nevertheless, despite the limited corpus of patristic works, Fr Antonii managed to develop a coherent theological system (with a very strong support from liturgical hymnography which he knew mostly by heart) in which the patristic understanding of the divine name found its correct place. Without any direct knowledge of the works of the Palamite theologians, Fr Antonii developed a system of “Palamism” of his own. Now it can be compared with its Byzantine prototype, and this procedure will result in the confirmation of the basic common identity of both. — This is the main conclusion of Senina’s book.

To achieve this conclusion, the author resolved (sometimes very painstakingly) several technical problems. Especially impressive is the 25-page index of scriptural, patristic, hymnographic, and other quotations from all the works of Fr Antonii (p. 381–404). The book ends with an appendix containing the Church service in commemoration (on November 23 = December 6 acc. to the Gregorian calendar) of Fr Antonii written by Mother Kassia in Church Slavonic in 2011 (p. 434–447), that is now in actual liturgical usage in some parishes.

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