

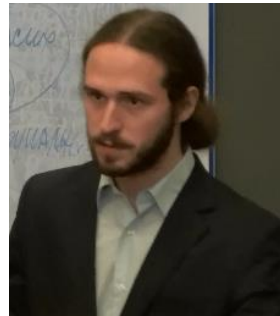


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Particularities of the Understanding of Catholic Philosophy in the Work of the Russian Spiritual and Academic Philosophers of the late 19th - early 20th Centuries

Abstract

This article presents the results of the thesis on the theme "Catholic philosophy in the interpretation of the Russian Orthodox spiritual and academic theism of the late XIX - early XX centuries." The attention to this period because by this time the spiritual and academic thought was almost 300 years of its development having considerable experience in



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understanding the Roman Catholic philosophy¹. The followers of spiritual and academic tradition in the post-revolutionary era often characterized the period of the turn of XIX - XX centuries as an attempt of the radical liberation of the Orthodox theistic thoughts from "Latin captivity (domination)", which has its roots going back to the very beginning of the formation of theological academies. On the base of unique archival materials, the author tells about how spiritual and academic theists of the specified period estimate various components of the Roman Catholic metaphysics with philosophical positions.

Keywords

Catholic Philosophy, Theism, Metaphysics, Russian Orthodoxy

1 The Deepening the Philosophical Understanding of Catholic Metaphysics

From the second half of the XIX century until the time of the closing of theological academies, the representatives of the Russian Orthodox theistic traditions significantly deepened the philosophical understanding of Catholic metaphysics in comparison with the level of confessional polemics in the preceding period.

Primarily, in this respect, spiritual and academic theism acted as the successor of the Byzantine-Russian polemical heritage,

¹ I. V. Mezentsev, *Vlijanie rimo-katolicizma na stanovlenie russkoj duhovno-akademicheskoj filosofii v dorevoljucionnyj period v ocenke pravoslavnyh myslitelej (Gumanitarnye issledovanija v Vostochnoj Sibiri i na Dal'nem Vostoke, 2015), №1(31), pp. 117-129.*

being the bearer and the expression of an established philosophical attitude to the Roman Catholic doctrine with the Eastern-Christian position.

At the same time, historical and cultural circumstances of the XIX - beginning of the XX century in Russia and abroad have created conditions for some update of traditional approaches to the criticism of the non-Orthodox worldview. In this period the academic community actively in the study and publication of anti-Latin works of the past, starting with the first attempts of the Byzantine-Roman polemics and ending with the monuments of the Western-Russian origin of the XVI-XVII centuries².

To the second half of the XIX century, the natural reflection of the spiritual-academic tradition also went to a new level of its confessional specificity and its scholastic background. Until the time of the closing of theological academies, the courses of the accusatory (polemical) theology have been developing³, in particular, due to the methodological turn towards historicism. However, it is worth noting that the elements of criticism of the Catholic thought were present in the system of spiritual and

² A. N. Popov, *Istoriko-literaturnyj obzor drevne-russkikh polemicheskikh sochinenij protiv latinjan (XI - XV)* (Moscow, 1875); I. Malyshevskij, *Novyj rukopisnyj sbornik zapadno-russkikh polemicheskikh sochinenij* (Trudy Kievskoj Duhovnoj Akademii, Kiev, 1875), pp. 193–222; A.S. Pavlov, *Kriticheskie opyty po istorii drevnejšej greko-russkoj polemiki protiv latinjan* (Saint-Petersburg, 1878); V.V. Zavitnevich, *O znachenii zapadno-russkoj bogoslovsko-polemicheskoi literatury konca XVI i nachala XVII veka i meste, zanimaemom v nej Palinodiej Zaharija Kopystenskogo* (Hristianskoe chtenie, Saint-Petersburg, 1884, №1-2), pp. 225-238.

³ I. M. Novgorodov, *Bogoslovie oblichitel'noe* (Kazan, 1859 – 1864); N. Brovkovich, *Razbor rimskogo uchenija o vidimom (papskom) glavenstve v Cerkvi, sdelannyj na osnovanii Svjashennogo Pisanija i Predanija pervyh vekov hristianstva do I Vselenskogo Sobora* (Kazan, 1871); I.V. Perov, *Rukovodstvo po oblichitel'nomu bogosloviju* (Tula, 1914); I. Truskovskij, *Rukovodstvo po oblichitel'nomu bogosloviju* (Mogilev na Dnepre, 1889); E.N. Uspenskij, *Oblichitel'noe bogoslovie* (Saint-Petersburg, 1895).

academic teaching since the days of Kyiv-Mohyla Academy. Orthodox theists evaluated the Roman Catholic philosophy in connection with the ideological currents outside the spiritual and academic community, in line with a Slavophile critique of Western metaphysics and University research of the Catholic thought, as well as producing an ideological contrast to pro Catholic leanings of some part of the Russian society.

Also, the update of the format of confessional evaluation of the philosophy of the Romanism was determined by significant events in Roman Catholicism of the XIX - early XX centuries (especially the emergence of new dogmas and the Old Catholic Church, and the development of the neo-Thomism and the modernism).

2 Historical and Nationally Cultural Determinants

A paradigmatic analysis of metaphysical foundations of the Roman Catholic philosophy has a particular importance for its evaluation by the representatives of the spiritual and academic community. On the one hand, Orthodox theists of the second half of XIX - early XX centuries sought to identify objectively historical and nationally cultural determinants of confessional specifics of Catholic metaphysics⁴.

According to academics, in addition to the objectively historical and geographical circumstances (barbarian invasions in Rome, the remoteness of the Christian West from the East, and so on),

⁴ A. I. Vvedenskij, *Zapadnaja dejstvitel'nost' i russkie idealy: (Pis'ma iz-za granicy)* (Bogoslovskij vestnik, 1892); A. P. Lopuhin, *Sovremennij zapad v religiozno-nravstvennom otnoshenii* (Hristianskoe chtenie, Saint-Petersburg, 1885), №9-12; V.A. Beljaev, *K voprosu o soedinenii Cerkvej: otvet Mons. Niccolo Marini* (Hristianskoe chtenie, Saint-Petersburg, 1915), №12, pp. 1364-1383; M. Kojalovich, *Chto takoe sholastika s religioznoj tochki zrenija i otkuda ona pereshla k nam?* (Strannik, Saint-Petersburg, 1861).

a significant difference between the philosophical traditions of Eastern and Western Christianity was dictated by the mental difference between speakers of Latin (Roman-Germanic) and Greco-Byzantine (and also Russian) cultures.

In this case were distinguished such features of the "Latinism", as pronounced practicality and ceremonies, legalism and juridism, attention to issues of disciplinary-organizational character, priority of national, socio-political, household-economical, ordinary, material, outside interests before the inner, spiritual and metaphysical ones, as well as an intellectual "rudeness" and a down-to-earth, formally logical and rationally discursive type of rationality (as opposed to a noetically contemplative one), which, in turn, was reflected in the superficial perception of the world, in the trend towards earthly and sensual interpretation of philosophical questions, in the requirements of an evidence-based illustration and of a schematic convenience.

In addition, Orthodox theists stated that in Catholic philosophy there had not been a fully overcome of the pagan⁵ and the Old-Testament models of perception⁶. According to some academics, Catholic metaphysics largely resembled the stoicism⁷, the Manichaeism⁸, the sophistry⁹ and the Aristotelia-

⁵ I. Popov, *Iezuity i jansenizm. K voprosu o znachenii iezuitskogo ordena v istorii razvitija rimsko-katolicheskoj dogmatischej sistemy* (Moscow, 1900), p. 214.

⁶ A. P. Lopuhin, *Sovremennyj zapad v religiozno-nravstvennom otnoshenii* (Hristianskoe chtenie, 1885), №9-12, pp. 461-463.

⁷ Ja. Levitskij, *Shodstvo katolicheskogo uchenija o npravstvennom sovershenstve so stoicheskim* (Moscow, 1878).

⁸ I. V. Perov, *Rukovodstvo po oblichitel'nomu bogosloviju* (Tula, 1914), p. 46.

⁹ A. A. Bronzov, *Lekcii po npravstvennomu bogosloviju* (Saint-Petersburg, 1899), p. 54.

nism, not fully cleared from paganism¹⁰. At the same time, the representatives of spiritual and academic theism did not perceive the national and cultural factor as a definitive determinant of confessional differences at the level of metaphysics, speaking about the possibility of their prevention and overcoming in line with ethical and anthropological question formulation about the causes of internal divisions within Christianity.

According to academics, each national mentality, language and culture are designed to the unique expression of the same religious and philosophical content of Christian doctrine, and the adequacy of this expression will depend on the unity and love between different cultural groups.

The division of Christian thought in two ways (by the principles of Orthodox ethics) here is understood as a nondeterminate act of free choice of the Roman Church for the sin of separation, selfishness, and national and cultural pride. This model allowed some theists to say about the Messianic significance¹¹ of the Russian Orthodox metaphysics about the heterodoxy, which was particularly relevant in the context of discussions on the accession of Old Catholics and Anglicans to the Russian Church at the turn of XIX - XX centuries¹².

¹⁰ E. Kovalev, *Uchenie pravoslavnoj Cerkvi o dobryh delah v sravnenii s ucheniem drugih hristianskih ispovedanij. Rassuzhdenie po dogmaticheskomu bogosloviju* (Moscow, 1870), p. 171.

¹¹ A. P. Lopuhin, *Sovremennyj zapad v religiozno-nravstvennom otnoshenii* (Hristianskoe chtenie, 1885), №10-11, p. 676-685.

¹² I. V. Mezentsev, *Rimo-katolicheskaja filosofija v interpretacii pravoslavnogo duhovno-akademicheskogo teizma kon. XIX – nach. XX vv.: motivacija konfessional'noj ocenki i ee strukturnye komponenty* (Religiovedenie, 2014), №4, pp. 89-100.

3 Fundamental Differences between Orthodox and Catholic Metaphysics

Also, Orthodox theists carried the paradigmatic analysis of Catholic philosophy outside of the historical and cultural context, identifying fundamental differences between religious traditions through their comparison at the level of doctrinal metaphysics. This method of evaluation has been explicitly or implicitly accompanied by an indication of such some speculative and theoretical advantages of the metaphysical paradigm of the Russian Orthodox thoughts face to its Western Christian (and Catholic) analog.

Generalizing the judgments of the Orthodox theists on this account, it is possible to reconstruct the structure and the key components of the metaphysical paradigm of spiritual and academic philosophy. Firstly, it is a setting on the definition of formal and substantive scope of rationally analytical, logical and empirical method and speculative and dialectical method, in relation to the religious and philosophical content, and in this regard, a recognition of the fundamental indivisibility of the metaphysical "core" of the most fundamental religious and philosophical questions with the help of the rational and categorically conceptual tools.

Secondly, in the opinion of Russian theologians, just the understanding of the cognitive limitations of the mind creates a necessary basis for the implementation of the higher synthesis of polar, opposite to each other, metaphysical principles or solution options of one or another religious and philosophical problem in a harmonious and "organic" connection and interpenetration when there is a removing of the dialectical "tension" between extreme positions in contrast to the attempts of their external and mechanical coupling or retention. The opposing beginnings should, ideally, "require" and internally assume the presence of each other within a certain integrity.

Thirdly, the reconciliation of metaphysical polarities must be done and balanced at the level of the middle position, absorbing the moments of truth of each of the opposing sides, which requires an extreme exaltation of the philosophizing mind on possible solutions of a religious and philosophical problem. In general, the inner side of this paradigm will be distinguished by a synergism and the external one by integrity. In this case, a genuine synergism will not be feasible without holism, while the holism without synergism will also be infertile.

Orthodox theists believed that it is the historical and cultural commitment to the dogmatic foundations of Eastern Christianity (internal equilibrium in the ideas of the Trinity, of the Incarnation, and so on) which substantiates the presence of an organic, harmonious, holistic, metaphysical paradigm under the auspices of the academic philosophy.

At the same time, the academics assumed that the holders of Western Christian mentality can autonomously come in line with this paradigm (for example, some of the Christian mystics of the middle ages¹³, some of the Scholastics, A. Rosmini and V. Gioberti¹⁴, Old Catholics¹⁵ and Anglicans¹⁶ at the turn of XIX - XX centuries).

¹³ A. Vertelovskij, *Zapadnaja srednevekovaja mistika i otnoshenie eja k katolichestvu* (Vera i razum, Kiev, 1886).

¹⁴ I. V. Mezentsev, *Paradigmal'naja ocenka filosofskih koncepcij A. Rozmini i V. Dzhoberti v metafizike V.F. Jerna: k voprosu o haraktere mezhkonfessional'noj konfrontacii religiozno-filosofskih tradicij rimokatolicizma i pravoslavija* (Aktual'nye problemy gumanitarnyh i estestvennyh nauk, 2014), №(08)67, pp. 189-195.

¹⁵ A. A. Kireev, *Nedorazumenija po starokatolicheskomu voprosu* (Bogoslovskij vestnik, Moscow, 1898)

¹⁶ A. Rozhdestvenskij, *Obshhij vzgljad na polozhenie anglikanstva v rjadu drugih zapadnyh veroispovedanij i na istoricheskie uslovija ego vznikenija* (Trudy Kievskoj Duhovnoj Akademii, Kiev, 1909), pp. 54-78.

4 The Failure of the Median Metaphysical Balance

Developing the logic of the academics in terms of the hermeneutics (and away from the theological and ethical approach about the causes of confessional divisions), we can say that the gap between Latin thoughts from a living connection with Eastern Christianity was, in fact, similar to the loss of the fullness of the contextual reading of religious and philosophical content of Christian doctrine.

An act of the confessional separation, in this case, is understood as a free choice of the Latin world for the violation of harmonic unity between the national interpretations of the original Christian metaphysics. This brought the Roman Catholicism to the closure of Christian discourse on national and cultural patterns of Latin mentality with their subsequent suppression of the original metaphysical paradigm of the Christian religion.

The original paradigm was preserved by Eastern Churches due to the implementation of the other hermeneutic position, when different national interpretations of Christian philosophy, figuratively speaking, "balance" their tendencies to a different interpretation of the original philosophy in the desire to preserve the unity of love with each other.

The separation from the East, thus, has led Western Christianity to a fundamental loss of the principle of the median balance between the metaphysical extremes, which in the works of Russian theologians have called "the fall in unilateralism." It got its expression at different levels: firstly, at the level of the tense mutual denial of the Catholic and the Protestant doctrines; secondly, on the level of the metaphysical hesitations within the Roman Catholic philosophy (and within the world view of some Catholic philosophers, such as Aquinas); thirdly, on the level of the deviation of some Orthodox thinkers in the extremes of the Catholicism, and, as for their opponents - in the extremes of the Protestantism.

Considering the last point in the context historically applied to the Russian spiritual and academic theism, you can see some

similar variations from its original Catholic and scholastic origins to the Protestant motives in the subsequent period. The integration of the samples of heterodox metaphysics in the spiritual and academic philosophy has caused a reproduction of similar issues within the framework of Orthodox theistic traditions. It received its expression in the attempts of Russian theology of mechanical folding of positive intuitions of both heterodox denominations, which, ultimately, led to the attempt of some theologians¹⁷ to radically depart from the paradigm itself of Catholic and Protestant discourse closer to the second half of XIX - early XX centuries, having received further development in the spiritual and academic traditions of the XX - beginning of XXI centuries.

Some academics¹⁸ openly acknowledged a certain amount of metaphysical instability of the religious and philosophical discourse in their traditions, noting at the same time that within it lacked any fundamental "damage" similar in scope to the situation in the heterodox doctrines. In other words, the results of a certain "hesitation" (inevitable within the rational perception of the world, limited by nature), according to theists, did not change the "core" itself of Eastern Christian philosophy in Russian theology.

¹⁷ I. Troickij, *Bogoslovie i svoboda v Cerkvi (O zadachah osvoboditel'noj vojny v oblasti russkogo bogoslovija)* (*Bogoslovskij vestnik*, 1915), №9, p. 131; V. Zavitnevich, *Aleksej Stepanovich Homjakov (Trudy Kievskoj Duhovnoj Akademii, 1901)*, p. 972; M. Andreev, *Real'noe sodержanie dogmata iskuplenija* (Moscow, 1917), p. 3; A.I. Vvedenskij, *K voprosu o metodologicheskoj reforme Pravoslavnoj dogmatiki* (*Bogoslovskij vestnik*, Moscow, 1904).

¹⁸ A. P. Lopuhin, *Sovremennyj zapad v religiozno-nravstvennom otnoshenii* (*Hristianskoe chtenie*, 1885), №9-12, pp. 451-452.

5 Six Typical Deviations of the Roman Catholic Philosophy

In the spiritual and academic thought there are allocated at least six of the most significant and typical for the classic Catholic philosophy deviations from the principle of harmonious balance within the following oppositions:

1) the integer (total) and the partial (personal and individual); 2) the external (formal, quantitative) and the internal (meaningful, qualitative); 3) the subjective (conscious and free) and the objective (required, determined); 4) the natural (conditional, finite, sensual, material and human) and supernatural (unconditional, infinite, supersensual, heavenly, divine); 5) the reason and the faith; 6) the objective reality and the thinking¹⁹.

The academics were sometimes noting the fact of the fall of Catholic metaphysics once in two opposite extremes of one or the other of the oppositions with the simultaneous retention of these metaphysical deviations within the same religious and philosophical doctrine. Marked manifestations of the loss of the metaphysical equilibrium (as a stable phenomenon that defines the confessional specificity of the Catholic thought), anyway, were noted by Orthodox theists at all major levels of the religious and philosophical doctrine of the Catholicism.

6 The Failure of the Metaphysical Balance in the Catholic Doctrine of the Absolute

In the Catholic doctrine of the Absolute, Orthodox academics have noted the loss of the discipline of the essential and

¹⁹ I. V. Mezentsev, *Paradigmal'naja ocenka rimsko-katolicheskoy metafiziki predstaviteljami russkogo duhovno-akademicheskogo teizma v kon. XIX – XX vv. (Aktual'nye problemy gumanitarnyh i estestvennyh nauk, 2015), №08 (79), pp. 277-285.*

hypostatic discourse and of the essential and energeical one, that, in their opinion, was expressed in the mixture of views about the value of the temporary (energeical) and the timeless (essential and hypostatic) modes of existence of the Absolute²⁰. In the thinking about the inner life of an absolute being, spiritual and academic theists (in the spirit of their metaphysical paradigm) have sought to bypass the extremes of the antipersonal essentialism, on the one hand, which "dissolves" the hypostasis of the Holy Spirit in the common essence of the Father and of the Son, or in the relations between them, or, in general, in the grace, common to both persons). On the other hand, they also escaped the antiessential personalism, certain forms of which can be seen in modern spiritual and academic traditions of the XX - XXI centuries. Some academics²¹ have sought to occupy the median position between the extreme anti-filioquism of the "Photian line" and the classic filioquism of the Roman Catholic scholasticism in the context of the dialogue with Old Catholics. Russian theologians also sought to circumvent the extremes of the antiessential energetic and the antienergeical essentialism. On the question of the ontological status of energies of the Absolute, the academics (in the spirit of palamism) also occupied a median position between the possibilities to separate divine actions from the divine nature and not to distinguish them from the divine essence, following Chalcedon principles of "inseparable differences" and of the "indivisible unity".

²⁰ I. V. Mezentsev *Ocenka rimo-katolicheskoj koncepcii Absoljuta predstaviteljami ruskogo duhovno-akademicheskogo teizma XIX - nachala XX vv.* (Metaparadigma, 2015), Vol. 7, pp. 17-45.

²¹ V. V. Bolotov, *Tezisy o Filioque* (Saint-Petersburg, 1914); P.Ja. Svetlov, *Starokatolicheskij vopros v ego novom fazise* (Bogoslovskij vestnik, Moscow, 1904); A.A. Kireev, *K starokatolicheskomu voprosu* (Bogoslovskij Vestnik, Moscow, 1897-1898).

Attempts were done to reconcile the "theology of forgiveness" and the scholastic "theology of punishment" in an organic synthesis on the level of the principle of internal balance of the divine qualities of love and truth.

The question about the purpose of the creation of the world has been solved by some academics as recognition of the unity of two (sometimes opposing each other) positions: "for the good of creatures" and "for the glory of the Creator."

7 The Failure of the Metaphysical Balance in the Catholic Anthropology

At the level of anthropology, some academics²² have made attempts, firstly, to evade the intellectualism of Thomas Aquinas and the voluntarism of Duns Scotus. Secondly, in the Orthodox theistic tradition we can detect an attempt to reconcile the two extreme positions - the Catholic doctrine of the creation of the new soul of the descendants of Adam "from nothing" without substantive connection with their parents' essence (unconditional creationism) with the concept of Tertullianus of "hatching" the new soul from the souls of the parents, by analogy with the biological process²³.

In contrast to the opinion of the Catholic supporters of the idea of the Immaculate Conception, there was argued the idea of the one-time appearance of the soul and the body in the new man, in this case. Thirdly, the academics unanimously rejected the Catholic doctrine of the primitive state of the forefathers, seeing in it a lack of the synergetic approval of the supernatural

²² Zhurnaly Sobranij Soveta Moskovskoj Duhovnoj akademii za 1904 g. (Moscow, 1905), p. 355; Konspekty lekcij, chitannyh v Sankt-Peterburgskoj Duhovnoj Akademii v techenie 1876/7 uchebnogo goda (Saint-Petersburg, 1877), p. 331.

²³ N. Malinovskij, Pravoslavnoe dogmaticheskoe bogoslovie (Sergiev Posad, 1910). p. 170.

(Grace) and of the natural (human nature) beginnings, where the first suppresses the past²⁴.

In the Catholic affirmation of the need of divine support to inhibit the activity of the detrimental beginning in the nature of an original man, Orthodox theists found an unacceptable attraction to the recognition of the material body and of its Creator as beginnings of evil in the world²⁵, as well as the justification of the Jesuit conception of non-sinfulness of the natural lust laid down in the nature of Adam before the fall by the Creator.

Fourthly, the academics opposed the "negative" conception of the original sin as a privation of an original blessed gift from the nature, which contains in itself is, by definition of the Creator, the beginnings of life of sin and of ontological inferiority, offering to just consider the act of the fall as the original source of the corruption of human nature²⁶. In this regard, the academics debated about the extent of legal schemes and categories of guilt, debt and so on, in connection with the concept of the original sin²⁷.

An extreme objectivism has also been seen in tendencies of the scholastic metaphysics to the recognition of the concept of the absolute determinism, while at the same time, many authors have noted the fundamental indeterminism in the Jesuit

²⁴ N. Beljaev, *Pelagianskij princip v rimskom katolichestve* (Kazan, 1871).

²⁵ M. Bulgakov, *Pravoslavno-dogmaticheskoe bogoslovie* (Saint-Petersburg, 1883), Vol.1, p. 504; A. Amfiteatrov, *Dogmaticheskoe bogoslovie pravoslavnoj kafolicheskoj vostochnoj cerkvi* (Saint-Petersburg, 1862), p.122.

²⁶ A. M. Kremlevskij, *Pervorodnyj greh po ucheniju blazh. Avgustina Ipponskogo* (Hristianskoe chtenie, 1902), №4, p. 525; S. Malevanskij, *Opyt pravoslavnogo dogmaticheskogo bogoslovija s istoricheskim izlozheniem dogmatov* (Kiev, 1889), Vol.3, p. 464

²⁷ P. Gnedich, *Dogmat iskuplenija v russkoj bogoslovskoj nauke* (1893-1944) (Moscow, 2007).

doctrine²⁸. In particular, the doctrine of free will as "no-qualitative", unlimited and independent ability of choice has been criticized, which also testifies of the escape of the Orthodox theists from extremes of the radical indeterminism, which is inclined to excuse involuntary sins and the sins committed in ignorance.

Thus, the academics saw in Catholic philosophy a simultaneous holding of two mutually exclusive concepts: the Pelagianism and the Augustinianism²⁹, trying to bypass them through the recognition of the incomprehensibility of the principle of synergy between freedom and grace as opposed to the attempts of scholastic authors to interpret this question in "unilateral" and rationalistic manner.

8 The Criticism of the Legal Discourse in the Christian Doctrine

The question of the viability of scholastic and legal discourse rose most sharply during the critical study of the metaphysics of Christian salvation. A number of academics³⁰ have insisted on the full exception (sometimes even on the conceptual and

²⁸ S. Romanovskij, *Uchenie katolikov* (Moscow, 1884), p. 2; N. Nadezhdin, *Nravstvennoe uchenie jezuitov* (Moscow, 1882), p. 67-68.

²⁹ I. Popov, *Iezuity i jansenizm. K voprosu o znachenii iezuitskogo ordena v istorii razvitija rimsko-katolicheskoi dogmatischeškoj sistemy* (Moscow, 1900), p. 7; A. Voskresenskij, *Kakoj interes predstavljajet v nastojashhee vremja dlja pravoslavnyh bogoslovov izuchenie istorii i verouchenija zapadnyh ispovedanij?* (Saint-Petersburg, 1893), p. 8.

³⁰ *Razbor inoslavnyh uchenij ob opravdanii* (Bogoslovskij vestnik, 1895), №4, p.5; I. Galahov, *Bogoslovskij juridizm* (Vera i razum, 1916), №4, p. 434; I. Troickij, *Bogoslovie i svoboda v Cerkvi* (O zadachah osvoboditel'noj vojny v oblasti russkogo bogoslovija (Bogoslovskij vestnik, 1915), №9, pp. 132-133; N.V. Petrov, *Ob iskuplenii* (Pravoslavnyj sobesednik, 1915), p.297; I. Dimitrievskij, *Tajna iskuplenija. K voprosu o katolicheskoi okraske jetoj tajny v nashih uchebnikah* (Vera i razum, 1916), №4, pp. 448-449.

terminological level) of the legal model of the doctrine of the redemption and of Christian ethics, while their opponents³¹, in this case, sought to show a full or partial validity of the teachings of Anselm of Canterbury and Thomas Aquinas.

There have also been attempts to reconcile Western Christian (legal and satisfactoral) and Christian (natural and ontological) model of salvation so that both theories will mutually compensate the "unilaterality" of each other. Also the academics indicated the presence of two extreme positions: of the objectively-legal concept of the redemption as of the moral and psychological one.

Some academics³² encouraged to keep in Orthodox soteriology a scholastical and legal discourse as a propaedeutic to the ontological concept of the supreme religious and philosophical realities.

The critics³³ of the juridism noted that an excessive emphasis on legal interpretations leads to the substantiation or some ontological legal relationship between the Absolute and the man, creating a kind of ontological "superstructure" over the natural ontological reality and causing to considering the

³¹ P. Nechaev, *Pravda Bozhija i nepravda chelovecheskaja na Golgofe: Cerkovnoe uchenie ob udovletvorenii pravde Bozhiej zhertvoj Iisusa Hrista v ego metafizicheskikh, dogmaticheskikh i psihologicheskikh osnovah* (Vera i razum, 1909), p. 592; E.A. Burdin, *Otzyv o sochinenii prof. V. Nesmelova «Nauka o cheloveke»* (Pravoslavnyj sobesednik, 1908), №7/8, p. 204; M. Skaballanovich, *Preosvjashchennyj Sil'vestr kak dogmatist* (Kiev, 1908), p. 57.

³² S. Stragorodskij, *Pravoslavnoe uchenie o spasenii* (Saint-Petersburg, 1910), p. 86; I. Dimitrievskij, *O tajne iskuplenija* (Vera i razum, 1916), p. 1304; N.V. Petrov, *Ob iskuplenii* (Pravoslavnyj sobesednik, 1915), p. 433; T. Kurganskij, *Perelom v drevnerusskom bogoslovii (Velikorossijskoe i malorossijskoe bogoslovie v XVI-XVII vv.)* (Saint-Petersburg, 2013), p.554.

³³ T. Kurganskij, *Perelom v drevnerusskom bogoslovii (Velikorossijskoe i malorossijskoe bogoslovie v XVI-XVII vv.)* (Saint-Petersburg, 2013), S.539.; F. Pokrovskij, *Uchenie Ansel'ma i Fomy Akvinata ob iskuplenii* (Moscow, 1910), p. 394.

justice as a being separated from the person of the Absolute. According to some Orthodox theists, the satisfactoriness theory of the redemption introduces complexity and changeability in the Absolute, and consecrates him to the need, destroys the harmony between the properties of divine love and truth³⁴.

³⁴ A. M. Ivancov-Platonov, *O zapadnyh veroispovedaniyah* (Moscow, 1894), p. 15.