

Dogmatic aspects of the Christologies of Kant and St Innocent (Borisov)

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Abstract. In his momentous writing *Religion within the Bounds of Bare Reason*, Kant attempted to conduct a complete rational-idealistic interpretation of traditional dogmatic Christology. The Son of God was represented by Kant as an idea of the good principle mystically existing in the human soul, and the Incarnation of the Son of God as a descent of the good principle into evil human nature. Therefore the Lord Jesus Christ, according to Kant's representation, should be merely a simple man (an example for human beings) who realised the good principle in his life, becoming a model for us to copy and a proof that we also can realise this principle – having Christ as an example, though on our own, independently, i.e. without having any special ontological relation with Him, and without any other external factors having impact on us. St Innocent (Borisov) was the first thinker in the whole tradition of Russian theology who seriously dealt with the theological opinions of Kant, especially with his rational Christology. St Innocent did not neglect the meaning of Kant's Christological views, but attempted, firstly, to incorporate their positive roots into traditional Christology and, secondly, to respond to Kant's "challenge", i.e. his notion that the doctrine of Christ's native holiness is not compatible with the view of Him as an example and ideal. The Russian theologian stated that Christ is the Ideal and God Himself. To respond to Kant, he formulated the conception of the gradual manifestation of divinity in Christ.

Keywords: Christology, St Innocent (Borisov), Immanuel Kant, Russian theology, moral choice

1 Introduction

As has been noted by a researcher of Immanuel Kant's Christology, "the characteristic of his Christology is a total reorientation of the main traditional Christological themes" (Vogel, 1954, p. 402; tr. A.M.). The Christology of Kant can be considered as an attempt to

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