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Werke by Sergij Bulgakov, and: Vol. 1: *Philosophie der Wirtschaft: Die Welt als Wirtschaftsgeschehen* ed. by Regula M. Zwahlen et al., and: Vol. 1a: *Sergij Bulgakovs Philosophie der Wirtschaft im interdisziplinären Gespräch*, and: Vol. 2: *Aus meinem Leben: Autobiographische Zeugnisse* ed. by Regula M. Zwahlen et al., and: Vol. 3: *Sergij Bulgakov: Bibliographie. Werke, Briefwechsel und Übersetzungen: Mit ausgewählter Sekundärliteratur und einem tabellarischen Lebenslauf* (review)



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BOOK REVIEWS



Sergij Bulgakov. *Werke*, ed. Barbara Hallensleben and Regula M. Zwahlen. Münster: Aschendorff.

Vol. 1: *Philosophie der Wirtschaft: Die Welt als Wirtschaftsgeschehen*, trans. Katharina A. Breckner and Anita Schlüchter, ed. and commentary by Regula M. Zwahlen et al. 2014. xxviii + 350 pp.

Vol. 1a: *Sergij Bulgakovs Philosophie der Wirtschaft im interdisziplinären Gespräch*. 2014. 106 pp.

Vol. 2: *Aus meinem Leben: Autobiographische Zeugnisse*, trans. Elke Kirsten, ed. and commentary Regula M. Zwahlen et al. 2017. vi + 280 pp.

Vol. 3: *Sergij Bulgakov: Bibliographie. Werke, Briefwechsel und Übersetzungen: Mit ausgewählter Sekundärliteratur und einem tabellarischen Lebenslauf*, compiled by Regula M. Zwahlen and Ksenija Babkova. 2017. ii + 150 pp.

One of the more ambitious theological publication projects of our day is being conducted by the Sergij Bulgakov Research Centre at the Institute of Ecumenical Studies of the University of Fribourg (Freiburg) in Switzerland (<http://fns.unifr.ch/sergij-bulgakov>). In 2014 the Centre began publishing a collection of Bulgakov's works in German translation that is slated to grow to twenty volumes or more. The volumes published to date are edited by Barbara Hallensleben and

Regula M. Zwahlen with the assistance of other scholars and translators.

The first volume is a translation of Bulgakov's *Philosophy of Economy*. An auxiliary volume (1a) consists of a discussion of Bulgakov's seminal monograph by a group of scholars drawn mainly from the German-speaking world. While English-speakers already have Catherine Evtuhov's splendid translation of *Philosophy of Economy* (Yale University Press, 2000), the supplementary materials in the German translation, such as the editors' introduction and an essay by Natalia Makasheva of the Russian Academy of Sciences, provide helpful guidance. The auxiliary volume, *Sergii Bulgakov's Philosophy of Economy in Interdisciplinary Dialogue*, is organized as a commentary, with each of the contributors addressing one or two of the nine chapters of *Philosophy of Economy*.

Aus meinem Leben (*From My Life*) is a translation of Bulgakov's autobiographical sketches. This work has never appeared in English in its entirety. The "Autobiographical Notes" that form part of James Pain and Nicolas Zernov's *Bulgakov Anthology* (The Westminster Press, 1976; Wipf and Stock, 2012) are a drastic abridgement. Besides giving us the integral text of Bulgakov's sketches (enhanced by a few additions of an autobiographical or biographical character), Hallensleben and Zwahlen incorporate fifty-eight pages of explanatory notes, numerous photographs, a chronological table, and an index identifying the individuals mentioned in the sketches. Also included is

a translation of Anna I. Reznichenko's article on Bulgakov in *The Orthodox Encyclopedia* (*Pravoslavnaia entsiklopediia* [Moscow, 2003] 6:340–58). Bulgakov's lively, twenty-page account of his visit to the United States as a guest of the Episcopal Church in 1934 will be of particular interest to American readers. Surprisingly, this memoir was not included in *The Bulgakov Anthology*.

Volume 3, the largest and most up-to-date bibliography of Bulgakov's writings, is another welcome contribution. Beautifully organized, it catalogues not only Bulgakov's books and articles but smaller pieces, such as his book reviews, forewords, translations, published letters, lecture and seminar outlines, and obituaries. There is also a roster of the archives where Bulgakov's manuscripts and unpublished works are preserved, bibliographical information on the journals in which Bulgakov's writings appeared, and an inventory of translations of Bulgakov's works in thirteen languages.

But let us return to the discussion of *Philosophy of Economy* in the interdisciplinary dialogue. The contributors to the dialogue do us a service by setting Bulgakov's work in the context of the social thought of his day (and thereafter). As Josephien van Kessel observes, *Philosophy of Economy* was "on the one hand the high point of Bulgakov's social theory and on the other hand also his last work of social theory" (78). One cannot appreciate *Philosophy of Economy* properly without being aware of whom Bulgakov was responding to and how. Hans G. Nutzinger reminds us that Bulgakov found a model of the sort of work he wanted to write in Georg Simmel's *Philosophy of Money*, published in 1900. (How many Bulgakov scholars have read *Philosophy of Money*?) Nutzinger also notes important methodological differences between these two philosophies of economy. Several of the commentators consider the impact Max Weber's work had on the agenda Bulgakov pursues in *Philosophy of Economy*. Some of the contributors bring Marx into the picture. In *Philosophy of Economy*, Bulgakov sought to put Marx behind him, but the

fact that this was his intention does not mean that he succeeded. The conversation between Bulgakov and Marx continues in this dialogue. Especially welcome are the voices of the economists in the group. Most of them criticize Bulgakov's economic views in the end, but they recommend dialogues such as this one as a way of widening their discipline's intellectual horizon. The same recommendation applies to theologians. In our day, Bulgakov is valued chiefly for his religious-philosophical and dogmatic-theological writings, but that is no excuse for ignoring his social thought. The Bulgakov of *Philosophy of Economy* never really disappeared. The social theorist and eco-social visionary both remain a living presence throughout his theological works. Interpretation of his theology is impaired if the interpreter fails to see this.

Few of the contributors to the dialogue address Bulgakov's sophiology directly, but the comments of those who do are suggestive. Lisa Herzog agrees with Bruce V. Foltz in *Noetics of Nature* (Fordham University Press, 2014) that Bulgakov's sophianic vision of economic activity as a mutual exchange between human beings and nature could serve as an environmentalist alternative to the utilitarian view of nature as a resource for human exploitation. Herzog is quick to add that theological constructs such as Bulgakov's sophiology should not be regarded as the only basis for an environmentally-friendly understanding of economy (68–69). Guido Vergauwen regards Bulgakov's concept of Sophia as a "placeholder" for a view of creation as grounded not only in the free act of God but in God's determination to invite God's creatures to become partakers of the divine nature (72–73). Josephien van Kessel takes a more practical approach to sophiology, relating it directly to Bulgakov's social and economic theory. Her discussion fleshes out points she made in her excellent article, "Bulgakov's Sophiology: Towards an Orthodox Economic Theological Engagement with the Modern World" (*Studies in East European Thought* [2012])

64:251–67). There van Kessel argued that it is legitimate to view sophiology as a device for mediating Orthodoxy's engagement with the modern world. But if we are going to take this approach, she insisted, we need to say exactly what sort of modern world we are talking about, and we need to be specific about what Orthodoxy's engagement with it actually involves. In the dialogue volume, van Kessel suggests (among other things) that in *Philosophy of Economy* Bulgakov sought to envision "an alternative modernity," a path to the future grounded in Orthodox Christian ethics where "the aberrations of western capitalism could be avoided" (79). Gerhard Schwarz concurs, comparing Bulgakov to the Czech economist Ota Šik, one of the architects of the Prague Spring of 1968 (95–96). Schwarz himself, however, is not about to embrace any putative "third way" between socialism and capitalism. The director of Avenir Suisse, an independent think-tank focusing on the social and economic development of Switzerland, Schwarz finds *Philosophy of Economy* to be "powerful and thoroughly inspiring reading," but too time-bound and diffuse a product to clarify our social and economic future in the twenty-first century.

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John David Penniman. *Raised on Christian Milk: Food and the Formation of the Soul in Early Christianity.* New Haven, CT: Yale University Press, 2017. 352 pp.

"Words have a weight, a density," John David Penniman writes in his prologue to *Raised on Christian Milk* (ix). They are "never neutral" and contain within them shades of past and present usage, references to embodied realities, and a formative power to construct these realities anew (x). Penniman describes his project as "a story about the weight, the

histories, and the symbolic power of food in early Christianity" (xi). And yet, *Raised on Christian Milk* is more than a story; it is a methodological template for understanding how early Christians fashioned the Christian self—in this case, through the use of food and food imagery.

Penniman departs from previous scholarship in considering food as something *more* than a marker of social identity or a means of tracing the construction of said identity. His driving interest concerning food in early Christianity is the extent to which shared food correlates with shared essence. That is to say, food is not only a means by which various groups delineated their respective identities; it is also a means of "cultivating and perfecting human nature" (4). In 1 Corinthians 3:1–3, for example, Paul claims that he gave the Corinthians milk to drink because they were not prepared for solid food. For Penniman, this implies a means for perfecting the Corinthians, a "*developmental* process that they could not achieve on their own" (5, emphasis added). But Paul's appropriation of the link between nourishment and intellectual development is not unique; rather, this notion is embedded in wider Greco-Roman discourses of human formation (5). For Christians who came after Paul, the trope of milk and solid food became a "regulatory principle that enabled early Christian authors to designate boundaries between mature and immature, perfect and imperfect, wise and simple, orthodox and aberrant" (6).

Christians could frame food as a regulatory principle precisely because Christian discourses about food tapped into an extant framework for understanding human formation—that of Greek *paideia* (14). Penniman's first chapter explores these broader discourses. Using evidence from medical and philosophical texts, he argues that "the movement from milk to solid food was part of a dynamic and constantly shifting argument about how a person might be 'properly formed'" (24). In short, food affects the soul (25). This connection between food