

**Leon Siwecki**

The John Paul II Catholic University of Lublin

ORCID 0000-0003-1489-0457

## **Trinitarian Images of the Church According to Bruno Forte**

**Abstract:** The Vatican II Council was very much concerned about presenting us an idea of the Church which could serve as a reference point concerning her identity and mission in the world today. It wanted to express a vision of the Church which could elicit new enthusiasm among the faithful and offer a new alternative to the way the world perceived reality. In concretizing this vision, the Council chose trinitarian images and symbols of the Church, regarding them as basic for our time: the Church as the New People of God; the Church as the Body of Christ; and the Church as the Temple of the Holy Spirit. The article elucidates these images in the light of the thoughts of the Italian theologian Bruno Forte. For him, the Church can best be understood from a trinitarian point of view. The Church is an icon of the Holy Trinity, and her communion is structured in the image and likeness of the trinitarian communion.

**Keywords:** Church, Holy Trinity, People of God, Body of Christ, Temple of the Spirit, Bruno Forte

---

The Church of the Vatican II Council, in continuity with the witness of the Holy Bible and of the Fathers, is the Church of the Trinity: *Ecclesia de Trinitate*. This is the key to an understanding of the Church. In other words, the key to a reading of the ecclesiology of Vatican II is the trinitarian dimension: the Church comes from the Trinity, is structured on the Trinity and tends toward the Trinity.<sup>1</sup> Thus, the Vatican II Council clearly emphasizes: “This is the sacred mystery of the unity of the Church, in Christ and through Christ, the Holy Spirit energizing its various functions. It is a mystery that finds its highest exemplar and source in the unity of the Persons of the

---

<sup>1</sup> Forte, “L’ecclesiologia,” 28.

Trinity: the Father and the Son in the Holy Spirit, one God” (*UR 2*). Speaking of Vatican II’s concept of God Forte underlines that the God of the Council is “a God who has time for man.”<sup>2</sup>

Hence, the structure of our article expresses the thought of Bruno Forte in the three fundamental parts: the Church is the Church of the Father, who in his universal plan of salvation has willed it as a sign and instrument of unity of man among themselves and with him (first part). It is the Church of the Son who with his incarnation and passion has placed it in history as his Body (second part). It is the Church of the Spirit who makes present the Risen Lord in time among men and enriching the people of God with charisms and ministries leads it towards the promised future (third part). These images relate the Church to the three Persons of the Trinity and are used to present the Church in symbolic form as the realization and manifestation of the divine plan of salvation. This essential structure of our article will be preceded by the preliminary reflections on Bruno Forte’s theology and on his idea of trinitarian origin of the Church. At the end of article we will try to present the main ideas that emerge in his trinitarian ecclesiology.

## 1. Preliminary reflections

Bruno Forte presents its abundant theological achievements, apart from numerous articles, in a theological trilogy: *Simbolica della fede*, *Dialogica dell’amore*, and *Poetica della speranza*.<sup>3</sup> The distinction

<sup>2</sup> Forte, “Ripensare il Vaticano II,” 77: “Un Dio che ha tempo per l’uomo, questo è il Dio del concilio, non un Dio che sta *in extremis*, nelle situazioni umane di fallimento, non un Dio che sta *in altissimis*, cioè lontano nell’alto dei cieli, ma un Dio che prende l’iniziativa di compromettersi nell’uomo, di entrare nella sua storia.” Ciriaco Scanzillo (“Concezione trinitaria,” 147–166) notes that there is a strong influence of Giacomo de Fiore in the trinitarian ecclesiology elaborated by Bruno Forte.

<sup>3</sup> *Simbolica ecclesiale* is Forte’s eight-volume work that touches especially our theological research on the Trinitarian dimension of the Church. Card. Carlo Martini, during the presentation of the entire work in Rome (October 22, 1996), compared *Simbolica* to the prominent prototypes of works as *Kirchliche Dogmatik* (Karl Rahner) and *Herrlichkeit* (Hans Urs von Balthasar). See Guzowski, *Symbolika*, 34–35; Borto, “Forte Bruno,” 408–409. Forte’s trinitarian symbolism constitutes

into three groups, besides corresponding to the three theological virtues, evokes three different ways of thinking. We can talk about the narrative argumentation of the *Simbolica*. The *Simbolica della fede: fides quaerens intellectum* is born of the intension of presenting the faith of the Church in the contemporary world. It is structured in such way that its starting point is the faith in the One who has come, who comes and who will come: memory, companionship and prophecy. We can talk about the arguing dialogue of the *Dialogica*. The *Dialogica dell'amore: caritas quaerens intellectum* on the other hand is the fruit of a continuing dialogue that is required to present faith of the Church to our times. The *Dialogica* seeks to encounter the other, always basing oneself on this same faith, in the great themes which inevitably disturb one's thought and which the classical reflections lead to the transcendence of being. Finally, we can talk about the dialoguing narration of the *Poetica*. The *Poetica della speranza: spes quaerens intellectum* seeks to grow and sustain hope.

This way of systematizing theology and the method utilized contributes us a clear understanding of his thought. In the second volume of the *Simbolica della fede* the key to and the method of the trilogy is pronounced in three standings: companionship, memory, and prophecy. These three terms correspond to the three questions: what is the sense of doing theology today? How was theology done in history? How to do theology today? The reason behind this way of categorizing theology is explained by Forte: "Stimulated by the questions and demands of the present (*caritas quaerens intellectum*), the critical reflection of faith in response to them is the Truth of the Eternal (*fides quaerens intellectum*), which is communicated in the words of the present to stimulate the future (*spes quaerens intellectum*)."<sup>4</sup>

From the hermeneutic point of view, Bruno Forte's theology is characterized by a conscious assumption of "historical consciousness"

---

a very courageous project in contemporary catholic theology. The very concept of a "symbol" brings to mind the possibility of dialogue between the world of theology and philosophy, between dogmatic and aesthetic, between theory and practice, between logos and ethos.

<sup>4</sup> Forte, *Le prospettive*, 426.

which places it in the line of the great Italian tradition of reflection on “history.” Ecclesial communion is the place of encounter of the trinitarian history of God and human history in which one passes continually into the other to transform it and give it life and in which the affairs of this world are brought to their fulfilment in God. The Church is therefore the “place” of covenant, a sign of the Trinity in man’s time and space. Thus, we can conclude that the “history” is a central theological category in Forte’s theology. The whole of his ecclesiology is marked by his historical emphasis.<sup>5</sup> From the point of view of content, Bruno Forte’s itinerary starts from a reflection on “Eucharistic ecclesiology,” to deepen the Christological-Trinitarian dimension of the Revelation.

In detail, in the context of the issue we are interested in, it should be emphasized that Bruno Forte studied in the dialog between several Christians traditions and his ecclesiological thinking is strongly influenced by Vatican II’s doctrine about the Church. Ecclesiology was from the very beginning of his theological activity the main field of his interest, as is evident from his doctoral thesis entitled “*La Chiesa nell’Eucaristia per un’ecclesiologia alla luce del Vaticano II [Napoli 1975]*” (*The Church in the Eucharist, Towards a Eucharistic Ecclesiology in the light of Vatican II*) shows already clearly his particular attention in the field of ecclesiology and his special interest with the ecclesiology of Vatican II Council.

In the process of Bruno Forte’s theological maturation there is evident a strong trinitarian dimension of ecclesiology. According

---

<sup>5</sup> Guzowski (*Symbolika*, 462) concludes accurately: “Bisogna mettere in evidenza che l’originalità della concezione della teologia simbolica di Bruno Forte può essere colta pienamente soltanto nella prospettiva dell’unità delle categorie di «simbolo» e di «storia». La rilevanza della categoria della «storia», è centrale nella rivelazione cristiana e nella stessa ermeneutica teologica del professore di Napoli. Si potrebbe altrimenti correre il rischio di far pensare che il simbolo svuota (sostituisca) la concretezza della storia, mentre invece questa è tale proprio perché è «sim-bolo» dell’eternità, cioè evocazione reale che tiene insieme, senza costringerli o identificarli, il tempo e l’Eterno, appunto come fa il simbolo. È in questo senso che Gesù è il simbolo perfetto di Dio Trinità, ed insieme che la teologia è «simbolica». Ogni possibilità di simbolizzazione a livello di pensiero e di linguaggio è in atto dall’autorivelazione personale di Diop in Gesù Cristo.”

to Forte, the Christian God is not “any” God, but is specifically a trinitarian God. The Church is the fruit of the love of this trinitarian God. From eternity it was thought of in the design of the Father, it was realized in the incarnation of the Son and edified and always renewed by the mission of the Holy Spirit. When we attempt to articulate the mystery of the Church and find no need to first meditate on the mystery of God, we should recognize the danger that we are simply reflecting in our own mirror and attempting to discuss a “church” in our own image, and not the Church who is rooted in the Trinity.<sup>6</sup>

Bruno Forte reminds that the confession of the trinitarian faith, which constitutes unique and original doctrine of the Christian faith, is not but an explication of what was already revealed in the paschal mystery. Our Author underlines strongly that this trinitarian faith is very important and basic and nothing more than the trinitarian confession is specific and vital for ecclesial existence. Interpreting the trinitarian history in the perspective of the paschal mystery, he emphasizes that the paschal event discloses the history of the Father, the history of the Son and history of the Spirit.<sup>7</sup>

## **2. *Ecclesia de Trinitate***

Trinity, Church are each in different ways mysteries, among others, of the Christian faith. The triune nature of God is the mystery *sensu stricto* and therefore, sheds light on the mystery of the Church. Therefore, the Church cannot be understood or explained if not in the light of the mystery of the Trinity. The Trinity itself is therefore the ultimate source and the basis for the nature and existence of the Church. In this sense, we can say that the Church is the icon of the Trinity, or that there is a metaphysical bond between the Church and the Trinity.

We can talk about a certain relegation of the Trinity in the theory and practice of Christians. Karl Rahner had already complained about Christians being non-trinitarian “monotheists” in their religious life

---

<sup>6</sup> Forte, “La Trinità,” 262.

<sup>7</sup> Forte, *Trinità come storia*, 27, 58; Forte, *Corpus Christi*, 8–9.

despite their profession of the Holy Trinity.<sup>8</sup> Luis Ladaria, on the other hand, talks about “forgetting” the Holy Trinity.<sup>9</sup> This departure of the Trinity has often resulted in the juridical and visible understanding of the Church. Thus, we should come back to the “trinitarian homeland” which is only possible through a return to the history of divine revelation.<sup>10</sup> “The Church, «the icon» of the Trinity – writes Bruno Forte – is present in the world as immersed in the world and wound up with it in the one «womb» of the trinitarian relationship.”<sup>11</sup>

But we must ask significant questions: To what extent can reflection about the Trinity be applied to ecclesial life? What are the correspondences and the limits of this analogy? One must always remember that the mystery of the Trinity can be found only in the deity itself, not in the creature. We have to recall the statement of Card. Joseph Ratzinger who urges caution at the outset of every attempt to conceive the Church in correspondence with the Trinity, although our own times have seen an increased reflection on the trinitarian dimension of the Church.<sup>12</sup>

The one God exists only in the living interaction of the three divine Persons. The Tri-personal God can be understood only as the relation of the Persons in the unity of the divine essence and as unity in the Father, who is the source without beginning of the other

---

<sup>8</sup> Rahner, “Remarks,” 77.

<sup>9</sup> Ladaria, *Il Dio*, 27–31.

<sup>10</sup> Forte, *La Chiesa della Trinità*, 21–22. This interest is evident not only in Catholic theology but also in theological writings and discussions within the Orthodox and Protestant traditions. A variety of groups as well as individuals have been turning their attention to this central Christian doctrine which is basically attempting to say what we believe about God: K. Barth, J. Moltmann, E. Jüngel, on the Protestant side, the Catholic theologians H. Von Balthasar, K. Rahner, Y. Congar, as well as the Orthodox V. Lossky, J. Zizioulas, J. Meyendorff. See Coda, “Trinità,” 115.

<sup>11</sup> Forte, *L’eternità nel tempo*, 223; Forte, *La Chiesa della Trinità*, 337. See Guzowski, *Symbolika*, 368–369.

<sup>12</sup> Forte, *La Chiesa della Trinità*; Forte, *Trinità come storia*; Sartori, “Trinità e Chiesa,” 71–81; Pottmeyer, “Auf dem Weg,” 391–396; Müller, “Das trinitarische,” 451–465; Szczurek, *Trójjedyny*; Wojtkiewicz, *Trójca Święta*; Smuniewski, *Wspólnota łaski*; Dola, “Kościół sakramentem,” 67–78; Karwacki, “*Communio* eklezjalna,” 65–74; Liszka, “Trynitologia,” 61–68; Sikora, “O pewnych trudnościach,” 51–60.

Persons. The one God exists in three Persons, hypostasis who are the one divine nature and essence. Thus, the three Persons in God are not distinct from the essence of God. This intra-trinitarian union is often described as the hypostatic union of the three Persons of the Blessed Trinity. The idea of personhood portrays the notion of self-consciousness and self-identity – a consciousness which leads to a relationship with others. There is no confusion in the divine Godhead. Neither is we talking of a “tri-deity.” In the Trinity, each of the three Persons exists in the others, in a reciprocal inhabitation and divine compenetration, the divine *perichoresis*, in which trinity and unity are perfectly reconciled, without either being swallowed up in the other.<sup>13</sup>

The axiom “the economic Trinity is the immanent Trinity” means that the Holy Trinity as it is in himself lets himself be known in the Trinity as it is for us. Thus, one and the same is the God in himself and the God who reveals himself as Trinity: the Father through the Son in the Spirit. In other words, communion *ad intra* is specifically seen in the unity of action *ad extra*. Like the two divine missions which may be understood as interconnected moments of the one self-communication of God to the world. Through the unity of action *ad extra* God expressed his love for us. Thus, God who is love (1 John 4:16), made known to us this love in the Word made flesh (John 4:10) and the Spirit of Love, is poured into our hearts.

Bruno Forte proposes to understand this Church as a trinitarian memory of the origin, as a trinitarian consciousness of the

---

<sup>13</sup> Siwecki, “From the Reflection,” 222. The Relation between the three divine Persons is described in terms of *Perichóresis*. The term *Perichóresis* was first coined by St John Damascene to describe the union without confusion of the divine and human natures of Christ and the mutual intra-relation, the compenetration of the three divine Persons. The Latin rendering of the same idea is *circumincessio* or *circuminsessio*. The former: *circumincessio* is a communion of mutual yielding which points more to something dynamic in movement. The latter *circuminsessio* is a communion of mutual indwelling. This gives the idea of something static and rigid. These words all point to the idea of unity, diversity, and presence to the “otherness” within the divine godhead which makes communion possible. See Jagodziński, *Węzłowe zagadnienia*, 35–36.

in-between-times and as an anticipation of the trinitarian destination.<sup>14</sup> For Forte then, the Church is not born “from below”; is rather born “from above,” *is oriens ex alto* just like the Lord (Luke 1:78); *is Regnum Dei praesens in mysterio*.<sup>15</sup> In the meantime, the Church is the place of encounter between the history of the trinitarian God and the history of humanity. Therefore, for Bruno Forte the Church can be understood only from a trinitarian point of view. The Church, having its origin in the Trinity, reflects the trinitarian communion and it is clear that the unity of the Church is a gift from high. Thus, our theologian strongly underlines: “if unity comes from on high, «from the Trinity», it can be received only in an adoring and responsive openness to the mystery of the Father, through the Son, in the experience of the Holy Spirit. Only from the Trinity comes the oneness that we are seeking!”<sup>16</sup>

Christians participate in the life of the Father, the Son and the Holy Spirit because they belong to the Church. The communion between the three Persons is the source of ecclesial communion. Ecclesial communion is participation in the intra-trinitarian life of God. Ecclesial communion has its origin in the Trinitarian unity. As writes St Cyprian in the *De oratione dominica* the Church is “a people brought together into unity from the unity of the Father, the Son and the Holy Spirit.”<sup>17</sup> The Church is communion since it is a participation in the Trinitarian communion. St Augustine says that ecclesial communion in nothing less than the *communio* between Father and Son in which believers participate in the love of God,

---

<sup>14</sup> Forte, *La Chiesa della Trinità*, 75–76: “la Chiesa avanza pellegrina verso il compimento trinitario della storia. Essa viene dalla Trinità, va verso di essa ed è strutturata a sua immagine: tutto quanto il Concilio ha detto della Chiesa è compendiato in questa memoria dell’origine, della forma e della destinazione trinitaria della comunione ecclesiale. [...] La Chiesa del Concilio è – in continuità con la testimonianza della Scrittura e dei Padri – la Chiesa della Trinità, l’«Ecclesia de Trinitate».” We can say that “History” constitutes the central background that appears through the whole of Forte’s theology. See Guzowski, *Symbolika*, 207–212.

<sup>15</sup> Forte, “Lumen Gentium,” 3; Forte, *La Chiesa della Trinità*, 67; Forte, *Laicato e laicità*, 68; Forte, *L’eternità nel tempo*, 258; Forte, *Sui sentieri*, 69.

<sup>16</sup> Forte, *Corpus Christi*, 21; Forte, *La Chiesa icona*, 101. See Napiórkowski, *Bosko-ludzka wspólnota*, 83.

<sup>17</sup> Cyprianus, *De Orat. Dom.*, 23; Forte, *La Chiesa della Trinità*, 67; Forte, *Corpus Christi*, 27; Forte, *La Parola della fede*, 155.



introduced by the Holy Spirit. The Church as mystery of communion in the Trinity leads to sharing divine love and life with those who form the body of Christ.<sup>18</sup>

Forte underlines that the trinitarian origin of the Church described by ecclesiology of Vatican II helps to overcome a conception of the Church which highlights an excessive position on the “incarnationist” element the Church. Furthermore, this trinitarian ecclesiology helps to overcome “hierarchology.”<sup>19</sup> Italian thinker strongly underlines that in Vatican II’s ecclesiology the goal of the Church is the Holy Trinity. This tendency helps to overcome a certain ecclesiocentrism which inclines to understand the Church as sufficient statically in our times.

### 3. The New People of God: the Church of the Father

The Church cannot understand its proper identity and proper mission without situating itself in relation to Israel. In the salvific plan of God Israel has a decisive and a central role. Thus, the Church is in continuity with Israel. This continuity appears even at the level of language because the term “Church of God” (which the early Christian community was called) is the same as *Qahal Yahweh* (which was used for Israel). Both communities of the Old and New Covenant constitute the People of God. It is this definition of the Church that we find most frequently used in the New Testament.<sup>20</sup>

Let’s continue our analysis with Forte’s words: “The Church is of *the Father*, because, willed by him from eternity in the absolutely

<sup>18</sup> Forte, *Corpus Christi*, 8–9. See Siwecki, “From the Reflection,” 222–223; Gaczyński, *L’ecclesiologia*, 157–163.

<sup>19</sup> Forte, *La Chiesa della Trinità*, 68: “Da dove viene la Chiesa? A questa domanda – che nasceva dal bisogno di superare la concezione eccessivamente visibilista della realtà ecclesiale, attenta a marcare soprattutto gli aspetti «incarnazionistici» di essa (*crisomonismo* ecclesiologico) contro quelli che apparivano i riduzionismi della Riforma – il Concilio risponde riscoprendo la profondità trinitaria della Chiesa alla luce del rinnovamento biblico, patristico e liturgico del nostro secolo”; cf. 72–73; Siwecki, “Eklezjologia pneumatologiczna,” 141–142.

<sup>20</sup> The concept of the People of God puts before us a number of questions: What is the relationship between the Church and those before the Christ event? Is there continuity between the Church and Israel? What is the role of the People of God for the fulfilment of the divine plan for all the peoples?

gratuitous plan of His primary and always alive love for man, it exists in His eyes as the community of salvation, which embraces from the first to the last of the just in history. The Church is of God, because prepared in the mystery of the election of Israel, a people elected from peoples, born of the covenant established with Him, it comes into being in the fullness of time by missions of the Son and the Spirit, sent by the Father. The Church is of God, because the scope of its existence is to celebrate in history the glory of the Father, bringing back to Him the whole universe.”<sup>21</sup>

Forte underlines that “according to the divine plan, the mystery of the Church extends therefore in time from the first sunrise of human beings to the joy and dramatics of the last day: in as much as willed forever, the church exists prior to existing”<sup>22</sup>. To explain and describe this “theology of the Church before existence,” our theologian presents the exposition of the *Ecclesia ab Abel* according to St Augustine. The concept of *Ecclesia ab Abel* emphasizes the universality and the uniqueness of salvation in Jesus Christ, and no one has ever been saved if not by Him, the absolute Mediator. The people of the Old Testament believed in the Christ who is to come, and Christians believe in the Christ who has already come. For those who believe in Jesus Christ, there is salvation. Bruno Forte concludes that Holy Easter reveals at the same time the Trinity and the Church: the Church of the Trinity and in the Trinity – the Trinity as the source, the womb and homeland of the world, which the People of God is called to serve and recapitulate in faith in Christ.<sup>23</sup>

If for Israel the “already” is the Covenant with Yahweh, but “not yet” constitutes the eschatological fulfilment of the promises of God Father, for the Church the “already” expresses itself with the coming of the Son of God and the realization of his paschal mystery. Therefore, what distinguishes the Church from Israel is the Jesus Christ event. Unfortunately, many times the “theology of the two Covenants” has stimulated contrast between Judaism and Christianity, seeing in the

---

<sup>21</sup> Forte, *La Chiesa della Trinità*, 79. See Kasper, *Kościół katolicki*, 219–272.

<sup>22</sup> Forte, *La Chiesa della Trinità*, 80.

<sup>23</sup> Forte, *La Chiesa icona della Trinità*, 17; Forte, *La Chiesa della Trinità*, 87; Forte, “L’ecclesiologia,” 30.

Church new and only Israel of God and draining of all worth the permanence of the elected people. The Italian theologian highlights that this two Covenants constitute and remain within a single divine economy, within the single plan of God.<sup>24</sup> The Church, being like a pilgrim which lives in and for the world is called to realize the mission assigned to it by the God Father. If the divine plan of salvation provides the salvation of all through the mediation of the Son, then the fundamental duty of the Church in the divine plan of universal salvation is to mediate the incarnated Word.<sup>25</sup>

We have to accept that the Church, being *veluti sacramentum* conducts us towards the glory of the Trinity. As Forte underlines “the Church does not have its fulfilment in the present time, but she waits and prepares for it until the day when the Lord will come again and everything will be perfectly recapitulated in Him.”<sup>26</sup> In other words, as the “universal sacrament of salvation,” the Church serves the universal plan of salvation of the Father.<sup>27</sup>

It can be summarized that the favourite image used in regard to the Church is the Pauline idea: “Church as the New People of God.” With this image, the contemporary ecclesiology wanted

---

<sup>24</sup> Forte, *La Chiesa della Trinità*, 97: “È questa «teologia delle due Alleanze» che ha spesso ispirato la contrapposizione fra ebraismo e cristianesimo, giungendo fino a vedere nella Chiesa l’unico, nuovo Israele di Dio, ed a svuotare di ogni valore la permanenza del popolo eletto. Perciò è necessario precisare che le due Alleanze sono e restano all’interno di un’unica «economia» divina, dell’unico disegno di Dio, che raduna il Suo popolo nella storia.”

<sup>25</sup> Forte, *La Chiesa della Trinità*, 95: “la Chiesa tende nel pellegrinaggio del tempo.”

<sup>26</sup> Forte, *La Chiesa della Trinità*, 73. The idea of the Church as sacrament was hailed by ecclesiologists as the achievement of the Council concerning a definition of the Church in theological terms. For instance, Michael Schmaus (*The Church*, 5), Walter Kasper (*Theology*, 111–147) articulates this position that the statement of the Second Vatican Council with regard to the total sacramentality of the Church is probably the most important pronouncement it made concerning the Church. All the Council’s other statements about the Church are affected by this insight. The key to the new understanding of the Church reached by the Council is the teaching of the Christocentric character of the Church.

<sup>27</sup> After Vatican II the image of the Church as sacrament gained momentum even in Protestant Churches, although the terminology preferred was “instrument and sign” rather than sacrament. See Grassman, *The Church*, 1–16.

to counter-balance the too hierarchically perceived image of the Church. It was to restore to the people of God their legitimate right to participate in the governing power of the Church since all are equal before God. The image was thought to brake with the non-egalitarian and antidemocratic ideology of the earlier ecclesiology. By using this image for the Church, furthermore, the theology wants to stress that the Church has to be seen as a growing community, involved in history, and therefore, affected by the weaknesses and infidelities of its members who constantly stand in need of God's mercy and forgiveness. This notion serves as a corrective and a warning against all triumphalism. By stating that the Church is the People of God we want to emphasise that prior to all individuality and every individual calling the Church is a people founded by divine calling, into which the individual is incorporated. The individual's relationship to God is not primary, independent of all socialization. The divine calling is aimed at constituting humanity as a people by reason of its common eschatological destiny.

#### 4. The Body of Christ: the Church of the Son

In *Lumen Gentium*, the Council begins by describing the Church as the mystery of Christ. In her is realized the "eternal plan of the Father, manifested in Jesus Christ, to bring humankind to its eternal glory." Here the Church is seen in connection with the "bringing about of the secret hidden for ages in God" (Col 1:16; Eph 3:3–9; 1 Cor 2:6–10). Therefore, the Church has to be seen in this broad perspective of God's plan of salvation which includes all human beings and creation as a whole (1 Tim 2:4; Rom 8:22–23).<sup>28</sup>

---

<sup>28</sup> The Fathers of Vatican I did not principally accept the idea of the Church as the Body of Christ because they feared the risk of a metaphorical expression that was less than precise. It was however one of the favoured perceptions of the Church in the twentieth century. In 1943 Pope Pius XII dedicated an encyclical *Mystici corporis* to this image of the Church. The accent was however social, institutional. The Church of Christ was identified with the Roman Catholic Church. The body is mystical, and its unity is given by Jesus Christ, and it is animated by an internal principle: the Holy Spirit. Pius XII saw the *plērōma* of Paul to be the realization in the Church of Christ and his works. The Church was, therefore, seen as the fullness

According to Forte, the ecclesiological notion of the Church as the Body of Christ clearly expresses the whole history of the Son. He writes: “In the Body which is the Church is already offered the beginning and the deposit of eschatological Body of Christ, in which «the gathered» of Israel the ultimate purpose and destiny of the mission of the Son in history, will find its full and final realization.”<sup>29</sup> The image of the Church as the Body of Christ expresses, more than any other images, the newness of the ecclesiology of the New Testament. This idea is developed in the First Letter to the Corinthians (6:15–17; 10:17; 12:12–27), is seen in the Letter to the Romans (12:4), but is fully elaborated in the Letters to the Ephesians (1:22) and to the Colossians (1:18.24).<sup>30</sup>

We must remember that the Church as the Body of Christ is to be understood in close relation with the Eucharistic body of Christ. The Last Supper was for Jesus Christ an important moment which anticipates the death and resurrection. The Last Supper, with which Jesus institutes the sacrament of Eucharist, has an analogous importance for the future life of the Church; it reveals what Jesus Christ wanted of his Church; it constitutes one of the foundational events of the Church. It soon becomes the centre of the cult of the Christian community, the constitutive part of its life. Thus, the correct understanding of the Church as the Body of Christ needs the proper significance and role of the Last Supper. It accentuates the institution

---

and completion of the Saviour. The Church for Pope Pius XII is the *alter Christus, quasi altera Christi persona*. The faithful become a participant of the Church by baptism and profession of faith. See Pius XII, Encyclical Letter *Mystici Corporis Christi* (1943).

<sup>29</sup> Forte, *La Chiesa della Trinità*, 156.

<sup>30</sup> Adamczewski, “Kościół jako ikona,” 147–168. In the history of ecclesiology there have been different interpretations of this thought. For example, Joseph Ratzinger (*Il nuovo*, 108) has distinguished three stages in the application of this Pauline image in Church’s theology. The biblical-patristic conception (eschatological-sacramental; *ecclesia-communio-Corpus Christi*); the juridical-corporate conception of the Medieval Ages (the mystical body of the Church and not of Christ, a corporation of Christ); the mystic-organism conception (the Church is considered here in mystical aspect).

of the Eucharist and also the foundation of the Church. There is the indissoluble bond that exists between Eucharist and the Church.<sup>31</sup>

Our theologian underlines that the Church – the Body of Christ constitutes the community of fraternal communion: “Jesus so explicitly attaches the institution of the Eucharist to a banquet of fraternity: he doesn’t select as sign of his gift any bread and wine, in their elementary materiality, but the bread and chalice of fraternity. [...] The celebration of the memory of the Lord demands and founds the communion of the guests with Christ and between them: there is no memorial without this communion. The Church that is born of the Supper is a *fraternal communion*.”<sup>32</sup> Therefore, for Jesus Christ the institution of the Eucharist was a banquet of fraternal communion. The sacrament of Eucharist makes of the Church the community of the New Covenant. The words spoken by Jesus during Last Supper: “Do this in memory of me” are to be seen as the mission of the Church. It is a mission to celebrate the memory of his Paschal mystery, to gather the Israel of the New Covenant.

Based on the analysis of Bruno Forte’s texts, we can see that he shows the Church as the community of service. In the paschal memorial the Church is born as the “servant-people, the community of service” (*popolo-servo, comunità di servizio*).<sup>33</sup> Moreover, the Church that celebrates the Eucharist is also an eschatological community. The Eucharist constitutes an anticipation and promise of the Kingdom of God: The memorial that Jesus confides to his Church thus presents itself as the Eucharist of hope. The people gathered for the Supper of the Lord are an eschatological community, a sign for all in the history of the future of the promise of God.

In the concept of the Church as sacrament there coexist the unlimitedness of salvation and the indispensability of the Christ event. This idea brings Forte to speak of the Kingdom of God and the relation it was with the Church. One must remember that the Church is not the Kingdom but is its beginning. The distinction of

---

<sup>31</sup> Forte, *Sui sentieri*, 84. See Gózdź, “The Mystery,” 136; Bachanek, “Kościół jako Ciało Chrystusa,” 169–170.

<sup>32</sup> Forte, *La Chiesa della Trinità*, 130–131.

<sup>33</sup> Forte, *La Chiesa della Trinità*, 131.

the Kingdom in its eschatological fullness and the Kingdom of God present in history, the “already” and “not yet” has generally been accepted by all theologians.

God has inaugurated the Kingdom in the world and in history. He did so in two stages. First, the Kingdom was inaugurated through the earthly life of Jesus, his words and works, being fully inaugurated only through the Paschal Mystery of his death and resurrection. Second, this kingdom present in history must now grow through history in order to reach its eschatological fullness at the end of time. The Kingdom demands the transformation of all human reality, and the Church must be an “agent” of this transformation. The Kingdom transcends the Church. This transcendence of the Kingdom is identified with the action of the Spirit.

In conclusion, we can note that the image “People of God” could not express adequately the overwhelming change brought about by Jesus Christ. The image Body of Christ expresses the intimate union of the Church with the risen and glorified Lord as his continuing presence in the world. It reveals the innermost centre of the Church: dependence on and union with Christ. We can hold this understanding of the Church as the most mature result of the New Testament thinking of the Church.

## **5. The Temple of the Holy Spirit: the Church of the Spirit**

The image of the Church as “the Temple of the Holy Spirit” specifies the other two which we have studied. We can underscore that these three views present a good image of the Church. The category “temple of the Spirit” is complementary and necessary for a full and integral comprehension of the Church. If the Church is “the people of God” in virtue of the “Body of Christ,” thus, the body of Christ is such because it is animated by the Holy Spirit. St Paul in his first letter to the Corinthians asks the Christians: “Do you realize that you are a temple of God with the Spirit of God living in you? [...] God’s temple is holy and you are that temple” (3:16).

The Spirit of the Father and the Son is the Spirit of unity and communion in the intra-Trinitarian life. The Spirit is the protagonist of ecclesial communion. He was sent by the Father and the Son to

accomplish the salvific plan of the Father. Through the Holy Spirit the Father calls humankind into communion with himself and this forms it into a unity of God's people. The organic communion among members of the Church necessarily presumes the historic initiative of Jesus Christ and his paschal exodus. After His resurrection he poured out the gift of the Holy Spirit on his disciples, the Spirit promised and guaranteed from the Holy Father.<sup>34</sup>

Bruno Forte presents the role of the Holy Spirit under three aspects, namely, the Spirit as the creator of the community, as the one who guides it through time and as the one who sanctifies the faithful. The gift of the presence of the Holy Spirit in the Church is "the communion of the Spirit," communion between the Holy Spirit and the faithful and also fraternal communion among the faithful.<sup>35</sup> Forte reminds that "the fantasies, creativity of the Spirit are inexhaustible."<sup>36</sup>

The communion of the Holy Spirit makes the faithful participate in the life of God. The Holy Spirit is not simply the *vinculum unitatis*, that is, the one who makes unity possible, but is also the *vinculum aeternitatis*, the one who opens to the future of eternity the trinitarian love and makes God partake in the human history. The Holy Spirit renews, contributes existence and communion to the Church. The Second Vatican Council expresses this idea: "Giving the body unity through Himself and through His power and inner joining of the members, this same Spirit produces and urges love among the believers. From all this it follows that if one member endures anything, all the members co-endure it, and if one member is honoured, all the members together rejoice" (*LG 7*).<sup>37</sup> Communion, the great gift of the Spirit, is not limited in the mystery of the Church to a time

---

<sup>34</sup> Forte, "Fondamenti ecclesiologici," 17. See Siwecki, "From the Reflection," 224.

<sup>35</sup> Forte, *La Chiesa della Trinità*, 158: "Si potrebbe allora affermare che grazia, amore e comunione, riferiti rispettivamente al Cristo, al Padre e allo Spirito, sono aspetti diversi dell'unica «economia» della salvezza, che suscita la Chiesa voluta dall'amore del Padre, radunata dalla grazia del Figlio, espressa nella storia come «comunione», prodotta ed alimentata dallo Spirito di vita."

<sup>36</sup> Forte, "Fondamenti ecclesiologici," 27.

<sup>37</sup> See Mastej, "Pneumatologiczna wiarygodność Kościoła," 232.



but extends to all times and makes possible among generations, the communion and communication in the one Lord.

The Church – the Temple of the Holy Spirit – is the sacrament of communion. The descent of the Holy Spirit on the day of Pentecost creates communion which is the membership in the divine internal life and fraternal communion of the faithful. Therefore, this communion is the fruit and sign of the work of the Holy Spirit. Thus, the ecclesial communion can be understood and perceived as the sacrament of the Holy Spirit's realization. Forte maintains that “the Church is the *κοινωνία* of the Holy Spirit not only in the sense of being sustained by his action in the participation of the divine life of the Father and the Son, but also because in a certain way in its fraternal communion it is the face made visible to man, the radiant mark of the love, to be precise the «sacrament» of his presence and consequently of the trinitarian communion, obtainable as grace to all the people in time of the eschatological congregation of Israel chosen and loved for ever.”<sup>38</sup>

The Holy Spirit, who is always present in the Church, guides the Church. In this context we can say about the Apostolic Tradition and the apostolic succession of ministry. The Spirit realizes the salvific presence of the Lord through the ministerial structures and fraternal communion that exist in the Church. Tradition isn't the simple material transmission of what was given to the Apostles in the beginning but is the active presence of the fundamental principle – the Lord Jesus, crucified and resurrected and the giver of the Holy Spirit – to the whole history of the community called together by him. Apostolic succession is the instrument with which the Holy Spirit assures the continuity of the Church in the Tradition of the Apostles. Apostolic succession and the ministry of the office of the bishop are the only way that guarantees the faithful transmission of the apostolic witness.

The sanctification that the Spirit works in the faithful is accomplished through sacraments. Forte highlights that in the sacraments the Spirit gathers together the Church in the concreteness of the diverse historical situations. Therefore, the holiness of the Church finds its summit in the liturgical celebration. Those whom the Holy Spirit makes participate in the divine life through the

---

<sup>38</sup> Forte, *La Chiesa della Trinità*, 168.

sacramental events will be able to mature in the sanctity. The Church, gathered by the Spirit, become consequently the “communion of saints,” the “communion of the Spirit.” In this mode we can say with Forte that *communio sanctorum* is also *communio sacramentorum*.<sup>39</sup>

In the end, it should be noted that the image of the Church as the “Temple of the Holy Spirit” came more from the Orthodox Churches which have a much better developed view in this regard than the Western Church. The Church, perceived as the “Temple of the Holy Spirit,” opens a new way of conceiving the Church as a charismatic community in which every member has a function to fulfil. Each member has received a charism for the building up of the whole community. The well-being of the eschatological community depends on the exercise of these gifts. These charisms are given to the individual person by the Spirit directly.

## 6. Conclusions

Bruno Forte agrees that the Council did not define the Church in clear concepts. However, the Council Fathers were very much concerned to correct a Church image that was conceived generally as being too rigid and in many ways out of touch with the reality of the present world. The first concern was to go beyond any purely apologetical approach to a self-understanding of the Church that were so common in the time after the Reformation and in the wake of the Enlightenment.

Forte tries to overcome, in line with the ecclesiology of Vatican II, the Christomonistic and ecclesiocentric tendencies by presenting the trinitarian dimension of the Church. The importance in ecclesiology of a pneumatologically oriented Christology, the relevance of trinitarian images to speak of the Church, are some of the main and important features of a trinitarian ecclesiology. The three Persons of the Trinity are involved in the plan of salvation: the Trinity is the Author and the Model in the Church’s prefiguration, preparation, institution, manifestation, and completion. The communion in God is reflected

---

<sup>39</sup> Forte, *La Chiesa della Trinità*, 192–196. The expression found in the Symbol of the Apostles (*DS* 19) refers, according to Forte, first of all to the sanctifying work of the Holy Spirit. Forte, *La Chiesa della Trinità*, 188.

in the communion in the Church. Perichoresis is the nature of the trinitarian communion. Thus, we can accentuate that “perichoretic” communion is the key phrase of his trinitarian ecclesiology.

At the beginning we asked a question: how legitimate is it to talk of the Trinity as the example of Church life and unity? What are the correspondences and the limits of this analogy? The question is important because it aims at the relevance of our trinitarian faith, because whoever applies a social analogy of the Trinity to the Church or to the society is also inquiring into the relevance of faith in the three-Person God to human life. We want to highlight that the Trinity is and remains always a mystery, and therefore all our linguistic attempts at comparisons are legitimate only to a certain limit. We accept that there are correspondences between Trinity and the Church, and it is precisely because of this that we talk of an analogy. We talk about analogy “quia inter creatorem et creaturam non potest tanta similitudo notari, quin inter eos maior sit dissimilitudo notanda” (*DS* 806).

The Council chose, and Forte accepted the images regarded as basic for our time: the Church as the new people of God (Paul’s concept of the Church); the Church as the Body of Christ (Christological dimension); the Church as the Temple of the Holy Spirit (the influence of the East). We can say that these three images constitute “the fundamental structure” of the Church. As such they will remain forever a reference point for any accurate and correct understanding of that entity, we call the Church. Theologically they express the essence of the Church and her true nature. We cannot dispense with them. They reveal the real mystery of the Church: the Holy Trinity. The Church is structured in the image of the Trinity. The Church comes from the Trinity and therefore reflects a communion that is one in diversity. The Church tends towards the Trinity.

It is obvious that the images of the Church cannot singly and adequately express the richness of the Church. All these notions complement each other and lead to a deeper understanding of the Church as communion. Communion leads the Church into mission and, consequently, mission leads to communion. The trinitarian dimension overcomes a concept of the Church, predominant in the past, in which the active element in the Church was reduced

to the hierarchical ministry and brings back to the fore the dignity and mission of all the baptised. Theologically, these images may adequately describe the essence and the function of the Church, and as such, they will always remain of importance as points of reference in looking for an image of the Church. Nevertheless, the question remains, how adequate are these images in spelling out a vision within which we can express our own faith experience today with conviction and enthusiasm?

We can see that the images which the Council employed did not really find the echo they were hoped to evoke among the faithful. The main reason for this phenomenon seems to be located in the diverse situations and surroundings in which people must live their faith today. Their faith experience does not correspond with the “modes of faith-expressions” which the Church offers them in these images.

Many scholars think that the ineffectiveness of these images and the general ecclesiological void which emerged after the Council stems from the fact that the official ecclesiologies expressed in these images corresponded more to the development of a certain idea of the Church rather than to the historical mode of existence. It seems that they don't actually reflect the concrete shape which the Church takes or has taken in reality. To proclaim beautiful images is one thing; but to study and to reflect seriously on how these images are unfolded in practice on the grassroots level is something else.

### **Trynitarne obrazy Kościoła według Brunona Fortego**

**Abstrakt:** Sobór Watykański II był bardzo zatroskany o przybliżenie wizji Kościoła, która mogłaby służyć jako konkretna pomoc w uchwyceniu jego tożsamości i misji w dzisiejszym świecie; chciał przedstawić obraz Kościoła, który mógłby wzbudzić nowy entuzjazm wśród wiernych i zaproponować nową alternatywę dla postrzegania rzeczywistości przez świat. Konkretyzując tę wizję, Sobór wybrał spośród obrazów i symboli Kościoła idee o charakterze trynitarzym i uznał je za podstawowe dla naszych czasów: Kościół jako Nowy Lud Boży; Kościół jako Ciało Chrystusa; Kościół jako Świątynia Ducha Świętego. Artykuł wyjaśnia te obrazy w świetle myśli Brunona Fortego, włoskiego teologa, który podkreśla, że Kościół może być najlepiej rozumiany z trynitarne-go punktu widzenia. Kościół jest ikoną Trójcy Świętej, a jego komunია jest zbudowana na obraz i podobieństwo komunii trynitarnej.

**Słowa kluczowe:** Kościół, Trójca Święta, Lud Boży, Ciało Chrystusa, Świątynia Ducha, Bruno Forte

---

## Bibliography

- Adamczewski, B., “Kościół jako ikona Ciała Chrystusa w Pierwszym Liście do Koryntian,” *Verbum Vitae* 6 (2004) 147–168. DOI: <https://doi.org/10.31743/vv.1373>.
- Bachanek, G., “Kościół jako Ciało Chrystusa w ujęciu Josepha Ratzingera,” *Verbum Vitae* 8 (2003) 163–185. DOI: <https://doi.org/10.31743/vv.1396>.
- Borto, P., “Forte Bruno,” *Leksykon teologii fundamentalnej* (ed. M. Rusecki *et al.*; Lublin – Kraków: Wydawnictwo M) 408–409.
- Coda, P., “Trinità come storia,” *Una teologia come storia. La Simbolica ecclesiale di Bruno Forte tra filosofia e teologia* (ed. A. Ascione; Cinisello Balsamo: San Paolo 1998) 115–126.
- Cyprianus, *De oratione dominica*, in *Patrologiae cursus completus. Series Latina* (ed. J.P. Migne; Paris: Migne 1844) 4, 519–544.
- Dola, T., “Kościół sakramentem Trójjedynego Boga,” *Roczniki Teologiczne* 43/2 (1996) 67–78.
- Forte, B., *La Chiesa della Trinità. Saggio sul mistero della Chiesa comunione e missione* (Simbolica della Fede; Cinisello Balsamo: San Paolo 1995).
- Forte, B., *La Chiesa icona della Trinità. Breve ecclesiologia* (Brescia: Queriniana 1984).
- Forte, B., *La Chiesa nell’Eucaristia per un’ecclesiologia alla luce del Vaticano II* (Napoli: D’Auria 1975).
- Forte, B., *Corpus Christi* (Napoli: D’Auria 1981).
- Forte, B., “L’ecclesiologia del Vaticano II e il BEM,” *Studi ecumenici* 3 (1985) 21–41.
- Forte, B., *L’eternità nel tempo: Saggio di antropologia ed etica sacramentale* (Simbolica della Fede; Cinisello Balsamo: San Paolo 1993).
- Forte, B., “Fondamenti ecclesiologici per una parrocchia «comunione di comunità»,” *Una parrocchia legge il suo territorio. Contributo di Teologia e Sociologia Pastorale* (ed. B. Forte – G. Le Mura – F. Strofaldi; Catania: Chiesa-Mondo 1993) 15–27.
- Forte, B., *Laicato e laicità: Saggi ecclesiologici* (Genova: Marietti 1986).
- Forte, B., *La Parola della fede: Introduzione alla simbolica ecclesiale* (Cinisello Balsamo: San Paolo 1996).
- Forte B., *Le prospettive della ricerca teologica* (ed. R. Fisichella; Cinisello Balsamo: San Paolo 2000) 419–429.
- Forte, B., “Ripensare il Vaticano II tra memoria e profezia,” *Communio* 42 (1995) 69–84.
- Forte, B., *Sui sentieri dell’Uno. Saggi di storia della teologia* (Cinisello Balsamo: San Paolo 1992).
- Forte, B., *La teologia come compagnia, memoria e profezia. Introduzione al senso e al metodo della teologia come storia* (Cinisello Balsamo: San Paolo 1987).

- Forte, B., *Trinità come storia. Saggio sul Dio cristiano* (Cinisello Balsamo: San Paolo 1985).
- Forte, B., “La Trinità e la ‘perichoresi’: Lo Spirito come vita e come forza,” *Studi Ecumenici* 9 (1991) 245–267.
- Gaczyński, Z., *L'ecclesiologia eucaristica di Yves Congar, di Joseph Ratzinger e di Bruno Forte* (Rome: PUG 1998).
- Góźdz, K., “The Mystery of the Eucharist in the Theology of Joseph Ratzinger/Benedict XVI,” *Collectanea Theologica* 92/2 (2022) 131–148. DOI: <https://doi.org/10.21697/ct.2022.92.2.06>.
- Grassman, G., “The Church as Sacrament, Sign and Instrument,” *Church Kingdom World: The Church as Mystery and Prophetic Sign* (ed. G. Limouris; Geneva: World Council of Churches 1986) 1–16.
- Guzowski, K., *Symbolika trynitarna Brunona Fortego* (Lublin: Wydawnictwo KUL 2004).
- Jagodziński, M., *Węzłowe zagadnienia chrystologii komunijnej* (Theologia Radomiensia; Radom: Wydawnictwo Diecezji Radomskiej AVE 2013).
- Karwacki, R., “*Communio* eklezjalna jako misterium osobowej jedności z Trójcą Świętą,” *Collectanea Theologica* 73/4 (2003) 65–74.
- Kasper, W., *Kościół katolicki. Istota, rzeczywistość, posłannictwo* (trans. G. Rawski; Kraków: WAM 2014).
- Kasper, W., *Theology and Church* (London: SCM Press 1989).
- Ladaria, L., *Il Dio vivo e vero. Il mistero della Trinità* (trans. M. Zappalla; Cinisello Balsamo: San Paolo 1999).
- Liszka, P., “Trynitologia po Soborze Watykańskim II,” *Wrocławski Przegląd Teologiczny* 6/1 (1998) 61–68.
- Mastej, J., “Pneumatologiczna wiarygodność Kościoła,” *Verbum Vitae* 37/1 (2020) 227–240. DOI: <https://doi.org/10.31743/vv.4920>.
- Müller, G.L., “Das trinitarische Grundverständnis der Kirche in der Kirchenkonstitution «Lumen Gentium»,” *Münchener theologische Zeitschrift* 45 (1994) 451–465.
- Napiórkowski, A., *Bosko-ludzka wspólnota. Podstawy katolickiej eklezjologii integralnej* (Kraków: WAM 2010).
- Pius XII, Encyclical Letter *Mystici Corporis Christi* (1943).
- Pottmeyer, H.J., “Auf dem Weg zu einer trinitarischen Ekklesiologie,” *Analecta Cracoviensia* 25 (1993) 391–396.
- Rahner, K., “Remarks on the Dogmatic Treatise *De Trinitate*,” *Theological Investigations. IV. More Recent Works* (trans. K. Smyth; Baltimore, MD: Helicon Press – London: Darton, Longman & Todd 1966) 77–102.
- Ratzinger, J., *Il nuovo popolo di Dio* (Brescia: Queriniana 1971).
- Ratzinger, J., “Sulle principali obiezioni sollevate contro la Dichiarazione «Dominus Iesus»,” *L'Osservatore Romano* (8.11.2000) 4.

- Scanzillo, C., "Concezione trinitaria e note derlla Chiesa sull'ecclesiologia della «Simbolica»," *Una teologia come storia. La Simbolica ecclesiale di Bruno Forte tra filosofia e teologia. Atti del convegno internazionale di studi "Una teologia come storia," Roma–Napoli, 22–25 ottobre 1996* (ed. A. Ascione; Cinisello Balsamo: San Paolo 1998) 147–166.
- Sartori, L., "Trinità e Chiesa," *Credere Oggi* 6/4 (1986) 71–81.
- Schmaus, M., *The Church as Sacrament* (Dogma 5; London: Scheed&Ward 2004).
- Sikora, P., "O pewnych trudnościach łacińskiej teologii trynitarnej," *Collec-tanea Theologica* 73/3 (2003) 51–60.
- Siwecki, L., "Eklezjologia pneumatologiczna Soboru Watykańskiego II," *Studia Sandomierskie* 11/1 (2004) 141–151.
- Siwecki, L., "From the Reflection on the Church as Communion," *Studia Sandomierskie* 21 (2014) 215–232.
- Siwecki, L., "Trinity and Church in the Light of Vatican II's Constitution «Lumen Gentium»," *Roczniki Teologiczne* 62 (2015) 153–173. DOI: <https://doi.org/10.18290/rt.2015.62.2-9>.
- Smuniewski, C., *Wspólnota łaski. Charytologiczno-trynitarne eklezjogeneza* (Kraków: WAM 2013).
- Szczurek, J.D., *Trójjedyny. Traktat o Bogu w Trójcy Świętej* (Kraków: UPJPII WN 2003).
- Vaticanum II, The Constitution *Lumen Gentium* (1964) (= LG).
- Vaticanum II, The Decree *Unitatis redintegratio* (1964) (= UR).
- Wojtkiewicz, K., *Trójca Święta jako zasada życia chrześcijańskiego. Teologiczno-krytyczne studium trynitologii Gisberta Greshakego* (Szczecin: WN US 2005).