THE OLD AND THE NEW

Churching a Secular Age from Solovyóv to Bulgakov

Michael Lee Miller
University of Cambridge

Series in Philosophy of Religion
VERNON PRESS

www.vernonpress.com

In the Americas:
Vernon Press
1000 N West Street, Suite 1200,
Wilmington, Delaware 19801
United States

In the rest of the world:
Vernon Press
C/Sancti Espiritu 17,
Malaga, 29006
Spain

Series in Philosophy of Religion

Library of Congress Control Number: 2024944716

ISBN: 978-1-62273-855-7

Cover design by Vernon Press. Background image: Mikalojus Konstantinas Čiurlionis, Public domain, via Wikimedia Commons.

For Anna

The history of Christianity reveals to the Christian what kind of presence Christ wanted to have in history.

To seek to erase that history, to return to the lone Christ of the gospels, is not a gesture of devotion but of pride.

Nicolás Gómez Dávila
Scholia to an Implicit Text II

The times of the desert have returned;

Christianity starts afresh in the sterility of the Thebaid, amidst a formidable idolatry, the idolatry of man for himself.

Chateaubriand
Epilogue to *Mémoires d'outre-tombe*

In an age of the worker, if he bears his name properly and not in the way in which all parties today call themselves labour parties, there can be nothing which is not understood as work. Work is the rhythm of the fist, of thoughts, of the heart, of life by day and night, of science, love, art, faith, religion, war; work is the oscillation of the atom and the gravity which moves stars and solar systems.

Ernst Jünger
The Worker: Dominion and Form

Through his poiesis, the human must humanise himself to fullness, before this eon meets its end.

Bulgakov
Sophia – The Wisdom of God

Table of Contents

Preface

Although scholarly interest in Bulgakov has burgeoned over the past twenty-five years, sparked in large measure by the anthology translated and commentated upon by Rowan Williams[1], as yet few full-length expository works have appeared. Catherine Evtuhov's *The Cross and the Sickle* stands out as a definitive treatment of his intellectual biography in the period leading up to the 1917 revolution, her overarching aim being to "approach the Russian Silver Age as one would any cultural movement in European history."[2] The focus is on Bulgakov as a representative Silver-Age intellectual[3], not as a systematic theorist, though significant attention is given to what Evtuhov takes to be Bulgakov's "main contribution to the history of ideas", namely the 'sophic economy'.[4] In a similar vein, Ruth Coates' more recent study hones in on Bulgakov's early theology of deification, again looking to situate him within the pre-1917 thought-world.[5] Both Evtuhov and Coates take *The Philosophy of Oikonomia* as the key text for understanding Bulgakov's place within the Silver-Age intellectual-cultural milieu.[6] Given that the delineation of their subject-matter is chronological, this focus is entirely appropriate.

Other than the studies by Evtuhov and Coates, most of the remaining English-language literature focuses on Bulgakov's dogmatic theology from the Paris period, 1926-44. Sisto's monograph *The Mother of God in the Theology of Sergius Bulgakov* is a case in point, as are the two available synoptic introductions, Aidan Nichols' *Wisdom from Above: A Primer in the Theology of Fr Sergei Bulgakov* and Robert

---

[1] Rowan Williams, *Sergii Bulgakov: Towards a Russian Political Theology* (Edinburgh: T&T Clark, 1999).

[2] Catherine Evtuhov, *The Cross and the Sickle: Sergei Bulgakov and the Fate of Russian Religious Philosophy* (Ithaca and London: Cornell University Press, 1997).

[3] *Ibid*., pp. 4-5: "in reconstructing the ideas of one of its most prominent and yet representative figures – Sergei Bulgakov, the Marxist-turned-religious philosopher – and tracing the vicissitudes of his intellectual and spiritual development, I have constantly borne in mind a provisional or working sketch of the Silver Age as a whole."

[4] *Ibid*., p. 15.

[5] Ruth Coates, *Deification in Russian Religious Thought: Between the Revolutions, 1905-1917* (Oxford: OUP, 2019).

[6] For why this translation is preferable to 'the philosophy of economy', see below, pp. 66-67.

Slesinski's fuller *The Theology of Sergius Bulgakov*.[7] This preferential concentration on the treatises and essays of the late '20s and '30s is understandable: Bulgakov is known primarily as an Orthodox theologian – Fr Sergii rather than Sergei – and virtually all of his properly *theological* writings (i.e. exegesis, homiletics and dogmatics) belong to his final two decades, lived in exile.

Another reason why the interpretative literature is confined to this later period is the inaccessibility of much of the rest of his oeuvre. The two major treatises that predate his ordination in 1918 and subsequent exile from the Soviet Union, *The Philosophy of Oikonomia* and *The Unfading Light*, as well as the systematic theological work of the late 1920s and the 1930s, have all been available in English for some time. But of the three remaining major treatises, translations of *John's Apocalypse* and *The Tragedy of Philosophy* have only appeared very recently (2019 and 2020, respectively). With regard to the latter, certain deficiencies have been identified, though the translation is serviceable.[8] Nonetheless, a second is already underway. At the time of writing, *The Philosophy of the Name* has only just become available. Needless to say, it will take some time before these difficult works are fully 'digested' in the English-speaking world.

So much for the major treatises. In contrast, none of the three essay-collections have been translated in their entirety: *From Marxism to Idealism* (1903), *Two Cities* (1912), *Quiet Thoughts* (1917). In addition, there are a huge number of standalone essays, all of them interesting in their own right and important for understanding Bulgakov, that are not available. Of these, those that postdate 1918 have been coming out in a steady trickle. A complete four-volume set of Bulgakov's hitherto untranslated post-1918 writings is currently underway, though it will be a few years before publication. Nonetheless, for an appreciation of the 'late' or 'mature' Bulgakov, the situation is acceptable and will be significantly improved upon in the near future. But as for his essay-output prior to 1918, it is unlikely that this part of the corpus will become accessible in English any time soon.

As for Solovyóv, the situation is almost the reverse. Most, if not all, of the important essays have been translated, thanks to the studious dedication of Vladimir Wozniuk. But of the four major treatises, only two have been translated into English: *Russia and the Universal Church* and *The Justification of the Good*, both from the

[7] Walter Nuncio Sisto, *The Mother of God in the Theology of Sergius Bulgakov: The Soul of the World* (New York, NY: Routledge, 2017); Aidan Nichols, *Wisdom from Above: A Primer in the Theology of Fr Sergei Bulgakov* (Leominster: Gracewing, 2005); Robert Slesinski, *The Theology of Sergius Bulgakov* (Yonkers, NY: SVS Press, 2017).

[8] See Joshua Heath, "On Sergii Bulgakov's The Tragedy of Philosophy", in *Modern Theology*, Vol. 37, No. 3 (2021), pp. 805-823.

1890s.[9] The two earlier treatises, namely *The Critique of Abstract Principles* and *The History and Future of Theocracy*, remain inaccessible to those without Russian or German (a collected-works edition of Solovyóv was published in German in the 1920s.) The outstanding problem here is that *Critique* is by far the most important of Solovyóv's major treatises in terms of his influence on his Silver-Age successors, far more so than *Justification*. The situation is indeed unhappy for the non-specialist Russophile.

Similar issues exist with the other major figures of the Solovyóvian 'school', though they are not the focus of this study. Most conspicuously, of Semyon Frank's five major treatises, all except the *The Object of Knowledge* are available in English. But it is this first treatise that establishes the paradigm within which the rest of his thinking unfolds. Admittedly, a condensed form of the argument is given in the first part of *The Unfathomable* (published in English under the ill-advised title *The Unknowable*). But even so, appreciation of Frank as a philosopher is seriously hampered by the inaccessibility of his programmatic treatise.

Nonetheless, due to the relative preponderance of as-yet untranslated essays in Bulgakov's oeuvre – as compared with Solovyóv, Frank, Florensky, or Ivanov – it is not unreasonable to say that he remains *less accessible* to a non-specialist English-reading audience than the others. The treatises are decisively important, of course, but they do not give us the whole picture. As already mentioned, a large translation-project covering his post-1918 essays is underway (which will also include a fresh translation of *Tragedy*). For the pre-revolutionary period, however, it is unlikely that the non-specialist enthusiast will be in a position to engage with Bulgakov seriously unless they resort to the recent German edition of his collected works, published under the auspices of Barbara Hallensleben and Regula Zwahlen (University of Fribourg, Switzerland). Even for those with fluent German, the sheer quantity of material is daunting.

As indicated above, the work of Evtuhov and Coates, which is essential reading even for the non-specialist with an interest in Russian theology, focusses on situating and understanding Bulgakov within his Silver-Age intellectual milieu – that, as a cultural epoch in its own right, being the wide-angle object of study – and accordingly takes 1917 as the *terminus ad quem*. If our ultimate goal is to arrive at an an overarching reading of Bulgakov-the-theorist, the greatest Orthodox thinker of the twentieth century, then an alternative thematic lens must be sought. As will be explained in the introductory chapter, the only heuristic option adequate to the task is to focus on the reception and transformation of Soloyóv. Even if we choose,

[9] *The Justification of the Moral Good* (henceforth *Justification*), ed. and tr. Thomas Nemeth (Cham: Springer, 2015)

in undertaking such a reading, to register a 'before' and 'after' in Bulgakov's intellectual biography then the more relevant break is 1924, as we shall see.

Thus, the intention of this study is twofold. On the one hand, it aims to offer the Anglophone theological readership a one-volume reading of that part of Bulgakov's corpus that will otherwise not be 'in the picture', due to the dearth of translations. But this is only ancillary. But more fundamentally, this study is intended as the first instalment in a two-part study of Bulgakov that seeks to show how the unifying matrix of his thinking consists in his reception and transformation of Solovóv's systematic thought. By its very nature, a study of this kind is preliminary by design. Success is, therefore, to be measured in terms of the lines of questioning opened up, rather than exegetical closure.

There are four people without whose input, encouragement and patience this project would never have come to fruition, particularly given that the better part of the research and writing was done in the midst of the pandemic-lockdowns (with two small children in the house). The first is my supervisor, Rowan Williams, whose deep knowledge of the subject-matter was invaluable as I refined my interpretative approach. In fact, it was his little book *A Margin of Silence* – which remains the very best introduction to Russian theology out there – that first piqued my interest in Bulgakov. It has been an extraordinary privilege to work under the mentorship of the theologian who was single-handedly responsible for putting Bulgakov on the map in the non-Orthodox Anglophone world.

On several occasions, the frustration associated with the interrupted and unpredictable work-regime at home was sufficient to make me question the sense of continuing. Over-ambition and defeatism are obnoxious bedfellows. I am indebted to both of my parents, Charles and Judith, who, in all those moments, reestablished perspective and urged me to persevere. I am blessed to have such stalwarts behind me. I

Finally, I cannot adeqautely express my gratitude to Anna: 'Just go on'.

Introduction

1

"The problem of theocracy in general…remains the central axis around which Russian religious thought moves".[1] Such a judgement may be surprising for an English-speaking readership accustomed to equating modern Russian theology with 'sophiology', yet its author is none other than Fr Sergii Bulgakov (1871-1944). We hereby see that modern Russian theology, at least in the self-assessment of its most famous representative, is concerned in the first instance with something other than a speculative-metaphysical theology, one having the divine Wisdom as its architectonic theme. Instead, we have a 'problem of theocracy'.

What does this problem consist in? The world was very different one hundred years ago, yet the very same theopolitical question that hangs over us now, the 'problem of theocracy' in Bulgakov's formulation, was already known and well-understood in 1923. All the trailblazing figures of European thought that we preoccupy ourselves with – with the two notable exceptions of Martin Heidegger and Carl Schmitt – were already part of the furniture. The nineteenth century had already concluded, even the long one. Its aspirations for the future had become agendas for the present. This was nowhere clearer than in Russia: the Reds had won the Civil War, the Soviet Union had been established. Bulgakov himself had watched it happen. His essay was penned just after leaving Russia, for good – an exile imposed by the revolutionary government. Its subject, 'the old and the new', is the end of Christendom. This, then, is the heart of the 'problem of theocracy': what does Christian politics mean after the end of Christendom? One hundred years later, the Orthodox world is being torn apart for want of an answer.

Thus, we can bracket all talk of 'sophiology' and instead identify the end of Christendom as the central preoccupation of Russian theology over the course of its 80-year flowering, roughly 1870-1950. The Russians, as everyone knows, are Orthodox. So, with a view to establishing an initial viewpoint, let us say that we are dealing with 'an Orthodox response to the end of Christendom'. With the exception of *littérateurs* such as Dostoevsky and Konstantine Leontiev, this response issues in

---

[1] Булгаков, С. Н. Старое и Новое (henceforth *The Old and the New*) // Вестник ПСТГУ. Серия II: История. История Русской Православной Церкви. 2013, №1 (50). – С. 96-128. См. с. 125.

a vision of the divine Wisdom, or at least a speculative-philosophical surrogate for such a vision – somehow.

We have become habituated to a causal construal of this ending, the death of Christendom, as a transition to a 'secularity', for better or for worse. In this unreflective usage of that word, the accent usually falls on the idea that our societies in the West are religiously tolerant, pluralistic and perhaps most importantly *indifferent* in a way that they did not use to be – indifferent to 'religion', that is. They have left Christendom behind; they were once part of 'Christendom' but are no longer. A 'secular' society is, then, a post-Christian society. We can extend this notion to other parts of the world by making the relevant substitution. If we say that Turkey is 'secular', what we mean is that it has left the *ummah* behind.

What does this 'leaving behind' consist of? What, if any, is the difference between 'post-Christian' and 'non-Christian'? Without an answer, 'secularity' is a signifier without a signified, little more than a rhetorical gesture. It would then be just as true to say that Russian theology is concerned with 'secularity' as it is to say that the exertions of great classical doctors were directed towards and against 'paganism' or 'heterodoxy'. Yes – but what precisely has been said?

A further problem immediately arises. What is the 'Orthodox perspective' from which this 'post-Christendom-ness' is to be approached? What iteration of Christendom is to supply us with our term of comparison? One common way of understanding what is meant by 'Orthodoxy' is to say something like this: it is the set of answers given by the Christian hierarchy in the Graeco-Roman world to the crises, doctrinal and disciplinary, that the Church as a society recurrently underwent from the early second century until either the close of the Seventh Ecumenical Council in 787, or else until the fall of Byzantium in 1453. We may call this the chronological-identitarian definition: its effect is to construe 'Orthodoxy' in terms of 'Orthodox-ness', to construe 'Christendom' as 'Byzantium', and it is to these that 'secularity' would then have to be juxtaposed.

Let us dig a little deeper into this 'Orthodox-ness' and the specific iteration of Christendom that it encompasses. Although in theological circles it is often heard that 'the patristic period never ended' (or something to that effect), there is no doubt that *de facto* the Orthodox theological identity depends on a prioritisation of Greek authorities of the classical era (broadly 300-800). This, along with its ecclesiastical-institutional pedigree as derived from the four Greek patriarchates, guarantees Orthodoxy's entrenched Helleno-normativity: 'Greek-ness' becomes a kind of fifth mark of the Church (akin to *Romanitas* in the Catholic context). Admittedly, the role of St. Gregory Palamas and, to a lesser extent, St. Symeon the New Theologian in the twentieth-century revival might suggest a broader chronological outlook. But

this only tends to reinforce Greek-ness, since it was precisely in the post-classical/medieval period (800-1300) that the great decoupling between Latin West and Greek East took place.

Either way, the fact remains: Orthodox-ness is Greek-ness, with either 787 or 1453 as the cut-off. (This stands in contrast to Catholicism, where the thirteenth century is privileged in respect of both what preceded and what followed.) Conspicuously, the inauguration of the post-patristic period in Orthodoxy coincides with the transition of its geographical centre from Constantinople to Moscow, though the 'Ecumenical Patriarchate' stayed put and remained by the Bosphorus to this day, continuing to claim the primacy proper to the cathedra of the metropolis of the Christian *oikumene* as though the Theodosian Walls had never been breached.

Spatially and chronologically, the Slavonic tradition is a subsidiary appendage of Orthodoxy, and any thinking that is distinctively Russian must, therefore, be deficient in Orthodox-ness. Conversely, even if the Christianities of the (thoroughly de-Christianised) West have changed beyond all recognition in the last half-century, they are descendants of and successors to the Latin Christendom against which Orthodox-ness has always defined itself. Thus, they continue to fulfil the role they have played for more than a thousand years in the construction of Orthodox identity.

Such a chronological-identitarian construction of Orthodoxy as 'Orthodox-ness' is thus deeply institutionalised, and this applies both to the ecclesiastical-organisational format as well as to the broader ecclesial culture. It is unsurprising that both Bulgakov as well as his forerunner Vladimir Solovyóv (1853-1900) had troubled relationships with the institution in their respective contexts – interwar émigré Paris, late-imperial Tsarist Russia. There was a deep inevitability in this, which the rest of Solovyóv's successors avoided either because they stayed clear of 'theology' and stuck to 'philosophy' (Semyon Frank) or else because they remained in the Soviet Union and the recently-restored patriarchate was not the institution they had to worry about (Pavel Florensky, Alexei Losev, Lev Karsavin); or else because they deliberately chose to abandon Orthodoxy constructed as 'Orthodox-ness' and left for Rome (Vyacheslav Ivanov) – a path Solovyóv himself had very nearly travelled, for much the same reasons. Yet the fate that befell Bulgakov in the 1930s could have happened to any of them.

To step outside the bounds of Orthodox-ness is to place oneself on the fringes of Orthodoxy, irrespective of one's doctrinal, liturgical, or ethical commitments. Conversely – this is a point we will expand upon shortly – it is possible to remain within the bound of Orthodox-ness whilst, in fact, departing from and undermining the consensus and cohesion that it is supposed to safeguard. Bulgakov was himself keenly aware of the discrepancy: "the fulness of [O]rthodoxy is not the same as

PAGES MISSING

FROM THIS FREE SAMPLE

Works Consulted

Russian Sources

Булгаков, С. Н. Два Града: Исследования о природе общественных идеалов. М.: Путь, 1911. – 303 + 313 с.

— История экономических и социальных учений / Вступ. статья, сост. и примеч. В. В. Сапова. М.: Астрель, 2007. – 988 с.

— Мужское и Женское // С. Н. Булгаков: Религиозно-философский путь: Международная научная конференция, посвященная 130-летию со дня рождения: 5-7 марта 2001 г. / Выпуск. ред. А. П. Козырев; Составители М. А. Васильева, А. П. Козырев. – М. : Русский путь, 2003. – С. 364-395.

— Мужское и Женское в Божестве // С. Н. Булгаков: Религиозно-философский путь: Международная научная конференция, посвященная 130-летию со дня рождения: 5-7 марта 2001 г. / Выпуск. ред. А. П. Козырев; Составители М. А. Васильева, А. П. Козырев. – М. : Русский путь, 2003. – С. 343-365.

— Новый опыт преодоления гносеологизма // Богословский вестник 1916. Т.1 №1. – С. 136-154.

— О Вл. Соловьёве // Исследования по истории русской мысли: Ежегодник за 1999 год / Под редакцией М. А. Колерова. М.: ОГИ, 1999. – 544 с.

— О реалистическом мировоззрении: Несколько слов по поводу выхода в свет сборника «Очерки реалистического мировоззрения» // Вопросы Философии и Психологии. М.: 1904. №73 (3). – С. 380-403.

— От марксизма до идеализма: Сборник статей (1896-1903). СПб.: Общественная Польза, 1993. – 376 с.

— Православие: Очерки Учения Православной Церкви. СПб.: САТИСЬ, Изд-во Олега Абышко, 2011. – С. 220.

— Протоколы семинаров отца Сергия Булгакова о христианском аскетизме и православной культуре // Братство Святой Софии: Материалы и Документы 1912-1939 / Сост. Н. А. Струве. Подгот. текста и примеч. Н. А. Струве, Т. В. Емельяновой. Москва, Париж: Русский Путь, YMCA-Press, 2000. – 336 с.

— Свет Невечерний: Созерцания и умозрения. СПб.: Изд-во Олега Абышко, 2008. – 640 с.

— Сочинения в двух томах / Вступ. статья, сост., подгот. текста и примеч., С. С. Хоружего М.: Наука, 1993. – 603 + 752 с.

— Старое и Новое // Вестник ПСТГУ. Серия II: История. История Русской Православной Церкви. 2013, №1 (50). – С. 96-128.

— Тихие Думы: Из статей 1911-15 гг. М: Издание Г. А. Лемана и С. И. Сахарова, 1918. – 208 с.

— Труды о социологии и теологии. В 2 т. Т. 2.: Статьи и работы разных лет: 1902-1942 / Отв. ред. В. В. Сапов. М.: Наука, 1997. – 827 с.

— У Стен Херсониса // Символ. 1991. № 25.

— Философия имени. Париж: YMCA-Press, 1953. – 448 с.

— Христианская Социология // Вестник РХД. 1991, №1 (161). – С. 5-60.

— Христианский Социализм. Новосибирск: Наука, 1991. – 350 с.

— Церковь и демократия: Речь, произнесённая на первом всероссийском съезде духовенства и мирян 2-го июня 1917 года в Москве. М.: Типография Т-ва И. Д. Сытина, 1917.

— Церковное право и кризис правосознания // Борщ, И. В. Русская накуа церковного права в первой половине XX века: Поиск методологии / Предисл. А. Аржаковского, О. А. Седаковой. М.: УРСС, 2008. – 224 С.

Гальцева, Р. А. Конкретная эсхатология Владимира Соловьёва // Гальцева, Р. А. и Роднянская, И. Б. К портретам русских мыслителей. М.: Храм Татианы, 2012. – 758 с.

Иванов, В. И. Дионис и прадионисийство // Символ. 2015. №65.

— Эллинская религия страдающего бога // Символ. 2014. №64.

Карсавин, Л. П. Философия Истории. Берлин: Обелиск-Верлаг, 1923. – 366 с.

Козырёв, А. П. Русская софиология: от Вл. Соловьёва к о. С. Булгакову // Соловьёвские исследования. 2010, №2 (26). – С. 105-140.

— Священник Сергий Булгаков: Возращение а Соловьёву // Исследования по истории русской мысли: Ежегодник за 1999 год / Под редакцией М. А. Колерова. М.: ОГИ, 1999. – 544 с.

Леонтьев, К. Н. Славянофильство и грядующие судьбы России. / Сост., вступит. ст., указ. имен и коммент. А. В. Белова Отв. ред. О. А. Платонов. – М.: Институт русской цивилизации, 2010. – 1232 с.

Лосев, А. Ф. Владимир Соловьёв и его время. М.: Молодая Гвардия, 2009. – 617 с.

— Диалектика Мифа / Сост., подг. текста, общ. ред. А. А. Тахо-Годи, В. П. Троицкого. – М.: Мысль, 2001. – 588 с.

Лосский, Н. О. Интуитивная философия Бергсона, 2-е изд. М.: Русская Печатня, 1914. – 117с.

Нэтеркотт, Ф. Философская встреча: Бергсон в России (1907-1917) / Перевод и предисловие Ирины Блауберг. М.: Модест Колеров, 2008. – 432 с.

Новгородцев, П. И. Кризис современного правосознания // Вопросы Философии и Психологии. М.: 1907-8. №84, 89, 90, 91, 94.

— Об общественном идеале. М.: Пресса, Вопросы философии. 1991. – 638 с.

Паромов, К. Я. Религиозно-политические искания С. Н. Булгакова (1905-1917): от «антихристова самодержавия» к «теократии Белого Царя» // Вестник ПСТГУ. Серия II: История. История Русской Православной Церкви. 2013, №6 (55). – С. 7-30.

Прибыткова, Е. А. Несвоевременный современник: Философия права В.С. Соловьева. М.: Модест Колеров, 2010. – 480 с.

Резниченко, А. И. О смыслах имён: Булгаков, Лосев, Флоренский, Франк et dii minores. М.: Regnum, 2012. – 416 с.

Роднянская, И. Б. С. Н. Булгаков в споре с марксистской философией истории: отталкивания и притяжения // Гальцева, Р. А. и Роднянская, И. Б. К портретам русских мыслителей. М.: Храм Татианы, 2012. – 758 с.

— София – «хозяйка»: Доктрина о. Сергия Булгакова как профилактика консумеризма // Гальцева, Р. А. и Роднянская, И. Б. К портретам русских мыслителей. М.: Храм Татианы, 2012. – 758 с.

Сапов, В. В. Я прихожу к вам сегодня как старый знакомый... (С.Н. Булгаков на кафедре) // С. Н. Булгаков. История экономических и социальных учений / С. Н. Булгаков; вступ. статья, сост. и примеч. В.В. Сапова. М.: Астрель, 2007. – 988 с.

Соловьёв, В. С. Полное собрание сочинений и писем. В 20 т. М.: Наука, 2000-.

— Собранные Сочинения, 2-е изд. В 10 т. СПб.: Просвещение, 1911-14.

— Собрание Сочинений. В 12 т. Брюссель: Жизнь с Богом, 1966-1970.

— Философкий Словарь Владимира Соловьёва. Ростов-на-Дону: Феникс, 1997. ‒464 с.

Флоренский, П. А. Философия культа (Опыт православной антроподицеи). М.: Академический проэкт, 2014. – 685 с.

Франк, С. Л. Духовные основы общества: Введение в социальную философию. М.: Республика, 1992. – 511 с.

— Предмет знания: об основах и пределах отвлечённого знания; Душа человека: опыт введения в философию психологию / Отв. ред. Евлампьев, И. И. СПб.: Наука, 1995. – 655 с.

— Непостижимое: Онтологическое введение в философию религии. Париж: Дом книги и Современные записки, 1939. – 323 с.

— Теория ценности Маркса и ее значение: Критический этюд. СПб.: Изд. М. И. Водовозовой, 1900. – 370 с.

— Фиолософия и жизнь: Этюды и наброски по философии культуры. СПб.: Издание Д. Е. Жуковского, 1910. – 389 с.

Фролова, Е. А. Философия Права в России: Неокантиянство (вторая половина XIX – первая половина XX века). М.: Проспект, 2019. – 464 с.

Хитрук, Е. Б. Метафизика «сверхполового» в философии С. Н. Булгакова // Вестник РХГА. 2016, №1 (17). – С. 149-159 с.

Primary Russian Sources in English Translation and Other Primary Sources

Alter, R. *The Hebrew Bible. Volume 1: The Five Book of Moses*. New York & London: W.W. Norton & Company, 2019.

Arendt, H. *On Violence.* New York: Harcourt, Brace, Jovanovich, 1970.

— *The Human Condition*. Chicago and London: The University of Chicago Press, 1998.

Athanasius, *De Incarnatione* and *Contra Gentes*. Edited and translated by Robert Thomas. Oxford: Clarendon Press, 1971.

Augustine, *The City of God*. Translated by Marcus Dods. New York, NY: The Modern Library, 2000.

Berdyaev, N. *The Meaning of History*. Translated by George Reavey. London: Lowe and Brydone, 1949.

Bulgakov, S. N. *At the Feast of the Gods*. In *Out of the Depths (De Profundiis): A Collection of Articles on the Russian Revolution*, translated and edited by William Woehrlin. Irvine, CA.: C. Schlacks Jr., 1986.

— "From Marxism to Sophiology", in *Review of Religion* 1/4 (1937), pp. 361–68

— *Philosophy of Economy: The World as Household*. Translated by Catherine Evtuhov. New Haven and London, 2000.

— *Sergii Bulgakov: Towards a Russian Political Theology*. Translated and edited by Rowan Williams. T&T Clark: Edinburgh, 1999.

— *Sophia – die Weisheit Gottes: Abhandlung über die Sophiologie*. Edited by Barbara Hallensleben and Regula Zwahlen. Translated by Xenia Werner. Münster: Aschendorff Verlag, 2020.

— *The Apocalypse of John: An Essay in Dogmatic Interpretation*. Edited by Barbara Hallensleben and Regula Zwahlen.Translated by Mike Whitton and Michael Miller. Münster: Aschendorff Verlag, 2019.

Carlyle, Thomas. *On Heroes, Hero-Worship, and the Heroic in History.* New Haven and London: Yale University Press, 2013.

— *The Works of Thomas Carlyle. Volume 10: Past and Present*. Edited by Henry Duff Traill. Cambridge: Cambridge University Press, 2010.

Dávila, Nicolás Gómez. *Escolios a un Texto Implícito: Selección*. Bogotá: Villegas Editores, 2001.

De Coulanges, F. *The Ancient City: A Study of the Religion, Laws and Institutions of Greece and Rome*. Translated by William Small. Boston, New York: Lee & Shepard, Charles T. Dillingham, 1877.

De Lubac, Henri. *The Drama of Atheist Humanism*. San Francisco: Ignatius Press, 1995.

Del Noce, Augusto. "Marxism Died in the East Because It Realised Itself in the West". Church Life Journal. January 16 2020. https://churchlifejournal.nd.edu/articles/marxism-died-in-the-east-because-it-realized-itself-in-the-west/.

— *The Age of Secularisation*. Edited and translated by Carlo Lancellotti. Montreal & Kingston: McGill-Queen's University Press, 2017.

— *The Crisis of Modernity*. Edited and translated by Carlo Lancellotti. Montreal and Kingston: McGill-Queen's University Press, 2014.

— *The Problem of Atheism*. Edited and translated by Carlo Lancellotti. Montreal & Kingston: McGill-Queen's University Press, 2021.

Dilthey, Wilhelm. *The Formation of the Historical World in the Human Sciences.* Edited by Rudolf A. Makkrell and Frithjof Rodi. Princeton and Oxford: Princeton University Press, 2002.

Fellmann, F. *Das Paar: Eine erotische Rechtfertigung des Menschen. Ein Beitrag zur philosophischen Anthropologie.* München: Verlag Karl Alber Freiburg, 2013.

— *Symbolischer Pragmatismus: Hermeneutik nach Dilthey*. Reinbek bei Hamburg: Rowohlt Taschenbuch Verlag 1991.

Hanby, Michael. 'American Revolution as Total Revolution: Del Noce and the American Experiment'. In *Communio* 48 (Fall, 2021), pp. 450-486

— *Augustine and Modernity*. London and New York: Routledge, 2003.

Hegel, G. W. F. *The Phenomenology of Spirit*. Translated by A. V. Miller. Oxford: Clarendon Press, 1977.

Heidegger, M. *Die Metaphysik des Deutschen Idealismus*. Frankfurt am Main: Vittorio Klostermann, 1991.

— *Poetry, Language, Thought*. Translated by Albert Hofstadter. New York and London: Harper Collins, 1971.

Ivanov, V. I. *Selected Essays: Viacheslav Ivanov*. Edited by Michael Wachtel. Translated by Robert Bird. Evanston, Ill.: Northwestern University Press, 2003.

Kojève, A. "Die religiöse Philosophe Wladimir Solowjews". PhD diss. University of Heidelberg, 1926.

— *Introduction to the Reading of Hegel: Lectures on the* Phenomenology of Spirit. Edited by Allan Bloom. Translated by James H. Nichols, Jr. Ithaca, N.Y.; London: Cornell University Press, 1980.

— *Outline of a Phenomenology of Right*. Edited by Bryan-Paul Frost. Translated by Bryan-Paul Frost and Robert Howse. Lanham, Md.; Oxford: Rowman & Littlefield, 2000.

— *The Religious Metaphysics of Vladimir Solovyov*. Translated by Ilya Merlin and Mikhail Pozdniakov. London, ON: University of Western Ontario, 2018.

Lasch, Christopher. "Memory and Nostalgia, Gratitude and Pathos". In *Salmagundi*, No. 85/86 (Winter-Spring 1990): pp. 18-26.

— *The True and Only Heaven: Progress and Its Critics.* New York, NY: Norton, 1991.

MacIntyre, Aladair. *Ethics in the Conflicts of Modernity: An Essay on Desire, Practical Reasoning, and Narrative*. Cambridge: Cambridge University Press, 2016.

Marx, Karl. *Ökonomisch-Philosophische Manuskripte*. Frankfurt am Main: Suhrkamp Verlag, 2009.

Mother Maria, *Mother Maria Skobtsova: Essential Writings*. Translated by Richard Pevear and Larissa Volokhonsky. Maryknoll, NY: Orbis Books, 2003.

Nietzsche, F. *Thus Spoke Zarathustra*. Edited by Adrian Del Caro and Robert Pippin. Translated by Adrian Del Caro. Cambridge: Cambridge University Press, 2006.

Peterson, Erik. *Theological Tractates*. Edited and translated by Michael Hollerich. Standford, CA: Stanford University Press, 2011.

Plessner, Helmut. *The Limits of Community: A Critique of Social Radicalism*. Translated by Andrew Wallace. New York: Humanity Books, 1999.

Schelling. F. W. J. *Historical-critical Introduction to the Philosophy of Mythology.* Translated by Mason Richey and Markus Zisselsberger. Albany, N.Y.: State University of New York Press, 2007.

— *Philosophical Investigations into the Essence of Human Freedom*. Translated and with an introduction by Jeff Love and Johannes Schmidt. Albany, N.Y.: State University of New York Press, 2006.

— *Philosophy of Art*. Edited and translated by Douglas W. Stott. Minneapolis: University of Minnesota Press, 1989.

— *Philosophy of Revelation (1841-42) and Related Texts*. Edited and translated by Klaus Ottmann. Putnam, CT: Spring Publications, 2020.

— *The Grounding of Positive Philosophy: The Berlin Lectures*. Translated by Bruce Matthews. Albany, N.Y.: State University of New York Press, 2007.

Schmitt, Carl. *Constitutional Theory*. Edited and translated by Jeffrey Seitzer. Duke University Press, Durham, NC: 2008.

— *The* Nomos *of the Earth in the International Law of the* Jus Publicum Europaeum. Translated by G. L. Ulmen. New York, NY: Telos Press Publishing, 2006.

Shestov, Lev. *Athens and Jerusalem*. Edited by Ramona Fotiade. Translated by Bernard Martin. Athens, OH: Ohio University Press, 2016.

— *Dostoevsky, Tolstoy and Nietzsche*. Translated by Bernard Martin. Athens, OH: Ohio University Press, 1969.

— *Kierkegaard and the Existential Philosophy*. Translated by Elinor Hewitt. Athens, OH: Ohio University Press, 1969.

— *Speculation and Revelation*. Edited and translated by Bernard Martin. Athens, OH: Ohio University Press, 1982.

Spengler, Oswald. *The Decline of the West*. Edited by Arthur Helps and Helmut Werner. Translated by Charles F. Atkinson. New York: Oxford UP, 1991.

Solovyóv, V. S. *Lectures on Divine Humanity*. Translated by Peter Zoubhoff. Revised and edited by Boris Jakim. Hudson: Lindisfarne Press, 1995.

— *Philosophical Principles of Integral Knowledge*. Translated by Valeria Nollan. Grand Rapids and Cambridge: Eerdmans, 2008.

— *Politics, Law and Morality: Essays by V. S. Soloviev*. Edited and translated by Vladimir Wozniuk. New Haven and London: Yale University Press, 2000.

— *Russia and the Universal Church*. Translated by Herbert Rees. London: The Centenary Press, 1948.

— *The Heart of Reality: Essays on Beauty, Love, and Ethics*. Edited and translated by Vladimir Wozniuk. Notre Dame: University of Notre Dame Press, 2003.

— *The Justification of the Moral Good*. Edited and translated by Thomas Nemeth. Cham: Springer, 2015.

— *The Karamazov Correspondence: Letters of Vladimir S. Soloviev*. Edited and translated, with introduction and commentary, by Vladimir Wozniuk. Brookline, MA: Academic Studies Press, 2019.

— *War, Progress and the End of History: Three Conversations, including A Short Story of the Anti-Christ*. Translated by Alexander Bakshy. Translation revised by Thomas Beyer. Hudson, New York: Lindisfarne Press, 1990.

Taylor, Charles. *A Secular Age*. Cambridge, MA and London, UK: The Belknap Press of Harvard University Press, 2007.

— *Modern Social Imaginaries*. Durham and London: Duke University Press, 2004.

— *Sources of the Self: The Making the Modern Identity*. Cambridge, MA: Harvard University Press, 1989.

Von Balthasar, Hans Urs. *Friedrich Nietzsche – Anthologien: Von vornehmen Menschen, Vergeblichkeit, Von Gut und Böse*. Edited by Hans Werner and Alois M. Haas. Freiburg: Johannes Verlag, 2000.

— *Theo-Drama: Theological Dramatic Theory. Volume I: Prologomena.* Translated by Graham Harrison. San Francisco: Ignatius Press, 1988.

— *The Glory of the Lord: A Theological Aesthetics. Volume III: Studies in the Theological Style: Lay Styles*. San Francisco: Ignatius Press, 1986.

Williams, Bernard. *Shame and Necessity*. Berkely, Los Angeles and London: University of California Press, 2008.

Secondary Sources in French, German and English

Beierwaltes, Werner. "The Legacy of Neoplatonism in F.W.J. Schelling's Thought." *International Journal of Philosophical Studies*, Vol. 10, No. 4 (2002): 393-428.

Behr, John - "From Adam to Christ: From Male and Female to Being Human". In *Orthodox Tradition and Human Sexuality*, edited by Aristotle Papanikolaou, Ashley M. Purpura, Thomas Arentzen: pp. 303-320. New York, NY: Fordham University Press, 2022.

Benz, Ernst. "Zur Geschichte des Übermensch-Begriffs." *Zeitschift fur Religions- und Geistesgeschichte*, Vol. 14, No. 1 (1962): 19-35.

Bird, Robert. "Martin Heidegger and Russian symbolist philosophy." *Studies in East European Thought*, Vol, 51, No. 2 (1999): pp. 85-108.

Coates, Ruth. *Deification in Russian Religious Thought: Between the Revolutions, 1905-1917*. Oxford: Oxford University Press, 2019.

— "Feuerbach, Kant, Dostoevskii: The Evolution of 'Heroism' and 'Asceticism' in Bulgakov's Work to 1909." In *Landmarks Revisited: The* Vekhi *Symposium 100 Years On*, edited by Robin Aizlewood and Ruth Coates, 287-304. Boston, USA: Academic Studies Press, 2017.

Corke-Webster, James. *Eusebius and Empire: Constructing Church and Rome in the Ecclesiastical History*. Cambridge: Cambridge University Press, 2019.

Christoff, Peter. *An Introduction to Nineteenth-Century Russian Slavophilism. A Study in Ideas. Volume II: I. V. Kireevskij*. The Hague and Paris: Mouton, 1972.

Crone, Anna Lisa. *Eros and Creativity: The Philosophers and the Freudians*. Leiden and Boston: Brill, 2010.

Demacopoulos, George and Papanikolaou, Aristotle, ed., *Christianity, Democracy, and the Shadow of Constantine*. New York, NY: Fordham University Press, 2016.

Desmond, William. *Being and the Between*. Albany, NY: SUNY Press, 1995.

— "God Beyond the Whole: Between Solov'ëv and Shestov." In *Vladimir Solov'ëv: Reconciler and Polemicist*, edited by Wil van den Bercken, Manon de Courten and Evert van der Zweerde, 185-210. Leuven and Sterling: Peeters, 2000.

— *Hegel's God: A Counterfeit Double?* Aldershot: Ashgate, 2003.

Dunn, David. "Radical Sophiology: Fr Sergej Bulgakov and John Milbank on Augustine." *Studies in East European Thought* Vol. 64, No. 3/4 (2012): 227-249.

Ehlen, Peter. „‚Impersonalismus' und die ‚Werdende Vernunft der Wahrheit in Solov'evs Spätsphilosophie." *Studies in East European Thought* Vol. 51, No. 3 (1999): 155-175.

Evtuhov, Catherine. *The Cross and the Sickle: Sergei Bulgakov and the Fate of Russian Religious Philosophy*. Ithaca and London: Cornell University Press, 1997.

Fischer, Joachim. *Tertiarität: Studien zur Sozialontologie.* Weilerswist-Metternich: Velbrück Wissenschaft, 2022.

Flikke, Geir. *Democracy or Theocracy: Frank, Struve, Berdjaev, Bulgakov, and the 1905 Russian Revolution*. Oslo: Universitetet i Oslo, Slavisk-baltisk avdeling, 1994.

Frank, Manfred. *Der unendliche Mangel an Sein: Schellings Hegelkritik und die Anfange der Marxschen Dialektik*. München: Fink, 1992.

Franklin, Simon. "Information in Plain Sight: The Formation of the Public Graphosphere." In *Information and Empire: Mechanisms of Communication in Russia 1600-1850*, edited by Simon Franklin and Katherine Bowers, 341-367. Cambridge: Open Book Publishers, 2017.

— *The Russian Graphosphere, 1450-1850.* Cambridge: Cambridge University Press, 2019.

Furness, Raymond. *Zarathustra's Children: A Study of a Lost Generation of German Writers*. Rochester, NY: Camden House, 2000.

Gerlach, Stefan. *Handlung bei Schelling. Zur Fundamentaltheorie von Praxis, Zeit und Religion im mittleren and späten Werk*. Frankfurt am Main: Vittorio Klostermann, 2019.

Giocas, Athanase. *Le Bien Justifié: Une lecture contemporaine de la synthèse philosophico-juridique de Vladimir S. Soloviev*. Québec: Presses de l'Université Laval, 2017.

Gooding-Williams, Robert. *Zarathustra's Dionysian Modernism*. Stanford, CA: Stanford University Press, 2001.

Grillaert, Nel. "A Short Story about the 'übermensch': Vladimir Solov'ëv's Interpretation of and Response to Nietzsche's 'übermensch'." *Studies in East European Thought* Vol. 55, No. 2 (2003): 157-184.

Groys, Boris. "Romantic bureaucracy: Alexander Kojève's post-historical wisdom." In *Radical Philosophy* 196 (March-April 2026): pp. 29-38.

Hart, David Bentley. Foreword to V.S. Soloviev, *The Justification of the Good: As Essay on Moral Philosophy*. Translated by Natalie Duddington. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2005.

Heath, Joshua. "On Sergii Bulgakov's The Tragedy of Philosophy". *Modern Theology*, Vol. 37, No. 3 (July 2021): pp. 805-823.

Heron, Nicholas. *Liturgical Power: Between Economic and Political Theology*. New York, NY: Fordham University Press, 2017.

Hughes, John. *The End of Work: Theological Critiques of Capitalism*. Oxford: Blackwell Publishing, 2007.

Kindersley, Richard. *The First Russian Revisionists: A Study of 'Legal Marxism' in Russia*. Oxford: Clarendon Press, 1962.

Khondzinsky, Pavel. "Eschatology or Progress? Vladimir Soloviev and his Criticism of St. Philaret of Moscow's Ecclesiology". In *Beyond Modernity: Russian Religious Philosophy and Post-Secularism*, edited by Artur Mrówczynski-Van Allen, Teresa Obolevitch and Paweł Rojek, 160-167. Eugene: Pickwick, 2016.

Kostalevsky, Marina. *Dostoevsky and Soloviev: The Art of Integral Vision*. New Haven, CT and London: Yale University Press, 1997.

Lancellotti, Carlo. "Augusto Del Noce on the 'New Totalitarianism'". In *Communio* 44 (Summer, 2017): pp. 323-333.

Layerle, Blake. *Theatrical Shows and Ascetic Lives: John Chrysostom's Attack on Spiritual Marriage*. Berkeley, London: University of California Press, 2001.

Liebscher, Martin and Nicholls, Angus, ed., *Thinking the Unconscious: Nineteenth-Century German Thought*. Cambridge: Cambridge University Press, 2010.

Mainoldi, Ernesto Sergio. "Creation in Wisdom: Eriugena's Sophiology beyond Ontology and Meontology". In *Proceedings of the International Conference on Eriugenian Studies in Honour of E. Jeanneau*, pp. 183-222. Edited by W. Otten and M. I. Allen, *Instrumenta Patristica et Mediaevalia*, 68. Turnhout: Brepols, 2014.

Markus, Robert. *Saeculum: History and Society in the Theology of Saint Augustine*. Cambridge: Cambridge University Press, 1988.

McGrath, Sean. "Friedrich Christoph Oetinger's Speculative Pietism". In *The Official Journal of the North American Schelling Society*, Vol. 1 (2018), pp. 145-163.

Mendel, Arthur. *Dilemmas of Progress in Tsarist Russia: Legal Marxism and Legal Populism*. Cambridge, Mass.: Harvard University Press, 1961.

Mondry, Henrietta and Thompson, Sally. *Konstantin Leont'ev: An Examination of His Major Fiction*. Moscow: Nauka, 1993.

Mrówczynski-Van Allen, Artur. *Between the Icon and the Idol: The Human Person and the Modern State in Russian Literature and Thought – Chaadayev, Soloviev, Grossman*. Translated by Matthew Philipp Whelan. Eugene, Oregon: Cascade Books, 2013.

Nicholls, Roger. "Thomas Mann and Spengler". *The German Quarterly*, Vol. 58, No. 3 (1985): pp. 361-374.

Nichols, Aidan. *Wisdom from Above: A Primer in the Theology of Fr Sergei Bulgakov*. Leominster: Gracewing, 2005.

Otto, Walter. *Dionysus: Myth and Cult*. Translated by Robert Palmer. Bloomington & London: Indiana University Press, 1965.

— *Mythos und Welt*. Stuttgart: Ernst Klett Verlag, 1962.

Pabst, Adrian. *Wisdom and the Art of Politics*. In *Encounter Between Eastern Orthodoxy and Radical Orthodoxy: Transfiguring the World Through the Word*, edited by Christoph Schneider and Adrian Pabst, 109-138. Farnham, England; Burlington, VT: Ashgate, 2009.

Papanikolaou, Aristotle. *The Mystical as Political: Democracy and Non-radical Orthodoxy*. Notre Dame: University of Notre Dame Press, 2012.

Peterson, Ronald. *A History of Russian Symbolism*. Amsterdam and Philadelphia: John Bejamins Publishing Company, 1993.

Pilch, Jeremy. *'Breathing the Spirit with Both Lungs': Deification in the Work of Vladimir Solov'ev*. Leuven: Peeters, 2018.

Pippin, Robert. *Hegel's Idealism: The Satisfactions of Self-Consciousness*. Cambridge: Cambridge University Press, 1989.

Riggs, Jeffrey. "'A Fullness of Living Forces': Viacheslav Ivanov's Poetics of Theurgy". *UCLA Electronic Theses and Dissertations*, 2018, https://escholarship.org/uc/item/9sm0d10w.

Rojek, Paweł. "Theocracy and Apocalypse: Political Theology of Artur Mrówczyński-Van Allen." *Radical Orthodoxy: Theology, Philosophy, Politics*, Vol. 3, No. 1 (September, 2015): pp. 104-122.

Rosen Michael. *The Shadow of God: Kant, Hegel, and the Passage from Heaven to History.* Cambridge, MA: The Belknap Press of Harvard University, 2022.

Rosenthal, B. G. "Introduction". In *Nietzsche in Russia*, edited by B. G. Rosenthal, 3-41. Princeton, N.J.: Princeton University Press, 1986.

— *New Myth, New World: From Nietzsche to Stalinism.* University Park: Pennsylvania State University Press, 2002.

Rubin, Dominic. *The Life and Thought of Lev Karsavin: "Strength Made Perfect In Weakness".* Amsterdam and New York, NY: Rodopi, 2013.

Rudich, Vasily. "The Tower Builder: The Works and Days of Vyacheslav Ivanov." *Arion: A Journal of Humanities and the Classics*, Vol. 5, No. 3 (Winter, 1998): pp. 48-68.

Satoor, Christopher. "Maine de Biran and the Dynamism of Habit. The History of French Vitalism". In *Epoché*, No. 63 (June 2023).

Schmidt-Biggemann, Wilhelm. *Politische Theologie der Gegenaufklarung: De Maistre, Saint-Martin, Kleuker, Baader*. Berlin/Boston: De Gruyter, 2004.

Seifrid, Thomas. J. *The Word Made Self: Russian Writings on Language, 1860-1930*. Ithaca, NY: Cornell University Press, 2005.

Shein, Louis. "V.S. Solov'ev's Epistemology: A Re-Examination." *Canadian Slavic Studies* Vol. 4, No. 1 (1970): 1-16.

Sisto, Walter Nuncio. *The Mother of God in the Theology of Sergius Bulgakov: The Soul of the World*. New York, NY: Routledge, 2017.

Slesinski, Robert. *The Theology of Sergius Bulgakov*. Yonkers, NY: SVS Press, 2017.

Smith, Oliver. "Ethos Versus Pathos: The Ontologisation of Knowledge in Russian Philosophy." In *Facets of Russian Irrationalism between Art and Life: Mystery inside Enigma*, edited by Olga Tabachnikova, 94-114. Leiden and Boston: Brill, 2016.

— *Vladimir Soloviev and the Spiritualisation of Matter*. Boston: Academic Publishing Press, 2011.

Sochor, Zenovia. "A. A. Bogdanov: In Search of Cultural Liberation". In *Nietzsche in Russia*, edited by B. G. Rosenthal, 293-310. Princeton, N.J.: Princeton University Press, 1986.

— *Revolution and Culture: The Bogdanov-Lenin Controversy*. Ithaca and London: Cornell University Press, 1988.

Solov'ëv, Erikh. "The Humanistic-Legal Problematic in Solov'ëv's Philosophical Journalism." *Studies in East European Thought* Vol. 55, No. 2 (2003): 115-139.

Stahl, Henrieke. "From Neo-Kantian Theory of Cognition to Christian Intellectual Mysticism: Logical Voluntarism in Vladimir Solov'ev and Andrei Belyi." In *Facets of Russian Irrationalism between Art and Life: Mystery inside Enigma*, edited by Olga Tabachnikova, 339-351. Leiden and Boston: Brill, 2016.

Stanchev, Krassen. *Sergey Bulgakov and the Spirit of Capitalism*. In *Journal of Markets and Morality*, Vol. 11, No. 1 (2008): pp. 149-156.

Swer, Gregory Morgan. "Longing, Dread and Care: Spengler's Account of the Existential Structure of Human Experience." In *The Journal of the British Society for Phenomenology*, 2020, Vol. 51, No. 1: pp. 71–87.

Swiderski, Edward. "Vladimir Solov'ëv's 'Virtue Epistemology'." *Studies in East European Thought*, Vol. 51, No. 3 (1999): 199-218.

Tait, A. L. "Lunacharsky: Nietzschean Marxist? ". In *Nietzsche in Russia*, edited by B. G. Rosenthal, 276-292. Princeton, N.J.: Princeton University Press, 1986.

Terpstra. Marin. "'God's Case on Earth': Notes on Theocracy and the Political Theology of Vladimir Solov'ëv." In *Vladimir Solov'ëv: Reconciler and Polemicist*, edited by Wil van den Bercken, Manon de Courten and Evert van der Zweerde, 411-430. Leuven and Sterling: Peeters, 2000.

Tilliette, Xavier. *Recherches sur l'intuition intellectuelle de Kant à Hegel*. Paris: J. Vrin, 1995.

— "Vision plotinienne et intuition schellingienne: Deux modèles de mystique intellectuelle." *Gregorianum*, Vol. 60, No. 4 (1979): pp. 703-724.

Valliere, Paul. *Modern Russian Theology: Bukharev, Soloviev, Bulgakov: Orthodox Theology in a New Key*. Edinburgh: T&T Clark, 2000.

Van Kessel, Josephien. "Bulgakov's sophiology: towards an Orthodox economic theological engagement with the modern world." *Studies in East European Thought*, Vol. 64, No. 3-4 (2012): 251-267.

— "Transcendence in Metaxology and Sophiology." In *William Desmond's Philosophy between Metaphysics, Religion, Ethics and Aesthetics: Thinking Metaxologically*, edited by D. Vanden Auweele. Cham: Palgrave Macmillan, 2018.

Vasilyev, Tikhon. "Aspects of Schelling's influence on Sergius Bulgakov and other thinkers of the Russian religious Renaissance of the twentieth century." *International Journal of Philosophy and Theology*, Vol. 80, No. 102 (2019): pp. 143-159.

Wachtel, Michael. *Russian Symbolism and Literary Tradition: Goethe, Novalis, and the Poetics of Vyacheslav Ivanov*. Madison, WI, and London, UK: University of Wisconsin Press, 1994.

Walicki, Andrzej. *Legal Philosophies of Russian Liberalism*. Oxford: Oxford University Press, 1986.

White, James. *Red Hamlet: The Life and Ideas of Alexander Bogdanov*. Leiden and Boston: Brill, 2018.

Wood, Nathaniel. "'I Have Overcome the World': The Church, the Liberal State, and Christ's Two Natures in the Russian Politics of *Theosis*." In *Christianity, Democracy, and the Shadow of Constantine*, edited by George E. Demacopoulos and Aristotle Papanikolaou, 155-171. New York: Fordham University Press, 2017.

Wozniuk, Vladimir. "In the Shadow of the Anthill: Religious Faith, Individual Freedom, and the Common Good in the Thought of V. S. Solov'ev." In *The Russian Review* Vol. 67 (October, 2008): 622–37.

Yates, Francis. *Giordano Bruno and the Hermetic Tradition*. London: Routledge & Kegan Paul, 1978.

Zenkovsky, Vasily. *A History of Russian Philosophy*. Translated by George Kline. London: Routledge & Kegan Paul, 1953.

Zernov, Nicolas. *Three Russian Prophets: Khomiakov, Dostoevsky, Soloviev.* London: S.C.M. Press, 1944.

Zwahlen, Regula. "Sergii Bulgakov's Reinvention of Theocracy for a Democratic Age." *Journal of Orthodox Christian Studies*, Vol. 3, No. 2 (2020): 175–194.

Index