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SYSTEMATIC *COMMUNIO* THEOLOGY TODAY

Abstract. The category of *communio* belongs to the most important concepts of systematic theology. It refers to the internal life of the Trinitarian God, the relationship between God and man, the mystery of the person of Jesus Christ, the Church and all Christian realities. Today the revelation of God is also perceived as the reality of communication and communion. *Communio* ecclesiology, bearing also the ecumenical importance, but this development was marked also by the broader dogmatic theology, founding its growth so far in Trinitology, sacramentology, Christology, anthropology, theology of creation. As a specific “gold mine” *communio* includes huge potential that is waiting for exploration primarily in systematic theology, but not only, as it also reaches pastoral theology.

Key words: systematic theology; *communio*; *communicatio*; Revelation; ecclesiology; ecumenism; trinitology; sacramentology; anthropology; the theology of creation.

The motive of *communio* belongs—in its full meaning of the New Testament—to the most central ideas of Christianity. It is essential for the understanding of the mystery of salvation and its realization. The idea of communion refers to the Trinitarian nature of God and the relationship of people to God and to the development of interpersonal relationships; it touches the personal dimensions of religious experience and reaches out to the institutional structures of the society. As theological, anthropological, sociological and ecclesiological idea it has the potential of reformation and of sub-

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versiveness. Appealing to the biblical and ancient idea of ecclesial *communio* often was a source of inspiration and movements. This was also the case of the Second Vatican Council, according to which the Church as *communio* should be an icon of the Trinitarian *Communio* of the Father, the Son and the Holy Spirit. *Communio* must be the communication, the dialogue, the mutual participation,¹ so the thought of communion has become a constructional point of a renewed image of the Church.² The main task of the Council was to establish a more complete communication within the ecclesial community and with the world. It is credited with the authorship of the return from information to the communication³ and use of the concept of *communio* to mark the Trinitarian-ecclesial community presupposes the existence of complementary concept *communication*.⁴ Many authors believe that the basic model of the internal structure of the Council documents is a triad of *communio*—*communicatio*—*participatio*.⁵

THE MEANING OF *COMMUNIO*

Trinitarian God is essentially the mutual love of the Father and the Son in a common Spirit, he is a pure life in a relationship, becoming infinitely full from relationship, community, Communion of the Giving (the Father), the Receiving (the Son) and the Unifying (the Holy Spirit).⁶ The essence of God

¹ Cf. LACHNER 2003, 245–247.

² Cf. SECKLER 2009, 209; JAGODZIŃSKI 2012, 12–22. Not immediately, though, were the essential content related to the concept of *communio* noted. The exception was the commentary of Gérard Philips to the *Lumen gentium* (PHILIPS 1967, 17–21). Very interesting are the ones based on an analysis of the ecclesiology of Phillips comments about the communal concept of the Church: “The rediscovery of the category *communio* is closely linked back to biblical and patristic ecclesiology. [...] 2. A *locum theologicum* for the ecclesiology of communion may be the communal aspect of human nature and the various forms of human society. [...] 3. Mystery of the Holy Trinity [...] is [...] an indispensable foundation of the Church-communion. 4. Opening ecclesiology on pneumatology [...] leads to communal approaches to the mystery of the Church. [...] 5. The ecclesiology of communion is not closed to other images and categories describing the reality of the Church. [...] 6. In building of the communal ecclesiology much care should be given to maintaining harmony, balancing the various dimensions.” KOZAK 2004, 347. In the seventies of the twentieth century appeared study of Oskar Saier (SAIER 1973) and Hans Rossi (ROSSI 1976) on the concept of *communio* in the texts of Vatican II.

³ Cf. FRESACHER 2006, 14.

⁴ Cf. KIENZLER 1984, 277–288.

⁵ Cf. HEMMERLE 1977, 253–257; JAGODZIŃSKI 2014, 661–663.

⁶ Cf. CORDES 1993, 147–156.

is Communication of Love⁷—Communion. The Father is the source of Communication-Communion of love which bursts with life; The Son is the Word who became flesh; The Holy Spirit, as personified love of the Father and of the Son, is also personified Communication of love. Besides, the Holy Spirit as the bond of inter-Trinitarian love is aimed at economic-salving inversion to the people as a personal medium of communication-communion of love between people and Christ—to the glory of the Father.⁸

In man created in the image and likeness of God, the ability of people to communicate leads to *koinōnia* [κοινωνία]⁹—*communio*¹⁰ with the dimensions of human and divine. Nevertheless, the theological concept of *communio* is not easy to define.¹¹ In before- and after-biblical use it meant the “participation”—in the sense of ownership and providing it—and therefore in the community. In the New Testament *communio* has christological foundations, it arises from participation in Christ—in the context of the Eucharist—as a share “in the Blood of Christ” and “in the Body of Christ” (1 Cor. 10:16), and this means that you can reach it by the community of Christians. St. Paul also speaks of communion in the Holy Spirit—in the sense of participation in Him (cf. 2 Cor 13:13) as giving a share in the spiritual gifts and material goods.¹² *Koinōnia* is a living reality thanks to the community of the faithful, in which all members have the same share.¹³ In the Latin translations of the New Testament the meaning of *koinōnia* was delivered through *communio* and *communication*. The first and most direct meaning of *communio* is the community, whereby two metaphorical connotations are marked: *communio* indicates the root “-mun-” which means something like embankments gathering people in a common living space and connecting them with each other by directing at each other. However, this

⁷ Cf. SCHARER and HILBERATH 2002, 76–85.

⁸ Cf. KASPER 1996, 382f.; MEUFFELS 1995, 36. It is shown by based on the model of communicative action scheme of Trinitarian “structure references” proposed by Medard Kehl, where “Father” has no beginning and is incommunicable “Where” of infinitely-sacrificing love, “Son” —incoming from the Father and the granting by him “Where” of infinitely received love, and the Holy Spirit—unifying intermediating between the Father and the Son and mediated by Them “In which” of the infinite love. The love itself as a last resort is “What”—the content of references between the Father, the Son and the Holy Spirit—and is identical with the “essence” of God (cf. KEHL 1984, 121). Cf. JAGODZIŃSKI 2008a, 67f.; JAGODZIŃSKI 2014, 663.

⁹ Cf. O’COLLINS 2009, 180–182.

¹⁰ Cf. GRESHAKE 2009, 156f.

¹¹ See KUHNKE 1992, 111–193; HAINZ 1997, 171f.; BIELA 2002, 302; KUDASIEWICZ 2004, 55–77; JAGODZIŃSKI 2011b, 30–35.

¹² Cf. LACHNER, 233f.

¹³ Cf. J. WERBICK 1994, 345; JAGODZIŃSKI 2008a, 68f.

root can also be found in the word *munus* (task, ministry, also gift) signifying a commitment to mutual service based on the gift received, which should be further transferred. Behind both of these connotations there is the concept of *communio* as intermediary reality, not emerging secondarily—as a result of attaching of units—but existing from the beginning with them.¹⁴

Corresponding exactly to the term communion Polish word *komunia* was associated with taking the Eucharist (Holy Communion) and was not usually used in another sense.¹⁵ For this reason, there are inaccurate translations of texts of the Council, in which *communio* was translated by the “community” or “being in the community”—the community is in fact already concretization or effect of the experience of communion rather than its synonym. So *communio* is a dynamic reality—communication, ongoing process, life—so pairing it with other types of communities is narrowing, and misleading.¹⁶ Thus the notion of *communio*—*koinōnia* is about so extremely intense form of reference, love, community, most commonly associated with the “communion”—that is, being close to each other, the unification of life interpenetration. Gisbert Greshake claims that the concept of *communio* seems to be the most apt paradigm taken from the created world, which helps to understand the inner life of God, is a key concept of faith and theology,¹⁷ is a brilliant in relation to the mystery of the Trinity, and similarly appropriate in relation to the mystery of the Church.¹⁸ Robert Skrzypczak wrote that “communion penetrates and binds together the multiplicity of images, metaphors and symbols attempting to map the depth of ecclesial experience. [...] It is a thoroughly personal and [...] indispensable in analyzing [...] the dynamics of the ‘self-realization’ of the Church ...”¹⁹

¹⁴ Cf. GRESHAKE 1992, 90–121; R. LACHNER 2003, 234f.; cf. JAGODZIŃSKI 2008a, 69; 2013, 5–7; 2014, 663f. In a review of collective work in the part referring to the last of quoted, of my article, Marek Marczewski wrote, that “the understanding of the concept of *communio* by the author of the article is peculiar and lost in the intricacies of communication. [...] In the pastoral theology this issue is viewed differently.” MARCZEWSKI 2014, 115. In my approach, it is obviously not about the pastoral, but a systematic concept.

¹⁵ A great change is gradually brought by the documents of John Paul II, in which the word “communion” in the broad sense appears very often (cf. f.i. Encyclical *Ut Unum Sint* (1995), Apostolic Exhortation *Christifideles Laici* (1988), Encyclical *Veritatis Splendor* (1993), Apostolic Exhortation *Ecclesia in Asia* (1999), and Apostolic Exhortation *Ecclesia in America* (1999)).

¹⁶ Cf. SKRZYPCZAK 2005, 331.

¹⁷ Cf. GRESHAKE 2009, 339–345.

¹⁸ Cf. SKRZYPCZAK 2005, 331. See also KRÓLIKOWSKI 2012, 11–29.

¹⁹ *Ibidem*; cf. *ibidem*, 332f.; JAGODZIŃSKI 2008a, 67f. The concept of the ecclesiology of communion is regarded by Joseph Ratzinger/Benedict XVI as the most complete model of the Catholic theological reflection on the phenomenon and mystery of the Church (cf. SZYMIK 2012,

THE COMMUNICATIVE CONCEPT OF REVELATION

The main aspect for the development of theology is the changed by Vatican II understanding of divine revelation. The Constitution on Divine Revelation *Dei Verbum* has brought a paradigm change in the doctrine of Revelation, which is a key concept of Christianity and with which it explains its unique beginning, the foundation, and innermost essence of faith.²⁰ The new meaning is not about “preaching” people about the “Divine truths,” but about the opening of the space of the communication between God and man, which leads to communion. This communication is intended by God, who has revealed himself definitively in Jesus Christ and has offered people the salvation invited people to be his friends, spoke with love and invited them to the community—*communio*—with himself. At the core of the dynamics of Revelation there is a community of believers, and from it grows the Church’s task to give witness to the word of God and accompanying people to enable them to grow in friendship with Him.²¹ Moments of this revelation are not only Jesus’ words but also His actions, signs and miracles, death and resurrection and the outpouring of the Holy Spirit. It is theocentric, Trinitarian structured and through shown “obedience of faith” to Him, man enters the mystical communion with God.²² The subsequent development of theology is based on this revised concept of Revelation, allowing the proclamation of universal significance of Christianity in the world today and its

221–224). But there is a condition: “that *communio* retain the depth and breadth of the not depleted synthesis, that it will not be flattened to limited horizontal meanings, that it will not be minimized in him, deprived of a central position or even cut out the transcendent dimension of ecclesial communion. Because—as bitterly concludes Ratzinger—“the next few years [...] showed that no word is safe when it comes to misunderstanding, even the best and deepest word.” The concept of ecclesiological communion has become [...] ‘an easy slogan,’ and its distortion and degradation of content were based on obliteration the priority and necessity of communion with God for the existence of authentically ecclesial interpersonal community. Then the name—ecclesiology of *communio*—does not change, but underneath already lies something else: the after-Enlightenment egalitarianism of not necessarily believers instead of the theology of the true Church....” Cf. JAGODZIŃSKI 2013b, 8f.; 2014, 665.

²⁰ “In the Conciliar turn to the communication the concept of revelation is revealed, which in modern times was promoted to the rank of key fundamental-theological categories, reductively understood as a science and coherence of systems of sentences. Currently, its place has been taken by ‘communicative-theoretic-participatory’ understanding: What is transmitted, it appears in the form of communication—so it’s not just about the truth of things, but about the salvation in the social and time dimensions, and in the foreground there is a personal reference and historical reality.” JAGODZIŃSKI 2008b, 64f. Cf. PESCH 2011, 271–290.

²¹ Cf. ECKHOLT 2012, 270–277, 273f.

²² Cf. JAGODZIŃSKI 2008b, 52–57.

inculturation in new cultural contexts.²³ New concept of Revelation must of course correspond with the position of biblical sciences in theology,²⁴ integrating seemingly contradictory to each other hermeneutics of the Fathers of the Church and the historical-critical method.²⁵

STATUS AND DEVELOPMENT OF THE *COMMUNIO* ECCLESIOLOGY

Theology is a function of carrying its religion, it is a project of thought belonging to the spiritual life of the community of believers. Its mission is to understand, based on the witness and the meaning of faith of the Church according to the principle: “Like the Church, like theology.” This means that as the images of the Church are changing in time, so are the shapes of theology.²⁶ The ecclesiology of communion, according to Max Seckler, has not formed yet the theological methodology corresponding to the spirit and intentions, in which the same theme *communio* gets a voice in the appropriate form for it. However, this does not mean that the idea of *communio* did not appear dimly in theory of theology or in practice of theologians. In the post-conciliar days the *communio* ecclesiology²⁷ becomes the focus. In the ecclesiological literature the theme of *communio* became a nice cipher inviting to reform, but also at the same time a battle cry in the struggle for a lecture of the science of the Council and against the appropriating for the heterogeneous purposes, therefore the friendly label hid the true pandemic ecclesiological spirits, and the conciliar idea of *communio* became a “Pandora’s box.” Also, in methodological terms the picture is patchy. There are many approaches with a variety of attachment points. Seckler focuses on two of these: personalistic meaning of the Church as a *communio* of the faithful²⁸ and referencing the *communio* to the corporate ecclesial entities.²⁹

²³ Cf. RIKERSTORFER 2012, 477–490.

²⁴ Cf. SÖDING 2012, 423–448.

²⁵ Cf. SCHWIENHORST-SCHÖNBERGER 2012, 449–461; KÜHSCHMELM 2012, 462–476. Cf. JAGODZIŃSKI, 2013a, 343f.; 2014, 666f.

²⁶ Cf. SECKLER 2009, 210f.;

²⁷ Cf. *ibidem*, 211f.; KASPER 2014, 47–50.

²⁸ According to the personalistic vision of the Church as *communio* all people have a fundamental equality and are brothers, mature subjects of the witness to the faith, the learning of faith and theological dialogue. In theology of the people of God, in which each participant has a place and a voice the scientific rationality of faith, professional competence and methodical epistemo-

The clearest signal of the post-conciliar career of the term of *communio* became in 1975 the book by Antonio Acerbi about conciliar “two ecclesiologies,” in which the traditional “ecclesiologia giuridica” was faced with “ecclesiologia di comunione.”³⁰ In 1985, the Second Extraordinary Synod of Bishops in Rome declared, that ecclesiological idea *communio* should be seen as a central and fundamental idea of the conciliar texts.³¹ At the same time the Synod submitted the basic features of the ecclesiology of *communio*, which as consequence has become a guidepost for many theologians.³²

logy may become problematic. Democratically perceived pragmatics of theological knowledge or creating consensus may in fact change the very concept of truth and open the door to populism. And when the postmodern mentality is added, this process can lead to methodological *anything goes*, which can also be clearly interpreted pneumatically—if the Spirit blows in the theology, blows where he wants and how he wants. Besides the personalistic interpretation of the concept of *communio* includes a tendency to personalize the inter-ecclesial and inter-Trinitarian relations, what in extreme cases can deform the theme of *communio* only to the emotional category. Cf. SECKLER 2009, 213f.

²⁹ Cf. f.i. LEGRAND 1982, 141–174. Cf. SECKLER 2009, 214f. This trend applies to the ecclesiological theme of *communio* to the particular Churches and local and other representatives of institutional plurality of the Church (bishops’ conferences, denominations), which are assigned the status of a subjective, by which they can be considered as independent instances. In these models, the idea of *communio* has very limited possibilities. They favour rather the theology grown from the outside and only a few consider shaped by centuries status of theology. Cf. JAGODZIŃSKI 2014, 667–669.

³⁰ ACERBI 1975.

³¹ Cf. NADZWYCZAJNY SYNOD BISKUPÓW 1986 (1985), 4f.

³² Cross-sectional literature of the communal ecclesiology is shown by Max Seckler—SECKLER 2009, 212f., note 6. Cf. JAGODZIŃSKI 2002, 9f.: “In the presence of attempts to omit or reject of the conciliar accents, a systematically development of new recommendations in the field of understanding of the Church is of particular importance both for the present and for the future. This task is not easy, because the Council did not leave the uniform in terms of systematic image of the Church. The reference to the biblical and ancient traditions and capture of the contemporary requests for renewal did not mean breaking with the tradition of the last seven centuries, although it was marked by the spirit of the Counter Reformation and anti-modernistic. An attempt was made to agree on rather different assumptions of hierarchical-jurisdictional ecclesiology (the Church as *societas perfecta*) with a community-oriented spiritually, earlier tradition and the modern understanding (the Church as a *mystery* and as a personal social *communio*). This attempt in terms of systematic did not come up very satisfactorily: unlinked, juxtaposed and often negating themselves statements had the intention to create the foundation of accepted by the Church ecclesiology, not all-encompassing integrated system. Elaboration of this was left to the post-conciliar theology, which, though it is just at the beginning of this task.” This ecclesiology stood at the base of the teaching of Apostolic Exhortation of John Paul II *Christifideles Laici* (1988) and his Apostolic Letter *Novo Millennio Ineunte* (2001) with its clear recommendation: “To make the Church the home and school of communion” (No. 43). In 1992, Congregation for the Doctrine of the Faith issued a Letter on Certain Aspects of the Church Understood as Communion *Communio Notio* which sparked a flood of literature on *communio*, comments and disputes—even

The notion of *koinōnia/communio* also appeared in ecumenical activities and reflected in the documents of ecumenical dialogues. It has there the function of the key allowing a relatively holistic approach to the unity of the Church. As an ecumenical category it has great integrating power, allowing for the expression of ecclesial unity in diversity.³³

Significant and striking in the “ecclesiology of communion”³⁴ is that it combines theological dimensions with communicational shape of the structure of the Church.³⁵ Both realities have to get a voice, otherwise there is a threat of two dangers: or the communicationally understood Church without a living awareness of its theological basis can quickly degenerate into an efficient, but devoid of content and meaning system for meeting the “religious needs”; or the Church, which does not make visible the *communio* in its structures, may arouse suspicion that it is satisfied by theological ideology.³⁶ The development of Catholic theological thought after Vatican II shows a great interest in the communal theology and brings together interesting and profound fruits of reflection.³⁷

Achievements of the *communio* ecclesiology is still too little known, even in theological circles, it is not preached from the pulpit, in the halls or catechetical textbooks even the new Catechism of the Catholic Church is not in favour of its promotion, since it has only been woven into the content of the Church without its separate and clear presentation.³⁸ Walter Kasper is

in the Catholic theological environment. In the post-conciliar *Catechism of the Catholic Church* (1992) elements of the *communio* ecclesiology can be found in the interpretation of the origins and the dimension of the mystery of the Church (Nos. 759–769, 772f., 775, 781–789, 797f.) and in paragraph *Communion of saints* (Nos. 946–962). In several Church’s documents the interpretation of the Church as communion appears (especially in the Encyclical of John Paul II *Ecclesia de Eucharistia* (2003), Nos. 14, 19, 21f., 29, 34–44). Pope John Paul II in a number of other documents formulated statements in the spirit of Catholic *communio* ecclesiology: the encyclicals *Ut Unum Sint* (1995) and *Vita Consecrata* (1996), the Apostolic Letter *Novo Millennio Inneunte* (2001) and the Apostolic Exhortation *Pastores Gregis* (2003). Cf. CZAJA 2004a, 130–133.

³³ See PAWŁOWSKI, 2004, 135–158; GLAESER 2004, 331–334; JAGODZIŃSKI, 2009a, 161–173; BUJAK and WOJTIWICZ, 2012, 117–138; JAGODZIŃSKI, 2014, 670f.

³⁴ Cf. RATZINGER, 1990, 16f.

³⁵ Cf. KASPER 1986a, 30–40.

³⁶ Cf. KEHL, 1994, 52, 63–159. Philosophical basis of relationship of communion and communication presents Walter Kasper—KASPER 2014, 109–115.

³⁷ Por. JAGODZIŃSKI, 2002, 13; 2003, 265–282; RATZINGER 2003; LACHNER 2003, 225–251; CZAJA 2003; 2004; A. NAPIÓRKOWSKI 2006, 17–28, 129–279; JAGODZIŃSKI 2007, 50–77; 2008a, 67–79; KASPER 2008; 2009; JAGODZIŃSKI 2009a, 161–173; 2009b; BERTONE 2010, 48–53; JAGODZIŃSKI 2011a, 273–288; 2011b, 39–58; 2014, 671f.

³⁸ Por. CZAJA and MARCZEWSKI (eds) 2004, 9.

one of the few theologians who developed integral vision of pneumatological oriented *communio* ecclesiology.³⁹ Andrzej Czaja recognizes the originality of ecclesiology of Kasper in highlighting of the role and importance of the Holy Spirit in the realization of ecclesial communion, while as its weakest link he considers the too superficial approach to the Church-making character of the faith of man.⁴⁰ Medard Kehl has developed a “phenomenology” of the Church, which was assessed as the most refined in terms of a systematic attempt to translate the idea of the Trinitarian *Communio* to the *communio* ecclesiology.⁴¹ Inclusion of the communication theory in a systematic ecclesiology has resulted in reference to the very vital trends of modern times, but it seems that also resulted in the thought of Kehl a lack of clarity regarding the relationship between communicatively achieved consensus in faith and self-consciousness of the Catholic Church in the context of ecumenism.⁴² The central point and a solid line in the communion ecclesiology of Joseph Ratzinger is a relationship of the Church and the Eucharist.⁴³ This concept has been developing around three principles: “Primacy of communion with God, perfectly realized in Christ, perceived as the source and condition of communion between people, the primacy of divine dynamics of giving the Holy Spirit and all the gifts of the Spirit before possible in the Spirit of human dynamics of accepting God’s gifts and precedence (ontological and temporal) of the universal Church (less clearly episcopal college).”⁴⁴ The main idea of Jean-Marie Roger Tillard is also the Eucharist,⁴⁵ so that his interpretation of the Church deserves to be called the Eucharistic *communio* ecclesiology. Ecclesial community is the “Church of the Churches,” it is “communion of local communions.”⁴⁶

The *communio* ecclesiology has been properly officially acquired by the Church and met with very broad theological acceptance,⁴⁷ but some of its

³⁹ Zob. KASPER 1976, 13–55; 1984, 221–239; 1986; 1987, 272–289; 1988, 32–52.

⁴⁰ Por. CZAJA 2003; 2004, 235–253; JAGODZIŃSKI 2014, 673f.

⁴¹ Zob. KEHL, 1979, 155–180; 1993, 35–50; 1996.

⁴² Cf. JAGODZIŃSKI, 2002; 2009; 2011c, 39–58; 2014, 674f.

⁴³ Cf. RATZINGER 2003a, 117–121; 2003b. All ecclesiological texts of Ratzinger were released as the vol. VIII/1-2: *Kościół – znak wśród narodów. Pisma eklezjologiczne i ekumeniczne* of his *Opera Omnia* and edited by Krzysztof Gózdź and Marzena Górecka, translated by Wiesław Szymona.

⁴⁴ CZAJA 2004c, 369f. Cf. ibidem, 354–369; JAGODZIŃSKI 2014, 675.

⁴⁵ Cf. TILLARD 1962.

⁴⁶ Cf. TILLARD 1982; 1987; 1992; JAGODZIŃSKI 2014, 675f.

⁴⁷ Cf. KONGREGACJA NAUKI WIARY 1995 (1993), 390–401; A. NAPIÓRKOWSKI 2002, 172f. About the development of the *communio* ecclesiology in the post-conciliar reflection: A. NAPIÓRKOWSKI 2006, 17–28. Some authors, even though presenting the Catholic ecclesiology with ecu-

points are still controversial.⁴⁸ Community of *communio* is not yet complete, but is open and by the Holy Spirit involves varying degrees and ways of participation.⁴⁹ The concept of *communio* helps to connect ecumenical achievements and take concrete steps towards unification.⁵⁰ For a contemporary discussion in this area it is very important to reach for the vision of the unity of the early Christian Church,⁵¹ which is particularly emphasized in Catholic ecclesiology and has a strong echo in the Lutheran ecclesiology, is considered as the starting point and support in building of the unity of the two Churches, and provides a common base by the verification of the models of unity, which they understand it as a *communio*.⁵²

Fertility problem of *communio* ecclesiology for ecumenical dialogue is not yet fully elucidated.⁵³ Wolfgang Thönissen presented on the basis of Eucharistic *communio* ecclesiology the Catholic project of the model of unity of Churches under the slogan “community through participation in Jesus Christ.”⁵⁴ Miroslav Volk in the ecumenical ecclesiology accepted as one of the reference points *communio* ecclesiology of Joseph Ratzinger⁵⁵ to enrich the ecclesiology of “free Churches” by elements of the ecclesiology of the Catholic (and Orthodox).⁵⁶ In such a direction should the contemporary Catholic communal ecclesiology go, systematically developed under the banner of “*communio* through communication”⁵⁷ or “*communio* and communication”⁵⁸—though, they lack the ecumenical aspect and there is a need to think about the reasons for this state of affairs.⁵⁹

In Orthodoxy it is hard to find clearly formulated communal ecclesiology, but it can be traced in the documents of ecumenical dialogue. Documents of Catholic-Orthodox dialogue certify the acquisition of basic data of

menical ambitions treat *communio* ecclesiology even more than moderately (cf. VORGRIMLER 1998, 41–55; MIGGELBRINK 2003, 74f.).

⁴⁸ Cf. f.i. MAJEWSKI 2005, 214–248.

⁴⁹ Cf. KARWACKI 1998, 154f.

⁵⁰ Cf. KARWACKI 1999, 77.

⁵¹ Cf. H.R. SEELIGER 1999, 19–38.

⁵² Cf. THÖNISSEN 1996, 12–26, 79–86; S.C. NAPIÓRKOWSKI 1995, 215f.; JAGODZIŃSKI 2014, 681–683.

⁵³ Por. WAGNER 2007, 78f.; SKŁADANOWSKI 2012, 101–116.

⁵⁴ Cf. THÖNISSEN 1996.

⁵⁵ Cf. J. RATZINGER 2003b.

⁵⁶ Cf. VOLK 1996, 26–69. Such point of view from the Catholic side confirms WAGNER 2007, 39–42.

⁵⁷ Cf. KEHL 1994.

⁵⁸ Por. WERBICK 2000, 770–830.

⁵⁹ Cf. JAGODZIŃSKI 2009a, 164–167.

communio,⁶⁰ accompanied by atmosphere of Trinitarian ecclesiology oriented Eucharistic, where one of the most basic categories is *koinōnia*.⁶¹ Most documents of the dialog about ecumenical prospects of the *communio* ecclesiology comes from the Catholic-Protestant area.⁶² In the Catholic-Anglican dialogue there also appeared phase focused on the question of *communio*.⁶³

For Catholics *communio* ecclesiology is the key to the future of the ecumenical movement and the solutions of still open issues. The aim is not only to overcome the differences, but also to develop a useful model of unity. The *communio* ecclesiology is able to serve the unity of the Church, even though many things have to mature and attain its theological and ecclesial transparency.⁶⁴

DOGMATIC *COMMUNIO* THEOLOGY

Projects of communional Trinitarian theology can be found by many theologians, for whom the idea of theology based on the communion was not inspiration due to the Second Vatican Council.⁶⁵ However, the most important approaches are definitely resulting from this very inspiration. Among them, there is the approach of Gisbert Greshake, who in an extensive work shows the path of development of communional Trinitology, the bases and the main problems of Trinitology and the history of the Trinitarian dogma, highlighting discovery of the person and the importance of this for the understanding of the Holy Trinity as *Communio*.⁶⁶ The dimension of *communio* in the Holy Trinity⁶⁷ is “the centre and the key to understanding the Christian faith.”⁶⁸

⁶⁰ Por. MIĘDZYNARODOWA KOMISJA MIESZANA DO DIALOGU TEologicznego MIĘDZY KOŚCIOŁEM RZYMSKOKATOLICKIM I KOŚCIOŁEM PRAWOSŁAWNYM, 1993 (1982), 35–44.

⁶¹ JAGODZIŃSKI, 2009a, 167f.; MALINA, 2015.

⁶² PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY 1995. Cf. JAGODZIŃSKI 2009a, 168–172.

⁶³ Cf. VERCRUYSE 2001, 74; JAGODZIŃSKI 2009a, 172; 2014, 683–685.

⁶⁴ Cf. JAGODZIŃSKI 2009a, 172f.; 2014, 685f.

⁶⁵ In the standard elaboration *Communio w chrześcijańskiej refleksji o Kościele* (CZAJA and MARCZEWSKI [eds] 2004), you can find references to the idea of Dietrich Bonhoeffer, Johann Adam Möhler, Jürgen Moltmann, Nikos Angelos Nissiotis, John Zizioulas. It should also pay attention to the study *Der lebendige Gott. Auf den Spuren neueren trinitarischen Denkens* (WETH [ed.] 2005), especially its articles: Ulrike LINK-WIECZOREK “Warum trinitarisch Gott reden? Zur Neuentdeckung der Trinitätslehre in der heutigen Theologie” (WETH [ed.] 2005, 11–30) and Jürgen MOLTSMANN, “Der dreieinige Gott,” (WETH [ed.] 2005, 178–196).

⁶⁶ Cf. GRESHAKE 1997, 45–216.

⁶⁷ Cf. *ibidem*, 179.

⁶⁸ *Ibidem*, 217, 441–537. Cf. GRESHAKE 2001; JAGODZIŃSKI 2014, 676f.

The sacraments are the visible and tangible signs of real closeness and presence of God, communication and communion, dialogue and community with God.⁶⁹ Community of the Church is realized in a significant way in the sacraments, and each of them develops a specific way of a communicational communion. Therefore, you can talk about the general communicational sacramentology, and each of the sacraments is about communication directed to communion. Since all the sacraments as acts of communication are building communion, they can appear in groups of “initiation into the communion,” “healing of the communion” and “service to the communion”⁷⁰: The sacraments of initiation into the communion are the Baptism—the sacrament of the beginning of the communion, the Confirmation—the sacrament of strengthen of the communion and the Eucharist—the sacrament of building of the communion. The sacraments of healing of the communion are the Penance—the sacrament of the restoration of the communion and the Anointing of the sick—the sacrament of the maintaining of the communion. Sacraments of ministry of communion are the Ordination—the sacrament of “official” ministry for the communion and Marriage—the sacrament of matrimonial-familial service for the communion. This approach results in precision of the systematic approach and can help in shaping of a deeper faith and life of Christians.⁷¹

The seeds of communion Christology appeared in the works of many theologians of the post-conciliar period.⁷² A systematic attempt to develop it⁷³ consists of three parts, each of which covers an area of nodal plexus of problems of the wider communion Christology: The Son in the Trinitarian communion, personal communion of natures united in Jesus Christ, Christ in the ecclesial communion.⁷⁴

In the framework of the elaboration of the communion anthropology there were: communion dimension of the creation of man, of the human person, of the integrity of the man, of his sexual and social dimension, as

⁶⁹ The new Catechism of the Catholic Church always uses communion in the broader sense, without limiting its scope to the sacramental communion of the Eucharist.

⁷⁰ Full justification of such an approach and structure can be found in JAGODZIŃSKI, 2008b, 319–408.

⁷¹ Cf. JAGODZIŃSKI, 2009c, 291–293; SALIJ 2008, 279–284; SZYMIK 2010, 154–157; JAGODZIŃSKI, 2014, 678f.

⁷² The most important in this field an excellent elaboration of Gisbert Greshake *Der dreieine Gott. Eine trinitarische Theologie* (cf. GRESHAKE 2001). See also GRESHAKE 1992; JAGODZIŃSKI 2008a.

⁷³ JAGODZIŃSKI 2013b.

⁷⁴ Cf. JAGODZIŃSKI, 2014, 680f.

well as on his transcendental openness. Significant are also communion perspectives of sin and salvation, and man's place in the communion of the Church and in eschatological communion.⁷⁵

Development of Trinitarian-communional theology of creation presents Triune God as the Creator of the world, creation as a communional image of the Creator, Trinitarian-communional evolutionary aspects of the fulfilment of creation and its constitutive relationship, as well as anthropological and angelological profile of the communion of creation and its communional-eschatological prospects.⁷⁶

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This outlined review did not provide exhaustively all of the achievements, or all the nuances of systematically developed communional theological reflection. However, it has indicated the multiplicity of this trend and its importance for the life of the Church in modern times. Other branches of theology also awaiting communional elaboration. It should be hoped that such reflection will grow and bear significant fruit.

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⁷⁵ JAGODZIŃSKI 2015. Cf. BOKWA 2016, 311–321.

⁷⁶ JAGODZIŃSKI 2016.

- soborowych. In *Communio w chrześcijańskiej refleksji o Kościele*, edited by Andrzej Czaja and Marek Marczewski, 109–133. Lublin: TN KUL.
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SYSTEMATYCZNA TEOLOGIA KOMUNIJNA DZISIAJ

Streszczenie

Kategoria *communio* należy do najważniejszych pojęć teologii systematycznej. Odnosi się do rzeczywistości wewnątrztrytarnej Boga, relacji Boga do człowieka, tajemnicy osoby Jezusa Chrystusa, Kościoła i wszelkich rzeczywistości chrześcijańskich. Objawienie Boga jest pojmowane dzisiaj także jako rzeczywistość komunikacyjno-komunijna. Najwcześniej i najszerzej została rozwinięta w okresie posoborowym eklezjologia *communio*, mająca także znaczenie ekumeniczne, ale rozwój teologii *communio* zaznaczył się także w całej szeroko rozumianej teologii dogmatycznej, znajdując dotychczas swoje rozwinięcie w trynitologii, sakramentologii, chrystologii, antropologii, teologii stworzenia. Jako specyficzna „żyła złota” zawiera w sobie ogromny potencjał systematyczny, który czeka na eksplorację przede wszystkim w teologii systematycznej, ale nie tylko, jako że sięga także swoimi implikacjami zakresu teologii pastoralnej.

Słowa kluczowe: teologia systematyczna; *communio*; *communicatio*; Objawienie; eklezjologia; ekumenizm; trynitologia; sakramentologia; antropologia; teologia stworzenia.