

## **Streszczenie rozprawy doktorskiej**

Philosophical aspects of Eastern Christian spirituality seen by Tomáš Špidlík

The philosophical aspect of Eastern Christian spirituality is the reality both well-known and well-described in the scholarly space. My aim has been to analyze this specificity through the eyes of Cardinal Tomáš Špidlík, a long-time and distinguished expert of the subject. This approach is innovative, as it has hitherto not yet been studied nor analyzed in depth. The Cardinal not only looks at Eastern Christian spirituality from a philosophical perspective, but he, as a Jesuit and spiritual father, draws on the rich spirituality of St Ignatius Loyola as well. In this way, he shows the tangent points that enable the philosophical and theological dialogue between the Christian East and West, which, in turns, fits in with the general post-conciliar climate. I have used the analysis of Tomáš Špidlík's philosophical and theological output in order to achieve my intended aim.

The dissertation is composed of three chapters. Due to the relatively limited knowledge of the person of Cardinal Tomáš Špidlík, the first chapter was devoted to the reconstruction of the creative path of the protagonist of the work. I have divided it into two paragraphs covering his life and activities: the first paragraph - Bohemia and the period before Špidlík's arrival in Rome; in the second paragraph - the times of Roman and mainstream scientific activity.

In the second chapter, and as a part of demonstrating the relationship between philosophy and spirituality, I looked at the philosophical analysis of prayer, paying particular attention to the language of prayer and the framing of prayer as the integrative and constitutive act of existence. I then presented the philosophical dimension of spiritual experience paying particular attention to the tradition of Hesychasm and the spiritual experience of Ignatius Loyola in the perspective of Eastern spirituality - as interpreted by Špidlík.

In the third chapter, after showing the general philosophical climate prevailing in the Russian religious philosophy at the turn of the 20th century, I presented the essential elements of this philosophical tradition. From Špidlík's perspective, the issues such as the mysticism of the heart, man and the cosmos, art versus icon contemplation, and sophiology were analyzed. All these aspects constitute the uniqueness of Russian philosophy.

The presentation of these individual elements has enabled the work to capture and analyse Špidlík's entire oeuvre. Thus, his philosophical and theological interpretation of the Eastern Christian tradition has been reconstructed.

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