"AUREL VLAICU" UNIVERSITY OF ARAD
INTERDISCIPLINARY DOCTORAL SCHOOL
FACULTY OF HUMANITIES AND SOCIAL SCIENCES
DOCTORAL FIELD "THEOLOGY"

PhD Thesis

Summary

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PhD candidate,
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Communio Sanctorum:
Towards a Pentecostal theology of public life

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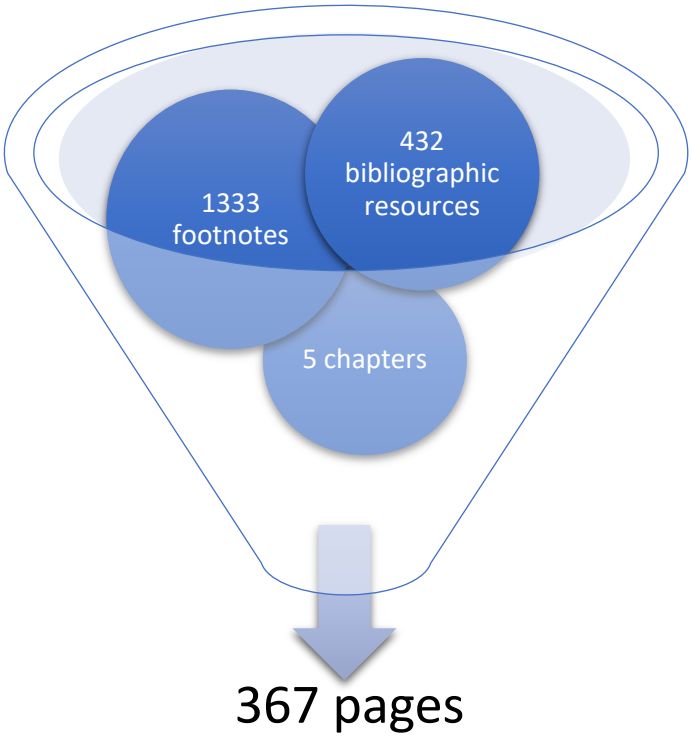
THESIS METRICS



SUMMARY OF THE DOCTORAL THESIS

Having the theological reflection on the presence of religion in the public sphere as the *general area of reference*, and as *object of study* the relationship between global Pentecostalism and public life, *the subject of* our thesis is the articulation of a Pentecostal theology of public life. Therefore, *the main purpose* of the study is to find an optimal and viable element both theologically and socio-politically, which could serve as the starting point for sketching a Pentecostal theology of public life.

The hypothesis we start from is that a Pentecostal theology (or, at first, at least a theological grammar) of public life can be articulated based on the way in which Pentecostalism perceives the notion of *communio sanctorum,* as it, on the one hand, embodies the self-understanding of the Pentecostal churches in relation to the world, and on the other hand, corresponds to the conceptual and practical requirements of public life.

Thus, although our research falls into the field of Pentecostal theology and spirituality, the approach is interdisciplinary, specific to the method of public theology, which will involve dialogue with other sciences such as sociology, political philosophy, epistemology, psychology, communication sciences and ethics. That is why we could define our area of expertise as *public Pentecostal theology.*

The importance of our research topic is given by 1) the broader framework of the study of the role of religion in public life and 2) the need for deep theological reflection in Pentecostalism on the public dimension of faith, correlated with the huge and demonstrated potential of Pentecostal theology and spirituality. provide such a reflection.

The motivation behind choosing this research topic is given by the happy combination of three factors:

1) The need for theological reflection on public life, from a Pentecostal perspective, given the a) demographic and religious scope of the Pentecostal movement, both globally (over 750 million followers) and nationally

(over 350,000 professed believers); b) the historical venerability of the Pentecostal tradition, which celebrates this year (2022) its centenary in Romania; c) the shortage of academic studies, of larger dimensions, on this topic and d) the challenges of contemporary public life.

2) The favourable academic context created at the "Aurel Vlaicu" University of Arad, by accrediting the doctoral program in the field of evangelical theology, specializing in "Pentecostal theology and spirituality", as well as exposure to the latest research directions in Pentecostal theology.
3) Personal concerns, arising from participation in public life, both as pastor of the Pentecostal Church "Christian Emanuel Center" in Bucharest and as director of a public high school in the capital, the Pentecostal Theological High School "Emanuel".

The five main objectives of our research project are:

1) *framing* of the topic in the broader context of the field of study, in the light of the current state of research, and *the definition* of the work task. In this approach a) we will take care to clearly define the object, the subject, the purpose, the working hypothesis and the main study objectives of the research; b) we will specify the importance of the topic and the motivation underlying its choice; c) we will perform a review of the specialized literature; d) we will identify the main contributions that our research will bring to knowledge; and e) we will present the structure of the paper. At this early stage, the research is based on the question "What is it, what can it be based on, and how could *a Pentecostal theology of public life be outlined?*"
2) *Outlining* as accurately as possible (linguistic, socio-political and, above all, theological) the *concept of "public life",* a process that could be relevant to formulate a comprehensive definition and propose an appropriate grammatical structure of public life. "*What* is and *how* is *public life*

organized?" This is the main research question that this "step" answers.

3) The most complex *exploration of the contours and core of the identity global Pentecostalism,* as a result of which a clear (both panoramic and focused) understanding of the specifics of Pentecostal theology and spirituality, as well as its implications for the formulation of a Pentecostal *lex orandi, lex credendi, lex vivendi*. This approach aims to answer the question "What is Pentecostalism and what is specific to it from a theological point of view?".
4) *The analysis,* in a descriptive, synthetic, but also critical way, of the *relationship between global Pentecostalism and public life*, in order to find its own way (or specific position) of public existence of Pentecostalism. The major question underlying research at this stage is "*How* has global Pentecostalism interacted with the three major dimensions of public life (political, economic, and cultural) and *what* is its most representative stance on public life?"

5) The informed and rigorously argued proposal (from the summed-up conclusions of the whole research work) of a theological element adequate to anchor a Pentecostal theology of public life. Since we start from the hypothesis that the notion of *communio sanctorum* is that element, the main task of research at this point is to prove (or disprove) the working hypothesis. Therefore, two questions arise regarding this last methodological step: "*What* is *communio sanctorum* and *what* is the Pentecostal understanding of this notion?". Of course, the crucial final question can be formulated as follows: "Is the notion of *communio sanctorum* theologically and socio-politically viable for the formulation of a Pentecostal theology of public life? If so, what are the arguments (and its potential organizer) and how could the theological consequences be imagined?

From the point of view of *the research methodology,* in order to achieve the objectives mentioned above, we will use the empirical methods, such as the study of the specialized literature on the paper, the study and generalization of internal

experience / practice, etc., with the theoretical ones, such as synthesis, systematization, classification. comparison, critical analysis, etc.

Regarding *the original elements* of this paper, we could list at least four:

1) the absence of a similar work both in the Romanian and international academic space, at least until now.

2) the unique position of the researcher (Pentecostal pastor and director of a public high school).

3) the theological approach to public life from a Pentecostal perspective and

4) juxtaposing several research plans and methodological means.

We consider that this paper brings several *major contributions to knowledge,* especially since research in the field of Pentecostal theology of public life is in its infancy, not only in Romania but also globally. Of these, the seven most notable are:

1. The interdisciplinarity of the approach to the topic and the originality of the research methodology.

2. Approaching the concept of public life from a theological perspective, based on an interdisciplinary and interfaith dialogue.
3. Proposing a grammatical structure of public life.
4. Large-scale analysis of the specifics of global Pentecostal theology and spirituality and outlining Pentecostal identity.
5. In-depth investigation of the relationship between Pentecostalism and public life, globally, on the three major coordinates (socio-political, economic, cultural).
6. Identification the dominant positions of Pentecostalism in relation to public life and the (own) proposal of the concept of "constructive prophetic dissent".
7. Proposing the notion of *communio sanctorum* as a viable theological element for building a Pentecostal theology of public life.

Structure and train of argument of thesis

The thesis is divided into five chapters. Each of them has its own subdivisions, contains both elements of research and elements of creation (originality), and contributes to the logical, progressive construction of the train of argument, as follows:

Chapter 1 is an introductory one, in which we deal with the framing / delimitation of the research topic, we present the current state of knowledge, we fly critically (little) specialized literature, and we methodologically outline the main research questions and objectives of our research.

Chapter 2 it is entitled ***Contours of public life*** and conceptually outlines the general philosophical elements (defining and constitutive), as well as biblical-theological of the notion of public life, ending with its own theological definition and a proposal of the structural model of public life.

Chapter 3, entitled ***Pentecostalism: An Exploration of the Contours and Core of His Identity*****,** makes a broad critical analysis of a (both panoramic and focused) understanding of the specifics of Pentecostal theology and spirituality, as well as their implications for Pentecostalism, amounting to the

articulation of a Pentecostal *lex orandi, lex credendi, lex vivendi.*

Finally, ***Chapter 5***, suggestively titled ***Communio sanctorum: Towards a Pentecostal Theology of Public Life***, demonstrates that our working hypothesis - that the notion of *communio sanctorum,* as understood by Pentecostalism, has the potential to serve as an element of theological anchoring of public life - is valid.

In short, *the progression of the argument* is as follows: understanding public life, understanding the identity of Pentecostalism, identifying one's own way of public existence of Pentecostalism, demonstrating the hypothesis that the notion of *communio sanctorum* is viable for articulating a Pentecostal theology of public life. In other words, if we understand what public life is and what the identity of Pentecostalism is, we can analyse the relationship between the two in a way conducive to finding its way of public existence, which we initially postulate and finally prove to be rooted in Pentecostal understanding. of the notion of *communio sanctorum.*

Chapter by Chapter Synopsis

Chapter 1

The first chapter is an introductory one, in which we deal with the framing / delimitation of the research topic, we present the current state of knowledge, we fly over critically (little) specialized literature and methodologically outline the main research questions and objectives of our research.

Regarding the interaction with the specialized literature - in the interdisciplinary context in which our thesis is placed - we make the following clarifications. The way of reviewing is a double one, adapted both to the complexity of the study topic and to the specific needs of our work. Thus, in the first phase, we reviewed only those sources that essentially depend on outlining the field and direction of research, formulating the main research questions, and identifying major and stage objectives, and to interact at the beginning or during each chapter. critical with a lot of bibliographic resources, specific to that level. Regarding the "first phase" of the review, the essential one for the definition of our project, we deductively systematized the specialized literature, gradually restricting the frame of

reference, from the *general one* (of the relationship between religion and public space) to the *average one.* the relationship between Pentecostalism and public life or theological reflection on public life / elements of it) and to the *one* (of the formulation of theologies of public life).

Chapter 2

The main purpose of our research in this chapter is to outline the notion of "public life," both secular and theological. It is methodologically subscribed to, two main objectives: the first is to *understand* the notion of "public life". It would be inappropriate to try to reflect theologically on a subject that we do not understand. Therefore, our first concern was to explore the notion from all relevant angles and necessary to formulate an informed definition, focusing on the secular literature, on the Holy Scriptures and entering dialogue with leading thinkers and theologians. The second objective is *the conceptualization* of public life by proposing, finally, a theoretical-grammatical structure, which should accurately reflect the complexity of the notion. The first objective presupposes an answer to the

question of *what* public life is, the second, to the question of *how* it is organized and what its functional "grammar" is.

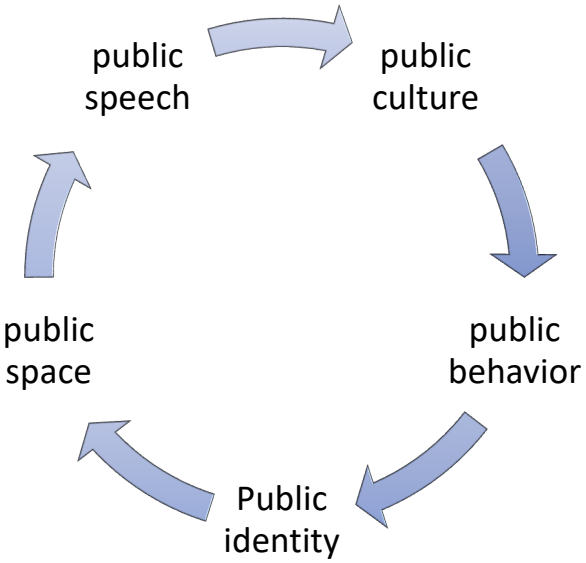
To ensure that the above objectives are met, the chapter is divided into three sections. *The first* focuses on outlining the conceptual “edges” of public life, aiming to identify the defining and constitutive elements, as well as the main socio-political landmarks. The *second* section is devoted to the biblical and theological perspective on public life. Of course, the existence of the notion of "public life" is questionable — at least in today's compartmental sense of the term — in the Old Testament or at least in the days of the early church in the New Testament. But our goal is to see how and to what extent the text of Holy Scripture addresses (at least) aspects of extra-domestic / family life or the relationship between the (community of) faith and society / culture. The second part of this section focuses on the theological positions on public life, from a comparative, comparative perspective. Finally, using the knowledge capital acquired up to this point following the research, the *third* section completes the approach of shaping public life,

proposing its own theoretical-grammatical structure, which we intend to use later, during the thesis, to analyse the way in which global Pentecostalism relates to public life.

In the conclusion of the first chapter, taking into account both the linguistic, philosophical, socio-political aspects, but also the theological perceptions, we defined *public life* (from a theological point of view) as the life lived (both individually and communally) by Christians in the public sphere - consisting of the constellation State, market, media, school, civil society and religious communities, based on public identities of citizens of a holy covenant people of God, in the public space (and in its sanctification), assuming a prophetic and constructive public discourse, which generates and cultivates a public culture (of faith, hope and love) and which manifests itself through a behaviour public that anticipates, as a way of existence in the world, the community holiness and the *shalom* of the Kingdom of God.

Also, in the light of this definition, we proposed a grammatical structure of public life, organized by the convergence of five elements: *public identity, public*

space, public discourse, public culture and *public behavior.*



Our proposal for the gramatical structure of public life

Chapter 3

The basis of the structural model proposed by us in the second chapter is, as a first element, the "identity" of the community (or group). In other words, like personal life, public life is "lived" by virtue of a collective social identity, built symbolically, and reflected in the self-image. Therefore, the formulation of a *Pentecostal theology* of public life must be well

anchored in the answer to the complex question "What is Pentecostalism?" Of course, "what *is* " does not only concern the ontological dimension of the Church's being, but also engages several other questions, related to the way Pentecostalism sees itself (perceives) itself and the identity references that define its social identity.

The third chapter is, therefore, an exploration of Pentecostal identity in the light of its distinct spirituality and theology. Although we focused on global Pentecostalism, we also briefly focused on the Pentecostal movement in Romania, which this year (2022) is celebrating its centenary. This shaping of the profile and identification of the core of Pentecostal spirituality allowed us to finally formulate and adopt a methodology tailored to the theological features and sensibilities of Pentecostalism, which facilitated the articulation of a specific Pentecostal theology of public life.

The task of exploring Pentecostal identity, in its complexity, involves two major directions of research: sketching the *outline* and finding the *core.* The first approach is based on a panoramic, longitudinal perspective, the outline of which can be made based on

typological, social and historical coordinates, taxonomy and working definitions generated and agreed by various scientific approaches. The second approach is related to the in-depth look, the focused, transversal perspective. If we were to place these two tasks in a three-dimensional geometric plane, the task of sketching would be the axes of width and height (symbolically implying both the geographical extent of the spread of Pentecostalism and its typological variety, multi-layered), and the task of identifying the core would be the axis of depth (aiming at a deep penetration, by studying the ethos and Pentecostal praxis).

Also, from a sociological point of view, that of the group's identity, both approaches aim at decoding the cognitive dimension, in relation to the classes of identity references - way of life (delimitation, geographical situation, habitat, etc.), group history / collective memory from stories, writings, traditions, events, which make up) demographics, activities, social organization and mentality (attitudes and norms of behaviour, collective representations, system of opinions and beliefs), as well as analysis of the affective

dimension, the sense of identity, based on several components such as materiality, belonging, unity and coherence, temporal continuity.

Therefore, in the first part of the chapter, we flew over the global coordinates of the Movement, trying to outline, from a multidimensional perspective, an outline, rather than a portrait, of the Pentecostal identity. In this sense, we paid attention both to identity references (relevant to the cognitive dimension of social identity) and to the main components of the affective dimension.

Once the "outline" was outlined, we then focused on the "depth" of Pentecostal spirituality, seeking to identify a "core" of it. For this reason, after clarifying the definition of Christian spirituality in general, I explored the thinking of some notable Pentecostal theologians, entering a critical dialogue with their ideas. I note, therefore, that Steven Land argues that Pentecostal spirituality consists in a community eschatological pathos to the Kingdom of God. This presupposes a reciprocal conditioning between orthodoxy, orthopraxy and orthopathy, which cancels out the sterile and obsolete dichotomy between

"reason" and "feelings" and leads to the integration of affections into Pentecostal beliefs and practices. We deduce from the writings of Steven Land that Pentecostal spirituality is characterized by narrative (manifested both by the "storytelling" of the burning gospel and by the "confession" of God's miraculous works), by the epistemological priority of the pneumatic experience, and by the emphasis on the role of the community. faith in the formation and expression of spirituality. Therefore, Pentecostal spirituality is based on the "Pentecostal experience", which represents the way of existence, action, and life of the "community of the King", and the liturgical life of the community is its core. We also noted the idea that the still unfinished theological task of Pentecostalism includes the integration of the language of holiness with that of power, as well as a development of the social implications of spirituality.

From Wolfgang Vondey we learned 1) that Pentecostal spirituality can be seen as a species of religious play; 2) that the constituent elements of the global Pentecostal theological tradition are the communitarian anamnesis of Pentecost, the Pentecostal

oral sacramentality; the acquisition of a form language of Pentecost and the normative biblical content of theology resulting from the pneumatic encounter; 3) that Pentecostalism, through its spirituality, constitutes an alternative (counter-) narrative, to challenge the secularism of the profane age; 4) that the "full gospel" is, par excellence, the comprehensive narrative of Pentecostal spirituality; 5) that the formation of Pentecostal spirituality is strongly influenced by social (non) involvement; and 6) that the Pentecostal imagination can be a methodological bridge that leads "beyond" Pentecostalism to a new global theological vision.

The fertile analysis of Pentecostalism from the perspective of ritual studies, made by Daniel Albrecht, showed us, then, that the basis of Pentecostal spirituality is the "ritual" (with its fundamental and complementary elements, registers and consequences manifested by liminality, *communitas* , reflexivity and transformation), and at the base of the Pentecostal ritual is the worship service of the church, that is, the Pentecostal public worship, seen as a mystical setting of the encounter with God.

We then discovered, in turn, with James KA Smith, Christopher Stephenson, and Tony Richie, the epistemological and methodological consequences of Pentecostal spirituality, as well as how the practical structure of this spirituality can be applied to the sphere of public life. Classical theological axiom of Christianity - *lex orandi, lex credendi* - can be adapted to Pentecostal spirituality, becoming *the rule of spirituality, the rule of doctrine.* If we were to consider the complete formula of the initial axioms (… *lex vivendi)*, we could add, without fear of misinterpreting the ideas of the theologians with whom we have entered dialogue, *the rule vita (public).*

At the end of the third chapter, we concluded that *the "core" of Pentecostal identity is its charismatic spirituality, which in turn is biblically and experientially anchored in Pentecost, is theologically synthesized in the Christocentric narrative of the full gospel, and is embodied in a transformative liturgical practice, cantered on the encounter with God in the bosom of the community of saints.* As such, any formulation of a true Pentecostal view of public life must relate to the global contours of the movement and,

above all, to theologically assimilate and methodologically mirror, in a real way, this core of Pentecostal identity.

Chapter 4

Which is the proper way of public existence of Pentecostalism? In other words, how does global Pentecostalism relate to public life, and what is its most characteristic position, not only as a praxis but also as an embodiment of its identity? These are the main research questions that we have tried to answer documented in this chapter.

Thus , in light of the findings of the previous two chapters and in line with the priorities of the previously established methodology, we set out to first form a contextual *view* of how Pentecostals have so far interacted with the spheres of public life (by exploring *praxis* Pentecostal in different geographical contexts, including Romanian, in relation to the three major spheres of public life: political, economic and cultural), and then we will sketch a cross- *sectional view* of how our findings apply to the grammatical structure of life previously proposed (public identity, public space,

public discourse, public culture and public behaviour). The goal was to "refine" the results of research in the form of a critical theological synthesis, in order to find - in dialogue and with other situational Christian grammars of public life - the specific way of public existence of Pentecostalism.

Fully aware that an analysis of the dynamics of the relationship between Pentecostalism and the various spheres of public life - even a broad one, related to geographical and socio-political contexts - would be insufficient to understand " *why?"* of _ to this relationship, the final part of chapter four it was dedicated to the interpretation process, which we would go through in three stages. First, I briefly present four proposals for situational grammars of the relationship between Pentecostalism and public life. These are 1) Weber's ideal-types "Christ - culture", proposed by Richard Niebuhr, 2) the "modes" of the Christian presence, proposed by Miroslav Volf, 3) the Pentecostal "impulses" proposed by Joel Robbins and 4) the rhizomatic network model of the "charismatic fortress" proposed by Nimi Wariboko. Secondly, we have initiated a critical dialogue with these proposals,

aiming both to identify the elements that may be useful to our research and to identify the shortcomings of these models, in relation to the interests of Pentecostal spirituality and theology (Pentecost and sanctification). . Third, we proposed our own model, synthesized based on the findings of our research and the other models studied, advocating the position of *constructive prophetic dissent.*

Chapter 5

The last chapter of the thesis (and the one that completes the train of argument) aims to answer three crucial questions: 1) “What is *communio sanctorum?* 2) "What is the Pentecostal understanding of the notion?"; and 3) "Is the notion of *communio sanctorum* viable for the formulation of a Pentecostal theology of public life?".

For this, the chapter is divided into three sections. In the first, we present an overview of the notion, highlighting its history, its theological meanings, and interpretations, as well as the connection between its introduction into the Creed and the theological reflection on public life. Here we also talk

about how the famous Protestant theologian Dietrich Bonhoeffer used the notion of *communio sanctorum* to elaborate an ecclesiology with a deep public character.

The second section is dedicated to the Pentecostal understanding of the notion and is, in turn, divided into three. In the first is the presence of the *Final Report* of the Dialogue between Pentecostals and Roman Catholics in Riano, Italy (1987-1989). In the second part, we will focus on the account of the theologians who represented the Pentecostal part at the time: Peter Kuzmic and Miroslav Volf. This last document is of great value, as it is probably the *first* attempt to define the Pentecostal understanding of the *communio sanctorum.* In the third part we present our own reflections and conclusions regarding the Pentecostal understanding of the phrase.

In the third and final section of the chapter, we show that it exists a theological element that, on the one hand, brings together all the other theological "chapters", because it is related to all, and on the other hand, corresponds both to the parameters established by us at the beginning of the work and to the specific

requirements of Pentecostal spirituality and public life: *communio sanctorum.*

First, from a biblical point of view, *communio sanctorum* is a deeply biblical notion, which, on the one hand, emerges from the theological reading of Pentecost, and on the other hand, faithfully reflects both the biblical metanarrative of the history of *salvation* to the *new creation)*, as well as its religious imaginary. A community exists by virtue of an articulated and accepted narrative, which usually deals with the origins and destiny of the group, and which interprets what is happening now in the light of the two temporal poles. Viewed from this perspective, its narrative role in establishing the public identity of the Church (which is, in fact, the foundation of its public life), it is possible that the notion of *communio sanctorum,* born from the pneumatic narrative of Pentecost, has the dual role of it describes both the identity and the destiny of the Church. That said, to interpret what the Church is / does in public, in the light of two temporal poles - Pentecost and Eschaton.

Secondly, from a theological point of view, the phrase *communio sanctorum,* used in the Apostolic

Creed to describe the Church, has the merit of including in it two aspects, defining for Pentecost and representative of Pentecostal spirituality: *fellowship* and *holiness* or, in other words, *the fellowship of the saints* and *the holiness of those in fellowship.*

Pentecost, both as a historical event and as a theological paradigmatic narrative, is extremely important, but its living expression, in the sense of its embodiment or consequence, is *the community* born and consecrated to Pentecost, anchored in its charismatic "culture", i.e., the church. How would we define *communio sanctorum* in this context? As a *communion in / through the Spirit with the saints, of the community of those sanctified by the Spirit, who communicates (shares) with the Spirit and His charisms*.

Ecumenically speaking, given the important place that the doctrine of *Communio sanctorum occupies* in the theology of the Roman Catholic Church (but also of other churches), as well as the fact that it has proved to be an excellent *commonplace* for mutual understanding, it will help Pentecostals to better engage in the much-needed ecumenical dialogue.

Our proposal does not challenge the current Pentecostal theological consensus (presented as clearly as possible in this paper) that Pentecost is the theological "narrative" or "core" of Pentecostal spirituality, nor the consideration that any Pentecostal ecclesiology (and not only) is of pneumatological extraction (a continuation of the third "article" of the Creed, concerning the faith in God the Holy Spirit), but confirms them, completing them. Completion consists, in fact, in emphasizing the social dimension. Which brings us to the final argument.

From the point of view of public relevance, as it initially gave the Primary Church a theological reason to (re) think about its relationship with public life, the notion of *communio sanctorum* can also be used in Pentecostalism - which is increasingly involved. in social, political, and economic life, as we saw in the previous chapter - as a theological basis for substantiating and framing public engagement. It can be applied significantly and effectively to the grammatical structure of public life, at every level: identity, space, discourse, culture, and behaviour.

Conclusions

We have announced in the introductory chapter that in order to achieve our research goal we need to be able to answer preliminary and well-documented questions, which are the basis of the objectives set: 1) “What is and how is public life organized ?; 2) "What is Pentecostalism and what is its theological identity?" and 3) "How has global Pentecostalism interacted with public life, and what is its most representative position in relation to public life?"

As such, we answered the first of the above questions in the second chapter, when we outlined, from a linguistic, socio-political, and theological perspective, the notion of public life. The conclusion we have reached is that, from a theological point of view, “public life is life lived (both individually and communally) in the public sphere - consisting of the constellation State, market, media, school, civil society and religious communities - in the basis of the public identity of citizens of a holy covenant people of God, in the public space (and in its sanctification), assuming a prophetic and constructive public discourse, which generates and cultivates a public culture (of faith, hope

and love) and which it is manifested through a public behaviour that anticipates, as a way of existence in the world, the community holiness and the *shalom* of the Kingdom of God ". In the light of this definition, we proposed a multifaceted grammatical structure of public life, organized by the convergence of five elements: public identity, public space, public discourse, public culture, and public behaviour.

Given that the structure of public life is based on the notion of "public identity", the next chapter - the third - focused on exploring the identity of Pentecostalism in the light of its distinct theology and spirituality, thus answering the second research question stated above. up. Following extensive research on the "contour" but also the "core" of Pentecostalism, we have shown that the practical structure of Pentecostal spirituality can be epistemologically applied to public life, in the form of the axiom *regula spiritualitatis, regula docrinae*. We then concluded that "the core of Pentecostal identity is its charismatic spirituality, which in turn is biblically and experientially anchored in Pentecost, is theologically synthesized in the Christ-centric narrative of the full

gospel, and is embodied in a transformative liturgical practice. focused on meeting God in the community of saints".

It should be noted, therefore, that the pneumatic and paradigmatic event of Pentecost is the defining theological "narrative" of Pentecostalism, and its liturgical "re-narration" takes place in church worship, which is perceived as a *community of those sanctified* by the Spirit. It can be said, then, that there is a "public life" of Pentecostal Christians breaking out of worship, a "public culture of the community of Pentecost," born of the public experience of the presence and charisms of the Spirit, whose socio-political "instincts" are formed in the context of the public worship of the communion of saints.

Considering these important details, the next methodological step was to analyse - in chapter four (preceding this one) - the relationship between Pentecostalism and public life, aiming to identify the way of public existence of Pentecostalism. As the proposed structure of public life is far too broad to allow an in-depth analysis, we limited our investigation to Pentecostal praxis in relation to three representative

dimensions of public life: socio-political, economic, and cultural. Following this investigation, we discovered that the socio-political dimension of Pentecostalism is characterized by *plurivalence,* economic, *upward mobility,* and cultural, *portability*. All these traits are closely related to community life and, theologically speaking, to the perception of belonging to the "holy people of God." At the end of the previous chapter, we presented and critically evaluated four models of "situational grammars" of the relationship between Christianity and public life, after which we identified three possible positions of Pentecostalism in relation to the world (conflict, cohabitation, construction) and concluded by suggested that Pentecostalism's mode of public existence (and the one that "arranges" it best) is *constructive prophetic dissent.* This mode of existence, characterized, on the one hand, by a strong sense of communion with God and consecration to Him, and, on the other, by a keen sense of separation from the world, in the Eucharistic spirit of its transforming embrace, represents the natural embodiment of the way in which Pentecostals (understand) themselves as *communio sanctorum.* The

assumed experience of this *constructive prophetic dissent* requires a certain type of spiritual formation, possible only in the community of saints, whose source of socio-political, economic, and cultural imagination is, both through communion and holiness, Pentecost.

All this brings us back to the hypothesis from which we started, which was confirmed and which we demonstrated in the last chapter, that the notion of *communio sanctorum*, as it is understood by Pentecostalism, has the potential to serve as an element. of theological anchoring of public life.

We have therefore successfully argued *Communio sanctorum* has the biblical, theological, but also public potential to be a *guiding* and *constructive paradigm* of a specifically Pentecostal theological vision of public life.

Of course, the concepts and categories used in this thesis, both for the systematization of Pentecostal dogmatic thinking and for the structuring of public life, are hermeneutical, but their purpose is not totalizing (claiming to provide a sum exhaustive of elements), nor totalitarian (seeking to dominate or even exclude other approaches) or Procrustean, but to help us look beyond

themselves, to the complex and difficult reality of the public life of the Church.

Further research directions

What does a fully developed Pentecostal theology “based” on *communio sanctorum* and carefully crafted at the level of the five elements of the structure of public life, proposed by us, look like? If the public Pentecostal identity is that of the "post-Pentecost and pre-eschaton community," the community of communion and communion of saints with the saints, but also the community of constructive prophetic dissent, for the sake of the world, then how can we imagine generic term - another personal proposal, which we hope to develop on another occasion, a "culture of Pentecost"? What is the Pentecostal response to secularism and the depravity of the world or to the pluralism of public life in democratic societies? What does a Pentecostal theology of public life imply, built on the paradigm proposed in this thesis, in response to the social injustice or historical "amnesia" of post-communist societies? How can political populism and hate speech be addressed in

Pentecostal social ethics as part of the public behaviour we see in previous chapters? Here are some of the questions that arise as soon as the task we have undertaken in this thesis has been accomplished. They represent many possible directions of further research, both for us and for those who, we hope, will follow in our footsteps.

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