

San Agustín, el legado niceno y la tradición teológica jesuita*

Augustine, the Nicene Legacy, and the Jesuit Theological Tradition

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Resumen: Este artículo examina la influencia perdurable de san Agustín de Hipona en el cristianismo occidental, enmarcada en el 1700 aniversario del Concilio de Nicea (325-2025). La teología agustiniana, formada por sus encuentros con el maniqueísmo, el neoplatonismo y la ortodoxia nicena, establece principios clave sobre la gracia divina, el pecado original y la teología sacramental, que resaltan la divinidad de Cristo y la universalidad de la Iglesia según el Credo niceno. Se analiza cómo la Compañía de Jesús (jesuitas), fundada en 1540, se apoyó en Agustín para su doctrina de la gracia y su espiritualidad introspectiva, complementada con figuras patrísticas como Ignacio de Antioquía, Orígenes y Tertuliano, que aportaron disciplina espiritual, rigor intelectual y apologetica. El ensayo argumenta que esta síntesis patrística impulsó el rol jesuita en la Contrarreforma y su misión global, combinando introspección agustiniana con celo misionero y erudito.

Palabras clave: Agustín de Hipona; concilio de Nicea; jesuitas; gracia divina; pecado original; teología patrística.

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Abstract: This article examines the enduring influence of Saint Augustine of Hippo on Western Christianity, framed within the 1700th anniversary of the Council of Nicaea (325-2025). Augustinian theology, shaped by his encounters with Manichaeism, Neoplatonism, and Nicene orthodoxy, established key principles concerning divine grace, original sin, and sacramental theology, which underscore the divinity of Christ and the universality of the Church according to the Nicene Creed. It analyzes how the Society of Jesus (Jesuits), founded in 1540, drew upon Augustine for their doctrine of grace and introspective spirituality, complemented by patristic figures such as Ignatius of Antioch, Origen, and Tertullian, who contributed spiritual discipline, intellectual rigor, and apologetics. The essay argues that this patristic synthesis propelled the Jesuit role in the Counter-Reformation and their global mission, combining Augustinian introspection with missionary and scholarly zeal.

Keywords: Augustine of Hippo; Council of Nicaea; Jesuits; divine grace; original sin; patristic theology.

1.- INTRODUCCIÓN

The study of St. Augustine of Hippo (354–430) is not merely an exercise in historical theology but an engagement with the very foundations of Western intellectual tradition. His thought, emerging at the intersection of late antiquity's philosophical currents and the doctrinal consolidations of early Christianity, represents a synthesis of rigorous dialectics and profound spiritual introspection. To understand Augustine is to grapple with the broader historical and ideological forces that shaped him—forces that extended far beyond the theological disputes of his time and laid the groundwork for the development of medieval and early modern Christian thought.

Augustine's intellectual journey was marked by a series of decisive encounters first with Manichaeism, then with Neoplatonism, and finally with Christian orthodoxy as articulated by the Nicene Council (325). Each of these systems left an indelible imprint on his theological framework, yet his ultimate rejection of dualism and his embrace of Nicene Christianity positioned him as a defining architect of Western theological discourse. His works, from the autobiographical *Confessions* to the eschatological *City of God*, reflect not only personal spiritual struggles but also a broader engagement with the philosophical and religious questions of his era: the nature of evil, the relationship between faith and reason, the mechanics of divine grace, and the role of the Church in human salvation.

The historical context in which Augustine wrote was one of profound transformation. The Roman Empire, which had provided the political and cultural framework for the Mediterranean world, was in decline. The sack of Rome in 410 by the Visigoths under Alaric was not merely a military

defeat but a symbolic catastrophe, shaking the confidence of a civilization that had long viewed itself as eternal (Mekhamadiev 2024: 121). Augustine's response to this crisis in *The City of God* was not merely a theological treatise but a philosophical reassessment of the very nature of human society, history, and divine providence. His distinction between the *civitas terrena* (earthly city) and the *civitas Dei* (City of God) was not just an eschatological vision but a critique of the imperial ideology that had dominated Roman thought for centuries.

At the same time, Augustine's theology was deeply rooted in the doctrinal tradition established by the Council of Nicaea. The Nicene Creed's affirmation of Christ's consubstantiality (*homoousios*) with the Father was not merely a dogmatic formula but a philosophical statement about the nature of divinity itself. Augustine's Trinitarian theology, particularly in *De Trinitate*, sought to reconcile this Nicene framework with the philosophical language of substance and relation, drawing on the conceptual tools of late antique thought while remaining firmly within the boundaries of orthodox doctrine. His insistence on the unity of the Godhead, against the subordinationist tendencies of Arianism, was not merely a theological position but a philosophical commitment to the idea of absolute divine simplicity.

Yet Augustine's significance extends beyond his role as a defender of Nicene orthodoxy. His theological innovations particularly his doctrines of original sin and grace were not merely responses to the Pelagian controversy but profound meditations on the nature of human freedom, divine sovereignty, and the possibility of redemption. His assertion that human nature was fundamentally wounded by the Fall, and that salvation was impossible without the unmerited gift of divine grace, represented a decisive break from the classical ideal of human self-sufficiency. In this sense, Augustine's theology was not just a continuation of earlier Christian thought but a radical reorientation of anthropology itself.

The influence of Augustine's thought on later Christian traditions particularly the Society of Jesus (Jesuits) in the early modern period demonstrates the enduring power of his intellectual legacy. The Jesuits, emerging during the Counter-Reformation, were not merely a religious order but a movement deeply engaged with the philosophical and theological questions of their time. Their reliance on Augustine's theology of grace, their commitment to intellectual rigor, and their emphasis on the universality of the Church all reflect the enduring relevance of his ideas. At the same time, their engagement with other patristic figures such as

Ignatius of Antioch, Origen and Tertullian reveals the broader intellectual currents that shaped their mission.

2.- AGUSTINE'S LIFE AND CONTEXT

Born on November 13, 354, in Thagaste (modern-day Souk Ahras, Algeria), Augustine grew up in a Latin-speaking Christian community within the Roman Empire. His father, Patricius, was a pagan, while his mother, St. Monica, was a devout Christian whose persistent prayers influenced his eventual conversion. At seventeen, Augustine moved to Carthage to study rhetoric, a discipline that shaped his view of language as both an art and a divine tool for communicating truth. Limited by his Latin education, he never mastered Greek, which restricted his direct engagement with Eastern theologians. His early adherence to Manichaeism, a dualistic religion positing an evil deity equal to the Creator, left a lasting imprint, particularly in his later rejection of dualism in favor of the Christian doctrine of evil as a privation of good.

After a decade as a Manichaean, Augustine taught rhetoric in Carthage, Rome, and Milan. In Milan, he encountered Bishop Ambrose, whose sermons catalyzed his intellectual and spiritual shift toward Christianity. His conversion in 386, followed by baptism in 387, marked a turning point. Ordained a priest in 391 and consecrated Bishop of Hippo in 395, Augustine served for 35 years, shaping African Christianity through sermons, councils, and writings. He died on August 28, 430, during the Vandal siege of Hippo, as the Western Roman Empire faced collapse, yet his intellectual legacy endured (Tornau 2025).

3. AGUSTINE AND THE NICENE LEGACY

The First Council of Nicaea (325), convened by Emperor Constantine, addressed the Arian controversy, affirming Christ's full divinity and consubstantiality with the Father (The Creed of Nicaea 2024: 26-29). The Nicene Creed became the cornerstone of Christian orthodoxy, emphasizing the unity and equality of the divine persons. Augustine, writing a century later, built upon this foundation in works like *On the Trinity*, where he explored the relational dynamics of the Godhead through a Platonic lens. Eastern theologians known for their apophatic approach, emphasizing God's transcendence, include the "Cappadocian Fathers": Basil the Great, Gregory of Nazianzus and Gregory of Nyssa, who

collectively shaped the Cappadocian synthesis of Trinitarian theology. Additional key figures are Athanasius of Alexandria, John Chrysostom, Maximus the Confessor, John of Damascus, Pseudo-Dionysius the Areopagite, Cyril of Alexandria, and Irenaeus of Lyons. These theologians, through their mystical and apophatic frameworks, contrasted with Augustine's cataphatic approach, which sought to understand God through reason and scripture, aligning with the Nicene framework (Pelikan 1990: 3-22).

Augustine's doctrine of original sin, developed in his anti-Pelagian writings, reflects Nicene soteriology. He argued that humanity's fallen nature, inherited from Adam, necessitates divine grace for salvation, a position consistent with the Creed's affirmation of Christ's redemptive role. His *Confessions*, an autobiographical masterpiece, illustrates this theology through personal narrative, blending introspection with mystical experience. Similarly, *The City of God*, written after Rome's fall in 410, contrasts the transient earthly city with the eternal City of God, reinforcing the Nicene vision of Christ's eternal kingship.

3. 1. Augustine's Theological Contributions

Augustine's theology is distinguished by its practical and immediate concerns, setting him apart from the more abstract Eastern Fathers. His key contributions include:

1. **Grace and Original Sin.** Against Pelagius, who emphasized human effort in salvation, Augustine asserted that sin is inherent in human nature, and only divine grace enables redemption. This doctrine became a cornerstone of Western theology, influencing medieval scholasticism and Reformation debates.
2. **Creation.** Augustine affirmed God's creation *ex nihilo*, interpreting Genesis allegorically under Platonic influence. He posited that true existence belongs only to the immutable God, with mutable creation depending on Him for being.
3. **Knowledge.** Augustine's epistemology distinguished between sensory knowledge (imperfect) and intellectual knowledge (grasping eternal truths, e.g., mathematical principles). This framework pointed to God's unchanging nature as the source of truth.

4. Church and Sacraments. Against the Donatists, Augustine upheld the Church's universality, arguing that sacramental efficacy depends on Christ, not the priest's moral worthiness. His Eucharistic theology emphasized the unity of Christ's Body, the Church, aligning with Nicene ecclesiology.

Augustine's emphasis on divine sovereignty, particularly in predestination, diverged from Eastern apophatic theology, which prioritized God's transcendence. Nevertheless, his intellectual rigor and spiritual depth made him a foundational figure in Western Christianity, revered even in Orthodox circles despite critiques of certain doctrines (Tornau 2025).

3. 2. The Jesuits: Theological Roots in Augustine and Beyond

The Society of Jesus, founded by Ignatius of Loyola (1491-1556) in 1540, emerged during the Counter-Reformation to defend Catholic orthodoxy against Protestantism. The Jesuits drew heavily on Augustine's theology, particularly his doctrines of grace and sacramental theology. Ignatius's *Spiritual Exercises*, a cornerstone of Jesuit spirituality, echo Augustine's introspective approach in *Confessions*, encouraging practitioners to examine their conscience and align their will with God's. The Jesuit emphasis on education and intellectual rigor also reflects Augustine's rhetorical training and commitment to truth through reason. His defense of the Church's universality against the Donatists resonated with the Jesuits' loyalty to the papacy and their global missionary vision (Daurignac 2008: 1-35).

Beyond Augustine, the Jesuits drew on other early Christian theologians whose writings shaped their spirituality and mission:

1. Ignatius of Antioch (d. ca. 108): As an Apostolic Father, Ignatius emphasized obedience to bishops and the centrality of the Eucharist, which he called the "medicine of immortality." His focus on spiritual discipline and ecclesial unity influenced the Jesuits' hierarchical structure and sacramental devotion. The Jesuit commitment to missionary work mirrors Ignatius's call for Christians to bear witness to Christ, even unto martyrdom (Devasia 2018: 65-68).

2. Origen (ca. 184–253): Origen's intellectual approach to scripture, blending allegorical exegesis with philosophical inquiry, resonated with the Jesuits' scholarly

mission. His emphasis on asceticism and spiritual growth informed Jesuit practices of discernment and self-discipline. Although some of Origen's teachings were later deemed heretical, his method of engaging secular knowledge for Christian purposes prefigured the Jesuit approach to education and apologetics (Trigg 1998: 3-35).

3. Tertullian (ca. 155–240): Tertullian's apologetic writings, particularly his defense of Christian orthodoxy against heresy (Chung 2013: 22-49), provided a model for the Jesuits' polemical engagement with Protestantism. His emphasis on the authority of the Church aligned with Jesuit loyalty to the papacy, particularly in their defense of Catholic doctrine during the Counter-Reformation.

The Jesuits synthesized these influences into a dynamic spirituality that combined intellectual rigor, missionary zeal, and sacramental devotion. Augustine's practical theology provided a foundation for their focus on grace and human transformation, while Ignatius of Antioch's ecclesiology reinforced their commitment to Church unity. Origen's scholarly approach inspired their educational institutions, such as the Roman College (now the Gregorian University), and Tertullian's apologetics shaped their defense of Catholic doctrine against Protestant critiques.

4.- THE NICENE CONNECTION AND JESUIT MISSION

The Nicene Creed's affirmation of Christ's divinity and the Church's universality underpins both Augustine's theology and the Jesuit mission. Augustine's *City of God* echoes the Creed's vision of an eternal divine order transcending earthly powers, a theme that resonated with the Jesuits as they navigated the political and religious upheavals of the sixteenth century. The Jesuits' global missionary efforts, from Asia to the Americas, reflect the Nicene emphasis on a universal Church, uniting diverse peoples under Christ's lordship. Their educational institutions, designed to form Christian leaders, drew on Augustine's integration of reason and faith, as well as Origen's scholarly legacy, to equip clergy and laity for the challenges of the Counter-Reformation.

The Jesuits' reliance on early Christian theologians also reflects their adaptability. Ignatius of Antioch's call for unity informed their centralized organization, while Tertullian's apologetics provided a framework for

engaging Protestant reformers. Augustine's doctrine of grace, emphasizing human dependence on God, shaped the Jesuits' pastoral approach, encouraging spiritual discernment and reliance on divine guidance. This synthesis of patristic influences enabled the Jesuits to address the theological and cultural challenges of their time while remaining rooted in the Nicene tradition.

4.1 The Seven Principal Fallacies of Jesuitism – A Logical and Theological Examination

The intellectual tradition of the Society of Jesus, while undeniably formidable in its erudition and influence, is not without certain systemic weaknesses: errors in reasoning, inconsistencies in doctrine, and philosophical presuppositions that, upon rigorous analysis, reveal profound vulnerabilities. These fallacies, though often obscured by rhetorical sophistication, can be distilled into seven principal categories, each of which undermines the coherence of Jesuit theology when subjected to logical and historical scrutiny.

1) The Overextension of Human Agency in Salvation

Fallacy: The Jesuit emphasis on human cooperation with divine grace (via the doctrine of sufficient grace and free will) leads to an implicit Pelagianism, wherein salvation becomes contingent upon human effort rather than sovereign divine election.

Supporting Evidence:

The Jesuit theologian Luis de Molina's (1535 -1600) *Concordia Liberi Arbitrii* (1588) posits a "middle knowledge" (*scientia media*) wherein God's foreknowledge harmonizes with human freedom. This system, while attempting to reconcile grace and free will, effectively subordinates divine sovereignty to human choice (Strong & McClintock 2000: 128-131).

Robert Bellarmine's (1542 -1621) defenses of free will against Protestant determinism often verge on semi-Pelagianism, suggesting that grace is merely an enabling condition rather than the efficient cause of conversion (Wiser 1983: 162-166).

Weakness:

If grace is merely "sufficient" and requires human activation, then salvation is no longer *sola gratia* but contingent upon an unstable human will. This contradicts Augustine's doctrine of irresistible grace (John 6:44,

Romans 9:16). The accusation of Pelagianism is exaggerated. Molina and the Jesuits maintained that grace is necessary for salvation, but that it operates in harmony with the human will rather than compelling it. This is not Pelagianism (denial of the necessity of grace), but an attempt to avoid the determinism they saw in Protestant doctrines such as Calvinistic predestination (Kremlevskii 1898: 8-47).

The logical consequence is a God who is dependent upon human decisions, a violation of divine aseity.

2) The Reduction of Sacramental Efficacy to Institutional Authority

Fallacy: Jesuit sacramental theology, particularly in polemics against Protestantism, overemphasizes the Church's role in mediating grace, conflating the sign (sacrament) with the institution (the hierarchical Church).

Supporting Evidence:

The Council of Trent's decree on the sacraments (Session VII, 1547) insists that sacraments confer grace *ex opere operato* ("by the work performed"), but Jesuit apologetics often extend this to imply that the Church's authority is the guarantor of their validity (Buckley 2014: 55).

Francisco Suárez's (1548-1617) *De Sacramentis* argues that sacraments derive power from Christ through the Church, implying an institutional monopoly on grace (Suárez 1861: 123-125).

Weakness:

If sacraments depend on the Church's authority rather than Christ's promise (Matthew 18:20), then their efficacy becomes a function of human structures, not divine covenant.

The claim that the Jesuits reduce the sacraments to institutional power ignores their theological basis. Suarez and other Jesuits argued that the sacraments operate through Christ and that the Church merely administers them. This is consistent with Augustinian theology, where the sacraments depend on Christ and not on the moral condition of the priest. The criticism also ignores the context of the Counter-Reformation, where Jesuits defended the Catholic tradition against Protestant attacks on the sacraments.

This leads to an ecclesiological positivism, wherein the Church's visible hierarchy replaces the invisible work of the Spirit.

3) The Conflation of Natural Law with Ecclesiastical Law

Fallacy: Jesuit moral theology, particularly in the works of Juan de Lugo (1583-1660) and Francisco de Toledo (1515-1582), often treats

canon law as an extension of natural law, blurring the distinction between divine ordinance and human legislation.

Lugo maintains that while canon law constitutes a human institution, it must necessarily conform to natural law - a principle deriving from both rational order and divine ordinance. In his theological framework, ecclesiastical legislation acquires its binding force precisely through this conformity with natural law, which itself reflects God's eternal law. Significantly, Lugo treats canon law as an instrument that must align with natural law while carefully avoiding their direct equation (Lugo 1646: 12-16).

Toledo maintained that Canon Law, while established by the Church, is fundamentally grounded in the principles of natural law - particularly justice and mercy - which originate from God. In his view, canonical legislation derives from natural law but cannot be simply equated with it. Toledo conceptualizes canon law as being subordinate to yet distinct from natural law, recognizing their theological connection while preserving their juridical differentiation (Toledo 1599: 34-36).

Supporting Evidence:

The Jesuit casuistry of probabilism (where an opinion may be followed if it has even slight probability) permits actions contrary to natural law if a loophole in canon law can be found.

The *Regula Societatis* (Jesuit Constitutions) subordinates individual conscience to obedience to superiors, effectively replacing moral discernment with institutional compliance.

Weakness:

If natural law is subordinated to ecclesiastical decrees, then morality becomes arbitrary, contingent upon institutional fiat rather than divine order (Romans 2:14-15).

Probabilism was an attempt to cope with difficult moral dilemmas under uncertainty, not a substitute for natural law. Jesuits such as Francisco de Toledo drew on the Thomistic tradition, where natural law remains divine in origin. Obedience in the Jesuit tradition was understood as a spiritual discipline, not as a denial of conscience (Decock 2013: 225-231).

This undermines the universality of ethical norms, reducing justice to legalism.

4) The Misapplication of Patristic Authority

Fallacy: Jesuit appeals to Augustine, Origen, and Ignatius of Antioch are often selective, ignoring contradictions between their sources and exaggerating harmony where none exists.

Supporting Evidence:

The Jesuits cite Augustine's Confessions to justify introspection but neglect his later anti-Pelagian writings, which contradict Jesuit synergism.

Origen's allegorical exegesis is employed to justify speculative theology, despite his condemnation by the Second Council of Constantinople (553) (Schlesinger 2016: 17-18, 149-150).

Weakness:

A true patristic synthesis would require acknowledging tensions (by Augustine's predestination vs. Ignatius of Antioch's emphasis on free will).

Selective citation renders tradition a rhetorical tool rather than a coherent authority. The Jesuits, like other Catholic theologians, sought a synthesis, not a complete reconciliation, of all patristic views.

5) The Overreliance on Aristotelian Logic in Theology

Fallacy: Jesuit scholasticism, following Thomas Aquinas (1225-1275), imposes Aristotelian categories (substance, accident, causality) onto divine mysteries, leading to artificial systematization.

Aquinas applies Aristotelian categories to the Eucharist, describing the transformation of the substance of bread and wine into Christ's body and blood while preserving their accidents. He maintained that the substance of bread is converted into the substance of Christ's body, while the accidents (color, taste, texture) remain unchanged. By employing Aristotelian terminology to explicate the divine mystery of the Eucharist, Aquinas established a theological framework that would later become foundational for Jesuit scholasticism (Aquinas 1981: 36-39).

Supporting Evidence:

The Jesuit *Disputationes Metaphysicae* (Suárez) treats grace as a "quasi-formal cause," reducing a divine mystery to a metaphysical mechanism.

The Eucharistic debates with Protestants devolve into physics (transubstantiation vs. consubstantiation), neglecting the eschatological dimension of the Lord's Supper.

Weakness:

God is not a being among beings; applying creaturely logic to Him risks idolatry (Isaiah 55:8-9).

This method produces rigid dogmatism rather than living faith.

6) The Politicization of Missionary Activity

Fallacy: The Jesuit missions in Asia and the Americas often conflated evangelization with cultural imperialism, treating conversion as a means of political consolidation.

Supporting Evidence:

The Chinese Rites Controversy exposed Jesuit willingness to syncretize Christianity with Confucianism to secure imperial favor (e.g., Matteo Ricci (1552–1610) (Giovannetti-Singh 2022: 29-53).

In Paraguay, the *reducciones* functioned as theocratic states, blurring spiritual and temporal authority (Abé 2011: 135-161).

Weakness:

The Gospel demands metanoia (repentance), not accommodation to power (Acts 5:29).

This approach risks reducing Christianity to a tool of hegemony.

Adaptation to local cultures (for example, in China by Matteo Ricci) was an attempt to make Christianity understandable, and not just a political maneuver. The reductions protected indigenous peoples from colonial exploitation, reflecting the humanitarian mission and the complex context of the colonial era, where missionaries often operated under political pressure.

7) 7. The Contradiction Between Universalism and Exclusivism

Fallacy: The Jesuits profess a universal mission (*Ad Maiorem Dei Gloriam*), yet their ecclesiology often implies that only Rome possesses full truth.

Supporting Evidence:

The Formula of the Institute (1540) claims global evangelization, yet Jesuit polemics (e.g., Bellarmine's *Disputations*) deny salvation outside the Church (Bellarmino 2022: 45-47).

The Spiritual Exercises emphasize personal discernment, yet Jesuit obedience demands submission to papal infallibility.

Weakness:

If truth is universal, it cannot be monopolized by one institution (1 Corinthians 12:12-13).

This tension renders Jesuit mission incoherent—simultaneously expansive and restrictive.

The Spiritual Exercises of Ignatius Loyola encourage individual discernment, but within the framework of ecclesiastical discipline, which is not necessarily contrary to universalism, especially the evolution of Catholic ecclesiology, especially after Vatican II (1962–1965) (Winters 2017: 4-30).

4.2. In fine

The Society of Jesus, despite its historic role as *defensores Ecclesiae* ("defenders of the Church"), has paradoxically perpetuated a subtle form of Arianism through its uncritical adherence to the Filioque clause. This theological deviation, which asserts that the Holy Spirit proceeds from both the Father and the Son, distorts the Nicene-Constantinopolitan Creed's affirmation of the Father as the sole origin (*μοναρχία*) of the Godhead. By prioritizing later Latin scholasticism over patristic consensus, the Jesuits have inadvertently revived the subordinationist logic of Arianism diminishing the Father's unique role as the *principium sine principio* ("source without origin") and undermining the Trinity's ontological unity.

Historically, the Filioque was a Western interpolation absent from the original Creed, and its imposition exacerbated the East-West schism. Jesuit theologians, following Aquinas and Suárez, systematized this innovation, treating the Son as a co-cause of the Spirit's hypostasis. This mirrors Arianism's error—elevating the Son at the expense of the Father's monarchy, thereby destabilizing the Trinity's equilibrium. The Council of Florence (1439) attempted to justify the Filioque through scholastic distinctions, but its theological incoherence persists: if the Spirit proceeds from two sources, the Father's primacy is relativized, and the Trinity risks becoming a dyarchy (McGuckin, 2011).

As *defensores Ecclesiae*, the Jesuits must reevaluate their Constitutions (*Formula Instituti*) to align with the undivided Church's Trinitarian doctrine. A return to the Cappadocian Fathers—who upheld the Father as the sole arche of the Godhead—would correct this latent Arianism. The Society's mission demands not polemical rigidity but fidelity to the Creed's original integrity, lest its defense of the Church unwittingly perpetuate heresy.

Proposed Reform:

- Remove the Filioque from Jesuit theological manuals, reaffirming the 381 Creed.
- Reorient catechesis toward the Father's monarchical role, following Maximus the Confessor's (580–662) distinction between eternal procession (Father alone) and temporal mission (through the Son).

- Amend the Formula Instituti to explicitly reject subordinationism, ensuring Jesuit theology reflects the consensus of the early Ecumenical Councils.

The Jesuit tradition, for all its brilliance, is built upon unstable foundations. Its attempts to reconcile irreconcilables grace and works, authority and freedom, universality and exclusivity result in a system that is perpetually at war with itself. Only by returning to the unadulterated doctrines of Scripture and the early Church can these contradictions be resolved. The Society's legacy endures, but its errors remain a cautionary tale against theological compromise.

5.- "BELHOLD, I AM WITH YOU ALWAYS": THE UNBROKEN UNITY OF CHRIST'S CHURCH BEYOND SCHISM

"I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing." (John 15:5).

The East and West are but two limbs of the same Vine—wounded, yet alive with the same sap of apostolic faith. The Nicene Creed we share is no mere formula; it is the heartbeat of our unity. Did not Augustine, that pillar of the West, build upon the very Creed forged by Athanasius and the Cappadocians of the East? The schism is a scar, but the Body lives! As the Psalmist cries: "God has taken his place in the divine council; in the midst of the gods he holds judgment" (Psalm 82:1). Even now, the Spirit groans (Romans 8:26) to heal what pride has fractured.

"And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it." (Matthew 16:18).

The devil laughs when patriarchs and popes excommunicate one another, but he flees when a peasant kneels to pray the Lord's Prayer in either tongue. The Church's unity is not in human institutions, but in Christ the Cornerstone (Ephesians 2:20).

"Behold, how good and pleasant it is when brothers dwell in unity!" (Psalm 133:1). The Lord is preparing a new Pentecost. Even now, the filioque quarrels grow cold, while the blood of martyrs in Africa and Asia warms our hearts to kinship. The Jesuit and the Athonite monk, though divided in rite, kneel before the same Christ. As Scripture says: "There is neither Jew nor Greek... for you are all one in Christ Jesus" (Galatians 3:28). The schism will end not by councils alone, but when each heart cries: "Lord, I believe; help my unbelief!" (Mark 9:24).

"I do not ask for these only, but also for those who will believe in me through their word, that they may all be one... so that the world may believe that you have sent me." (John 17:20-21).

This is no ideal, but a divine command! The schism is our shame, but Christ's prayer is our hope. Let us labor for unity not by compromising truth, but by returning to the undivided faith of Nicaea, where East and West once stood as one. The Lord who walked with Peter and Paul walks still with patriarch and reformer. "Behold, I stand at the door and knock" (Revelation 3:20). Will we not open?

"Night is far gone; the day is at hand." (Romans 13:12). The schism is but a shadow in the light of Christ's resurrection. Let us, like the disciples on the road to Emmaus (Luke 24:13-35), recognize Him in the breaking of bread whether leavened or unleavened. For He who said, "I am with you always" (Matthew 28:20), has not abandoned us to our folly. The Church's unity is coming not by our merit, but by His grace. *Soli Deo gloria!* Let the East and West cease their strivings; the Lord is near.

6. CONCLUSION

The intellectual legacy of St. Augustine and its reception within the Society of Jesus presents a paradox—one that encapsulates both the enduring vitality of Christian thought and the contradictions inherent in its historical development. Augustine's theology, forged in the crucible of late antiquity, sought to reconcile the transcendent truths of Nicene orthodoxy with the existential realities of human frailty, divine grace, and the fragility of earthly institutions. The Jesuits, inheriting this tradition century later, attempted to adapt it to the demands of the early modern world, producing a synthesis that was at once innovative and fraught with tensions. To assess this legacy is not merely to recount historical developments but to engage with the fundamental questions of authority, freedom, and the nature of theological truth itself.

Augustine's theological system rests upon two pillars that would shape Western Christianity for centuries: the absolute primacy of divine grace and the radical insufficiency of human nature. His doctrine of original sin, articulated most forcefully in the anti-Pelagian writings, was not a mere speculative assertion but a philosophical reckoning with the limitations of human agency. Unlike the classical ideal of self-sufficient virtue, Augustine's anthropology posited that the human will, wounded by the Fall, could not attain righteousness without the unmerited intervention

of grace. This was not a denial of freedom but a redefinition of it true liberty, for Augustine, was not the capacity to choose between good and evil but the liberation of the will from its bondage to sin.

Yet this vision, for all its profundity, contained within it the seeds of later theological disputes. Augustine's insistence on predestination, while logically coherent within his system, risked reducing human history to a deterministic framework in which divine sovereignty overshadowed human participation. The Jesuits, confronting the rise of Protestant determinism, sought to recalibrate this balance, emphasizing the cooperation of human freedom with grace. In doing so, however, they ventured perilously close to the Pelagianism Augustine had so vehemently opposed. The Molinaist doctrine of *scientia media*, for instance, attempted to preserve human autonomy by positing a divine foreknowledge that accommodated free will, a solution that, while ingenious, introduced new complexities into the already fraught relationship between grace and nature.

The Society of Jesus emerged at a moment of profound "crisis" for the Catholic Church, tasked with defending orthodoxy against the twin threats of Protestantism and secularizing modernity. In this endeavor, they turned to Augustine not as a static authority but as a dynamic resource, extracting from his writings those elements that could serve their apologetic and missionary aims. The *Spiritual Exercises* of Ignatius, for example, distilled Augustine's introspective piety into a methodical program of discernment, transforming the Confessions' existential anguish into a disciplined technique for spiritual formation.

Yet this selective appropriation of Augustine came at a cost. By emphasizing human cooperation in salvation, the Jesuits risked attenuating the very doctrine of grace that had been central to Augustine's thought. Similarly, their reliance on Aristotelian scholasticism while effective for polemical purposes often reduced theological mysteries to mechanistic categories, obscuring the apophatic humility that had characterized earlier patristic thought. The Trinitarian controversies surrounding the Filioque exemplify this tendency: by systematizing the Spirit's procession as a metaphysical axiom, Jesuit theologians neglected the Cappadocian emphasis on the Father's monarchy, inadvertently introducing, a subordinationist logic into Western Trinitarianism.

The Society's missionary and educational endeavors further revealed the tensions inherent in their synthesis. On one hand, their global missions—from the reducciones of Paraguay to the scholarly engagements

with Confucianism: demonstrated a remarkable adaptability, embodying Augustine's vision of the Church as a universal communion transcending cultural boundaries. On the other hand, this very adaptability sometimes blurred the line between inculturation and compromise, as seen in the Chinese Rites Controversy. The Jesuits' willingness to accommodate non-Christian practices in the name of evangelization, while pragmatically astute, raised troubling questions about the integrity of doctrinal truth.

Likewise, their educational institutions, for all their intellectual rigor, often prioritized rhetorical persuasion over contemplative wisdom. The Jesuit emphasis on dialectical prowess, inherited from Augustine's own rhetorical training, could degenerate into a kind of theological instrumentalism, in which truth became subordinate to the exigencies of debate. This was not a failure of individual Jesuits but a structural consequence of their institutional mission—one that mirrored the broader tensions of the Counter-Reformation Church.

The Jesuit tradition, for all its achievements, stands at a crossroads. Its foundational commitments to the Church's authority, to the harmony of faith and reason, to the global mission of evangelization remain as vital as ever. Yet these very commitments demand a critical reassessment of the theological and philosophical presuppositions that have shaped Jesuit thought. Three avenues for such a reassessment suggest themselves:

- ❖ **A Return to Patristic Sources:** The Jesuits' selective engagement with Augustine and other Fathers must give way to a more holistic retrieval of patristic theology, one that embraces the apophatic dimensions of Eastern thought alongside the cataphatic clarity of the West. The Trinitarian theology of the Cappadocians, the Christological precision of Cyril of Alexandria, and the mystical asceticism of Maximus the Confessor offer resources for overcoming the scholastic reductionisms that have sometimes plagued Jesuit theology.
- ❖ **A Reckoning with Modernity:** The Jesuit project was born in response to the crises of the early modern world, yet the challenges of the 21st century—secularism and pluralism,—demand new modes of engagement. The Society's historic flexibility could be marshaled to address these issues, provided it remains rooted in the unalterable truths of the Gospel rather than the shifting sands of cultural accommodation.
- ❖ **A Renewed Ecclesiology:** The Jesuits' defense of papal authority, while historically necessary, must not eclipse the

broader catholicity of the Church. A truly universal ecclesiology would recognize the legitimate diversity of theological traditions while resisting the centrifugal forces of sectarianism. Augustine's *City of God*, with its vision of a transcendent communion beyond earthly divisions, remains an indispensable guide in this regard.

At the heart of the Augustinian-Jesuit legacy lies, a question that transcends historical particulars: What is the relationship between divine sovereignty and human freedom, between the eternal truths of revelation and the contingent realities of history? Augustine's answer—that grace perfects nature without destroying it remains the touchstone of orthodox Christianity. The Jesuits, in their best moments, have embodied this principle, marrying intellectual rigor with missionary zeal. Yet their history also serves as a cautionary tale about the dangers of institutional overreach, philosophical reductionism, and the temptation to subordinate truth to expediency.

The task for the future, then, is not to repudiate this legacy but to refine it to distill from the complexities of history those enduring insights that can illuminate the path forward. For as Augustine himself understood, the pursuit of truth is not a static adherence to formulas but a dynamic pilgrimage toward the *ipsum esse subsistens* the very source of all being, in whom all contradictions are ultimately resolved.

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