

and everyday speech. From time to time, however, one misses a more poetic tone, more personal and emotional attitudes while talking about existential problems, which could revitalize the style of the book. For example, following an old academic habit, Ziemiński stubbornly uses the first person plural – „we” – when referring to his views, which becomes annoying for me, taking into account the content of the book. Moreover, such phrases as „obligacja” (p.21) or „precyzacja” (pp. 102, 213) hurt the ears of readers (even if they are technical terms). Let me quickly add that, luckily, they are very rare, and so are typographical errors (p. 145, 201, 241), which is quite unusual in publishing today.

Ziemiński has managed to write a book about death which presents high quality philosophical analysis, and expresses it in an appropriate language. There is something in the style of the whole book which makes the reader sit down, slow down, reflect on his own life and its destination- death. I hope that a lot of people will benefit from reading the book, both in the philosophical and personal dimension.

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Hilarion Alfeyev, *The Holy Mystery of the Church. Introduction to the history and problems in the debates on the onomatodoxy*, Saint Petersburg: Oleb Abyshko Edition 2007, 910 pp.

No doubt, the book by the Bishop of Vienna and Austria, Hilarion Alfeyev, does not need any special recommendation. The first publication of *The Holy Mystery of the Church* appeared in 2002. This book, for which Bishop Hilarion received a Macaries prize, is considered to be a classic work on the debates concerning the onomatodoxy. The second edition (amended and supplemented) was published in 2007 in the series „The Library of Christian Thought. An Investigation”.

Bishop Hilarion is known as the author of many research works on the Fathers of the Church and on Orthodox doctrine and tradition. He has also edited an anthology *Debates on the name of God. Archival materials 1912-1918*. In *The Holy Mystery of the Church*, which we recommend to readers, Bishop Hilarion explores deeply the debates concerning the onomatodoxy, concerning the nature and the worship of the name of God, namely: whether it is only a sign of, or a real expression of the essence of God. The author mentions that the title of his book refers to the Letter of Fr. Paul Florensky to I. Shchedrov from 13.05.1913, in which Florensky called the onomatodoxy „the ancient holy mystery of the Church” (p. 10).

The book consists of three parts; with each of them divided into chapters. In the first part „The Pre-history of the Debates on the Onomatodoxy. The Name of God in the Holy Scripture and the Tradition of the Church”, Bishop Hilarion examines the issue of the worship of the name of God in the Old and in the New

Testament (chapter I), the development of patristic doctrine connected with this matter (chapter II), and the problem of the Jesus prayer in the orthodox Church and the Russian tradition (chapter III and IV). The author analyzes the Biblical and patristic texts as well as showing their importance for debates in the 20th century. As can be expected, Bishop Hilarion pays special attention to the research of the Cappadocian Fathers, St Gregory of Palama and Pseudo-Dionysius the Areopagite. As these writers claimed, „all names of God indicate the energies-actions of God, but not His uncalled essence which is apart from every name” (p. 158). The author pays attention to the multiplicity and even contradiction in the opinions of the Father’s, which is explained by the different contexts of their works. The book presents the history and theory of the Jesus prayer (very popular also in the West), which is „concentrated around the worship of the Holy Name of God – the Name in which the external, material aspect is inseparable from its internal content” (p. 201). Bishop Hilarion also presents the life and doctrine of the famous Russian worshippers of the name of God – St Nil of Sor, St *Dymytry of Rostov*, St *Tikhon Zadon*, St Paisius *Velichkovsky*, St Filaret of Moscow, St Ignatius *Brianchaninov*, St Theofan the Recluse and St John of *Kronshtadt*.

In the second part of the book titled „The History and Problems of the onomatodoxy debates. The issue of the name of God in Russia and on Mount Athos (1901-1914)” Bishop Hilarion explores numerous archival and published materials which enlighten the origin and development of discussions about the name of God. These debates were caused in 1907 by a book by the hieroschema-monk Hilarion titled *In the Kuakas Mountains* (see chapter V). As a consequence, some of the Russian monks from Mount Athos denied the statement of Hilarion who claimed that „The name of God is inseparable from His holy essence”, whereas the other monks (i.e. Anthony Bulatovich) defended the doctrine of the real presence of God in His name (chapter VI – „Confusion on Mount Athos” and chapter VII – „The worshippers of the Name”). The author analyzes the theological attack on the onomatodoxy (chapter VIII) and the destruction of this movement (chapter IX).

Part three „The history and problems of the debates on the onomatodoxy. The continuation of the theological investigation of the issue of the worship of the name of God (1914-1990)” has the most philosophical character. This part discusses the turning point which occurred in the onomatodoxy faction (chapter X), The Local Council 1917-1918 (chapter XI) and the situation after the legendary debates on the onomatodoxy (chapter XII). The reader will learn about the thought of Fr. Paul Florensky, Fr. Sergius Bulgakov and Alexy Losev. These thinkers elaborated the philosophy of the name and stated that „The name of God is God Himself – only in the sense of the presence of God in His name, but not in the sense of an identification of His name with God” (p. 821).

At the end of every chapter the author sums up its content and in this way enables the reader to reach a clearer perception of this very rich material. The book has numerous reproductions and pictures as well as a bibliography in a several

languages. The book by Bishop Hilarion is a base for the further exploration of the issue of the onomatodoxy and the Russian philosophy of the name.

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Stanisław Kowalczyk, *Zarys filozofii polityki* [An Outline of the Political Philosophy], Lublin: KUL 2008, 186 pp.

Developing detailed philosophical problems concerning various fields of human activity and its products, leads to certain, sometimes widely developed philosophical sciences. These are, in an essential way, based on a metaphysical view concerning the human being and from an epistemological-methodological point of view, are its parts. A political philosophy is one such science. It is an integral part of philosophy and consequently goes beyond the sociological description of political-sociological life. It can be understood in a narrower or a wider sense. In the broad sense, political philosophy takes hold of the political structures of the state, in the context of economic, cultural, historical and social factors. In the narrower sense it is a natural continuation of social philosophy, including the group of problems directly bound up with the structure of the state. As one of the philosophical disciplines it examines its problems within the frame of a certain philosophical mainstream. What's more the philosophical position taken is connected with determinate consequences for the analysis of concrete problems of philosophy.

The literature devoted to the issues concerning the concept of the political is rich and diversified. In comparison with the West, in Polish publishing market, relatively few books dealing with this subject matter have appeared. The majority of this literature limits itself to the presentation of contemporary political philosophy or to the historical presentation of the main political doctrines. A smaller group discusses the issues of political philosophy in a systematic and substantive way. In his book *An Outline of Political Philosophy*, Professor Stanisław Kowalczyk aspires to this smaller group.

The book is made up of three parts. In the first part (*Preliminary problems*) the author begins with an explanation of the notions of the state and of politics. To this purpose he presents various theories of the state: anarchistic, natural-personalistic, liberal and organizational-totalitarian. He also pays attention to definitions functioning in the literature of political science, insofar as this deals with the state: functional, basic, psychological, sociological and class-based. In the service of comprehending the politics the author pays attention to the diverse understandings which arise depending on one's adopted ideological outlook and ethical assumptions, political beliefs, cultural context, historical age etc. (13-15 pages).

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