



Child
Theology
MOVEMENT



Reimagining the Seminary

Conference Report

on the

International Conference on Theological Education Leadership

organized by

Institutul Teologic Pentecostal, Bucharest, Romania

and

Evandeoski Teološki Fakultet, Osijek, Croatia

in partnership with

Child Theology Movement

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The authors of this report are especially grateful for the feedback from the reporting team and the contributions from members of the organizing team, which have been used in the preparation of this document.

The content of this report (including any errors there may be) is the sole responsibility of its authors. Our interpretations, conclusions, and recommendations do not necessarily represent those of any of the aforementioned individuals, or the positions of any of the aforementioned organizations.

EXECUTIVE SUMMARY

The *Reimagining the Seminary* conference was designed to offer a platform for reflection and discussion among and in between theological educators, as well as Christian leaders, on the purpose, task and method of theological seminaries, as they face new social, political, economic and ecclesial realities.

Institutul Teologic Penticostal from Bucharest, Romania and Evangeoski Teloški Fakultet from Osijek, Croatia, in partnership with the Child Theology Movement, took the initiative to bring together some 60 participants – theologians, seminary deans and presidents, and practitioner-theologians representing various theological institutions and Christian ministries from Eastern and Central Europe, and Russia – for a three-days consultation on issues relating to the future of theological seminaries and theological education in post-communist Europe.

This conference was a historic event. It addressed issues related to seminary leadership models, educational strategies and theological methodology, in full awareness of the specifics of the contexts of ministry in which the participants serve, while also having the nature and values of the Kingdom of God as expressed by Jesus' symbolic gesture of placing a child in the midst of a theological argument on leadership in the Kingdom (Mathew 18) as its central theological motif and motivator.

The participants in the conference felt that the event was beneficial to them as it provided an opportunity to:

- reflect on, discuss, and imagine, new ways of following and embodying the values of the Kingdom of God while living in the kingdoms of this world,
- rethink the nature of Christian leadership from the perspective of the Kingdom of God as opposed to models following paradigms available in the contemporary predominant culture,
- take stock of how Christian seminaries in Eastern Europe have developed since 1990 in relation to church and mission in society,
- ask what seminaries are called to become and what they are to make of themselves,
- reimagine the seminary by reconsidering the content and methods of teaching and learning.

The report concludes with the following recommendations to the seminaries represented in the conference, to theologians and theological educators, and to Christian leaders in general:

- Create and maintain channels of dialogue between seminaries, other Christian institutions and ministries and the Church these serve.
- Create and maintain communication channels between participating institutions for the purpose of raising the awareness of achievements and dilemmas, for sharing experiences and promoting cooperation.
- Find ways to promote role models and good practice in theological education informed by motifs explored throughout the conference: kingdoms and repentance; leadership and

humility; hope and faithfulness.

- Devise strategies to aid the continuation of the dialogue and reflection initiated during the conference. These should include a self-evaluation template to help assessment of seminaries and of individual practice, and a six-months-later follow-up to find out directions of reflection and changes that are direct consequences of participation in the conference.
- Disseminate the ideas discussed and the findings of the conference for the wider audience. In particular, besides this initial report, the contributions given in the conference and responses to, and reflections on, these should be collected and published in a volume that can be made available to seminaries and theological educators world-wide.

INTRODUCTION

Background

Contemporary Christian communities are facing unique circumstances. The increased secularization of the society, the relativisation of truth claims and the multiplication of religious options are concerns facing the Church globally. In addition to these, the context of post-communist Eastern and Central Europe is marked by deeply rooted injustices, unresolved historical conflicts, remains of sweeping ideologies, social unrest, moral decline, political opportunism and economic instability. These external factors, accompanied by the “idols” of fame, success, immorality and power, are painful realities affecting the life and ministry of the churches today.

As theological educators we cannot and should not remain indifferent to these unprecedented challenges. If we believe that Christians in every generation have the responsibility to proclaim and embody the gospel in meaningful and truthful ways, it is then vital that we engage in deep theological reflection and undertake serious theological research in order to provide responses and enable the Church to carry out her mission in the world.

Seminaries exist to serve the Church in her mission. As such, “reimagining seminaries” is a task that begins with thinking theologically about what “church” and “mission” mean. To that extent, we propose that Jesus’ action of placing a child in the midst of a theological argument about leadership in the Kingdom of God (Matthew 18) prompts us all to rethink our believing and doing. It shows the Gospel as a disturbing message. Such gospel puts itself in danger of looking ridiculous, because it talks in terms of transcendent impossible possibilities. But it also sets the church under the call of the Kingdom of God, which makes no working compromise with this world. Turn, says Jesus – and the Kingdom of God lies on the other side of the turning. For until we turn we cannot imagine the Kingdom of God nor can we enter it. Only when we begin to see its truth, at least in partial glimpse, can we reimagine church and seminary in an adequate way.

The Kingdom of God, when witnessed to in direct simplicity, as with Jesus, leaves us mystified. Jesus confronts us with the nearness of the Kingdom of God, and that necessitates efforts to help disciples cope with bemusement. For, if we have to deal with the Kingdom of God with what we have available in our own imagination, we see it as something like the organizations we know in the world, and start thinking of careers and greatness. However, Jesus did not merely proclaim the Kingdom of God, and did not merely go to the outcasts to bring them in; he also worked with his poor disciples, who were doing their best to keep themselves out, in the most pious way. Jesus explained the practice of the Kingdom of God by his own life of love, self-giving, self-denial, in the way of the cross.

In addition to the Kingdom of God, we deliberately add another outlier, but in several respects, standing on the opposite side of the institutional core: the child. The child is visible, personal, specific; the child is lowly, not a temptation to greatness. The child is small, local, immediate. A child, in whom God is present inviting our reception gives us the message: Do not ask what the kingdom can do for you: ask what you can do for the King incognito.

Conference objectives

Jesus' action of placing a child in the midst of the disciples who were engaged in a theological argument about leadership in the Kingdom (Matthew 18) prompts us all to rethink our believing and doing. Particularly, it calls for a reconsideration of our motivation and praxis of theological education. Having these in mind, the objectives of the conference were to:

1. reflect on, discuss, and imagine, new ways of following and embodying the values of the Kingdom of God while living in the kingdoms of this world.
2. rethink the nature of Christian leadership from the perspective of the Kingdom of God as opposed to models following paradigms available in the contemporary predominant culture.
3. evaluate and reshape the content of our teaching.
4. reexamine the way we teach, serve and relate to students, colleagues, and communities so that our praxis reflects the model of Jesus.

In terms of concrete outcomes, it was planned that the conference results in:

1. opportunities for theologians, educators, church leaders and children/youth workers from Eastern and Central Europe to reflect together on the issues addressed throughout the event.
2. biblically and theologically sound understandings of the place and role of children and youth in the life and mission of churches in this region.
3. further exploration of the meaning of the statement "theology needs to get practical and ministry needs to get theological foundations."
4. a publication to include the presentations and findings of this conference, as well as responses to, and reflections on, these that will be made available as a resource to schools and Christian communities in Eastern and Central Europe.

Conference Structure

The conference was held at Institutul Teologic Pentecostal, in Bucharest, Romania, and lasted 4 days, beginning on Wednesday afternoon, the 11th of September 2013, through lunch on Saturday, the 14th of September 2013. It was attended by some 60 participants, representing various theological institutions and Christian ministries from countries in Eastern and Central Europe and from Russia.

The conference was initially structured around 5 plenary presentations prefaced by a one-hour bible reflection each day. However, we also wanted during the conference to make the most of participants' experiences and ideas. Hence there was time allotted for discussions (both as we broke out in smaller groups and as we shared in the aftermath of plenary sessions) in which everyone had the chance to share such ideas, including planned presentations of documented case studies from about a third of the participants. As some of the participants commented afterwards, these stories "made the event" for through them one could discover that there has been already re-imagining going on. Such sharing was the interactive conference process aiming to give participants the

chance to learn from each other and confidence to adopt and develop further the strategies and tactics used for theological education in their contexts, including the adoption of programming and evaluative practice that would result in transformative development.

The presentations and ensuing discussions were recorded by a reporting team, which was tasked with providing report summaries each day in order to track the direction of the discussions. Parts of the present report are based on the notes provided by this reporting team.

CONFERENCE CONTRIBUTIONS AND ASSESMENT

Although further reflection and follow-up on the issues addressed in the conference will hopefully take place, it is necessary to offer here a few summary remarks in regard with what has been discussed and achieved. These thoughts are not to be treated as final conclusions or results that reiterate for the reader new models of, and methods for, theological education. Rather, the notes below are but the initial steps on a journey towards re-imagining the seminary. Their purpose is to highlight the themes that have dominated the discussions during the conference, to pose questions that were raised and to note the tentative answers that were offered. Finally, it is hoped that, even in this summary format, these conference highlights, provide for further reflection on the two foundational topics debated during the conference:

- Jesus placed the child in the midst as a sign of the kingdom of God. What are the implications of this for your seminary?
- What contribution does welcoming the child in the name of Jesus make to re-imagining your seminary?

Highlights from Plenary Presentations and the Ensuing Discussions

Two primary motifs

Kingdom of God

The motif of the kingdom of God is a strong theme (perhaps the theme) in Jesus' ministry and was so within this consultation. The kingdom appears and reappears, helping to challenge and shape the presentations and our discussions. Yet, like a child, the kingdom of God does not impose itself upon us like a mighty, powerful, ostentatious palace.

Within the discussions about the kingdom, some of the motifs that arose were:

- The challenge of humility as the way into the kingdom; what does this humility look like today?
- The kingdom is not static – it grows and changes
- How is caring for our own children a sign of the kingdom?
- Kingdom is about being not achieving – how does this relate to seminaries and a culture of top-down teaching?
- There are tensions between values of different kingdoms – the kingdom of God clashes with the kingdoms of this world. This clash can be subtle or violent. We can be seduced by the kingdoms of the world, or persecuted. Daily we need to pray “Thy kingdom come...” knowing that we live in tension between the visible and invisible.
- What are the signs of the kingdom in our times?
- What powers shape our reflections about the kingdom?
- How can we (or our seminaries) be signs of the kingdom without giving into the desire for greatness and “success”?

Theological Imagination

In one introductory exercise, the participants of the smaller working groups were asked to sketch an image or images that reflected how he or she did theology – how do we envision the practice of theology in our lives? Broadly speaking there were 3 main styles of pictures:

- (i) some used boxes – a type of compartmentalizing of the different aspects of one’s life, such as doing theology in the classroom or in church or in the family.
- (ii) others used a kind of unifying theme, such as a road or prayer or evangelism.
- (iii) and some of us did a type of flow diagram, attempting to narrate the connection between the various spheres of our lives.

Within the pictures, there were two main ways we re-imagined theological education. Either we suggested theology was done within particular contexts, such as in the family, in the local church, in the community, in the classroom, within denominational structures, in the world. Or theology was described as a practice, such as prayer, breaking bread, worship, social engagement and hospitality.

Whether within contexts or practices, it is of utmost importance to continue to ask ourselves: Where is Jesus in this picture? But beyond that question, which Jesus is in this picture? Are we taking the gospel narratives seriously? Is the Jesus we teach in our institutions the Jesus who puts the child in the midst and who challenges the disciples to become humble in order to enter the kingdom?

A further question that emerged during and out of our discussions concerns the relationship between being signs of the kingdom and our work in theological education, whether in churches, seminaries or small groups of pastors. How do these different parts relate to one another? For example, how does raising my children in the kingdom of God relate to how I teach someone else’s child in my work at the seminary? How is my seminary training pastors to serve their churches and their communities to be signs of the kingdom?

Underlying our discussions was the reminder of the call to repentance – the need to recognize how quickly we are like the disciples, striving towards greatness, missing the point of Jesus’ life and his demand upon our lives. We are called by our Lord to repent and become like the child. Only in this way can we enter the kingdom.

Reimagining the seminary

The issues related to the seminary have appeared in various ways throughout the discussions, sometimes more explicitly in plenary or small group, other times in stories or questions. We have drawn these together in this section, beginning with themes that refer to the role of the Seminary, both current and some imagined roles. We continue by looking at some of the systemic problems that can limit our re-imagination of the seminary. Finally, this section closes with the key questions emerging from the plenary sessions and small group discussions. Some of these also have tentative answers, glimpses of our joint reimagining, which we have also included here.

What is the role of the seminary?

- to form pastors

- to educate
- to be a place for theological reflection
- to prepare students
- to be a research centre
- to be a prophetic voice
- to help churches prioritize their ministry
- to be an influence to other academic institutions/universities
- to meet the needs of the church
- to build up evangelical culture
- to help churches “live the gospel”

What are some of the systemic problems?

Of course, there are significant structural issues that face seminaries and may impose limits on any change or reimagining. Such issues include economics, but perhaps we are too focused on the financial matter and forget other issues that can be more dangerous, such as:

- tensions between seminaries and churches, especially when a seminary is part of a denominational structure.
- changing societal contexts
- systemic problems of making pastors in the image of the seminary.

To bring a change to a seminary may require organizational restructuring. Perhaps applying some of the principles of organization theory could help us in this task.

What are some of the emerging questions?

- Why re-imagine the seminary?

Some answers:

- Because change is necessary for the Christian as we are transformed into the likeness of Jesus
- Because of the disconnect between the seminary and the fast-changing society
- Because the seminary can make a stronger contribution to mission and society than it currently does

- How to re-imagine the seminary?

Some answers:

- By reimagining our theological method that must be both ecclesial and relational
- By strengthening educational leadership
- By reminding ourselves of our educational values based on the kingdom of God
 - People matter more than institutions
 - Including not excluding
 - The logic of the kingdom of God
 - The value of relationships
 - The value of hospitality, indeed its very necessity
 - Faithfulness to Jesus

Highlights of Ongoing Reimagining - Snapshots from Participants

In this second section a summary of stories that have shaped this conference are presented – stories of seminaries that have faced different challenges and found ways to overcome, to re-imagine themselves in service of the church and the society in which they find themselves; stories of seminaries that are in crisis, where the pressures of a fast-changing world have been too heavy, or where the leadership or faculty are more shaped by an academic drive towards greatness than by service in the kingdom of God; stories of informal education, of discipleship groups and mentoring. As is always the case with any story, it can be told in different ways, from different perspectives. Thus, in this spirit, we hope we can all learn from the narratives and the imagination of our sisters and brothers.

Poland:

The Evangelical School of Theology in Wroclaw has undergone significant changes in response to an interplay of historical, cultural and ecumenical factors. In light of 95% Catholicism in Poland, and a community of 0.01% Protestantism, EST has taken fluid and flexible shape to serve evangelical currents wherever they may flow within the ecumenical faith expressions, both Protestant and Catholic. EST has taken a bold, and evidently visionary move away from a core business of pastor production, cancelling day classes, and re-orientating the focus of the college to serving a broader cross-section of the ecumenical faith community in theological engagement. Demographic sectors that had previously been marginally represented in the 'Seminary' culture have become a significant constituency for the college: Seniors and business professionals, psychologists, lawyers, medics and teachers have been a fruitful source of growth. A further component in the emancipation of theological education from the grip of 'pastor-manufacture' ethos is decentralization. Theological resources are dispersed, and made accessible in local venues, as well as through the ubiquitous cyber venues of the online delivery. While most colleges at least dabble in on-line and 'extensive' courses to some degree, EST has 'crossed the Rubicon' so to speak, taking the concrete step of selling their substantial property, while remaining tenants of the building. In a business savvy maneuver, this has not only released financial resources to implement the decentralization of delivery, but also established in operative terms the intentional strategy of mobility. EST initiatives provoke further theological reflection on the ways in which such models potentially align with doctrinal distinctives, such as the priesthood of all believers, as well as missiological currents of incarnational and contextual theologies. Where the context of theological engagement is liberated from the 'sermon-as-end-point' imperatives of ordinand training, a plethora of alternative assessment expressions become apparent, available and compelling."

Bulgaria:

The Seminary was started in 1991 by the Pentecostal Union of Bulgaria. Around 2007 the decision to close the residential programme was made, due to financial reasons, to allow greater freedom for doing other work elsewhere; the students who came to the seminary were very young and with little experience and therefore, saw little purpose in what they were learning. The seminary found that it was older people, who had been working, involved in ministry informally for 10-15 years, were much more interested in learning and studying theology for ministry. So they closed the residential

programme and started an educational programme by extension in the various locations. The teachers travel to the place once a month and run intensive courses. They help those who are already doing ministry, equipping them to do it better. Nearly none of these extension students will become full-time pastors. Sometimes they get 15-20 people from one church who come to learn, and who take that learning with them back into their work contexts and into the church. It helps the pastor and takes better account of the context and the realities of where they are. The programme is interdenominational and has helped build relations between people from different churches. They find through this that they are not so different one from another and that they often share the same challenges, the same struggles within their communities. This programme runs in 3 locations at the moment. They have also started a one year programme for lay people. The curriculum includes Bible and theology, helping the students make the connection between what they are studying and the particularity of their contexts (e.g. Christians living in a Muslim majority village). These events are open to all and has drawn students from universities, etc. This programme also trains teachers so that it can go on and the work can grow. There is a recognition that this programme is always changing, that it might look very different in 3-5 years. This flexibility allows them to be more contextual, even if it doesn't allow for one-on-one training in a residential setting. The seminary also offers a camp for your people, bringing local pastors and major leaders to the event to connect these young people with the work of the churches and alternative theological education formats. The idea is that out of this event new leaders will emerge and so help in the future with the transition in leadership between one generation and the next.

Romanian Diaspora

The *Ekklesia Bible College* started in 2003 to offer education for Pentecostal Romanian pastors in the USA and Canada. However, the programme has mostly people who are not training to be pastors. The initial idea was to have a central place to where students can travel, but this did not work, so it became a programme by extension, beginning with 10 locations across the US and Canada. The expectation was of some 100 students, but in fact in only one location the starting group was of over 80 participants. The curriculum is 4-yr B.A. programme run with about 25 teaching staff from Romania and the Romanian diaspora community. The final project requires a paper of about 20-30 papers. Most of the students are not in the programme in order to seek ordination. They are lay people interested in studying theology and trying to relate their theological studies with their work, such as engineering, or the academy, etc.

Moscow, Russia:

The seminary was a result of the revival of the 1990s and was started in order to prepare ministers to help with the fast growth of the church in Russia. It is a denominational school (Church of God), but it is open to students from all churches. The curriculum at first was largely based on the Church of God training programme in the USA. This was good training for the students, but it did not help them connect with their churches and they were often at odds with the communities from which they'd originally come. This led to a decline in students that coincided with a generational gap that the entire country was facing. The seminary also had an identity crisis – who are we? We are Russians, but we are not Orthodox. So for the context in Russia it was necessary to go back to the Reformation as a starting point and to root the history of the seminary in something that was neither Orthodox nor American. One example was teaching the “doctrine of the priesthood of all believers” and the realization that this was not something that was actually practiced in the churches today.

How do we practice this anew today and how does it change how the seminary views itself – if we believe in the priesthood of all believers, how can a seminary be a place that trains only pastors? One way to address this question has been to open the doors of the seminary for university students who are studying other degrees but are living on the campus. In the evenings they are given theological courses that aim to help them connect their Christian convictions to their secular work.

Macedonia:

The Evangelical Church is wondering if it's time for it to have its own training place. But evangelicals are a very small minority so why have a school? Yet, the church feels that the seminaries in neighboring countries are not really training the Macedonians for their context in Macedonia. The denomination built a building that is too big for a church and is possibly a place for educational training. But since the economic crisis of 2007-2010, the plans were put on hold. One main question has been: how many people do we need to go through this programme to make it viable? So maybe start with a simpler training programme and then, 3-6 years later see where they have got and look into issues of accreditation. The church in Macedonia, like other places, is less in need of pastors and more in need of people who can assist with evangelism, church planting, etc. A second question is what do we do about another generation who can envision the challenges that will come?

Zagreb, Croatia:

Croatia is 95% Catholic. There are 4 evangelical theological schools, serving some 10,000 evangelicals in the country. The Biblical Institute in Zagreb has about 30-40 students and offers 2, 3 and 4 years programmes. Only the 1yr programme is the school's "own" programme. For the other programmes the school partners with the Evangelical Theological Seminary in Osijek. Throughout the partnerships the school leadership has asked questions whether it would just be a small denominational school or grow bigger and about what it means to be a seminary between heaven and earth. They asked what God would have them do as a school. This has led them to open their doors to students from other traditions, even those who are very closed to others. They have made an intentional decision not to be in competition with other schools. They are also in partnership with other universities, such as with the University of Zagreb on the anniversary of the Reformation and the celebration of the first printed Bible. There is questioning of churches: what are the problems you are facing and they try to work together to find solutions; the same was done in the creation of a journal for publication of Croatian theologians. This work has been put into English so that Christians in the West can access theological reflection from Croatia. Finally, the school has also established partnerships with public libraries for lectures and is offering its library space to students from other disciplines than theology to come to study and do research.

Omsk & Novosibirsk, Russia:

This is a region that was developed through economic incentives before the revolution. There is a strong seminary, started in 1999 and located in the heart of academic and research area. It is a Baptist seminary that serves the whole region and receives new students every two years. At the moment there are about 60 students, most supported by their local churches. For four days they study and for three days they work in the churches. The students who want to go on academically can also do a Masters in Christian ministry.

These reports suggest four key words that can be used to describe what has been going on in this region of the globe in regard with theological education:

1. Survival – due to contextual challenges (economic, socio-cultural, demographic, etc.) all the schools in the region are facing questions relating to their very survival. As such, creative ways of reimagining have emerged.
2. Faithfulness – each case presented is a testimony to the faithfulness of the educators who continue to serve and minister despite significant challenges.
3. Provision – each story is also a testimony to God’s provision, for although significant reimagining has had to occur in most cases, the ministry of these seminaries remains relevant and a real presence in the Church and society.
4. Creativity – it was impressive to see how much reimagining has already happened in this part of the world, where economic, social, demographic and other factors have caused traditional models to fail.

CONCLUSIONS, LESSONS AND RECOMMENDATIONS

Challenges Faced and Lessons Learned

A number of challenges were faced, and lessons learnt, in the course of organizing and overseeing the conference. These included:

1. The planning process was not easy. The steering committee included people from different cultures, who once again had to accept that we have different ways of going about things. We did not altogether overcome the difficulties arising. Meeting on Skype, although a great way of saving time and money has had its limitations, which impeded our work. More preparation, including written plans working out details and providing for a basis on which to debate the issues arising, would be advisable.
2. It was adventurous to mix Child Theology with reimagining the seminary. We did not work out in advance how the two related and what the balance was between them.
3. There was not enough information on what was involved in reimagining the seminary in Eastern Europe. As it turned out, several seminaries in this region had already done some creative reimagining.
4. For most people, this was the first time they’d come across Child Theology and Child Theology insights. Although this is a great positive, better preparation in terms of process would have probably enhanced the experience by providing specific questions for discussion and more opportunities for the audience to interact.
5. Initially it was planned that the presenters should meet together a month before the conference and evaluate what was to be said. Not holding that meeting due to financial limitations meant that the conference lacked in terms of providing a common link between the various contributions given.

Key Findings

The participants in the conference felt that the event was beneficial to them as it provided an opportunity to:

- reflect on, discuss, and imagine, new ways of following and embodying the values of the Kingdom of God while living in the kingdoms of this world
- rethink the nature of Christian leadership from the perspective of the Kingdom of God as opposed to models following paradigms available in the contemporary predominant culture
- take stock of how Christian seminaries in Eastern Europe have developed since 1990 in relation to church and mission in society
- ask what seminaries are called to become and what they are to make of themselves
- reimagine the seminary by reconsidering the content and methods of teaching and learning

Recommendations

The conference was concluded with a meeting in which the participants were asked to reflect on the things discussed and offer their thoughts/recommendations. Out of this discussion, as well as out of a follow-up Skype meeting of the Steering Committee, the following recommendations to the participants, the organizers and theological educators in the region, are made:

1. Create and maintain channels of dialogue between seminaries, other Christian institutions and ministries and the Church these serve.
2. Create and maintain communication channels between participating institutions for the purpose of raising the awareness of achievements and dilemmas, for sharing experiences and promoting cooperation.
3. Find ways to promote role models and good practice in theological education informed by motifs explored throughout the conference: kingdoms and repentance; leadership and humility; hope and faithfulness.
4. Devise strategies to aid the continuation of the dialogue and reflection initiated during the conference. These should include a self-evaluation template to help assessment of seminaries and of individual practice, and a six-months-later follow-up to find out directions of reflection and changes that are direct consequences of participation in the conference.
5. Disseminate the ideas discussed and the findings of the conference for the wider audience. In particular, besides this initial report, the contributions given in the conference and responses to, and reflections on, these should be collected and published in a volume that can be made available to seminaries and theological educators world-wide.

ANNEXES

Conference Planning and Facilitating - Institutions and Persons

Host Institution:

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Compassion International	www.compassion.com
Langham Partnership International	http://langham.org
World Vision	www.wvi.org
International Fellowship of Mission as Transformation	http://infemit.org
World Evangelical Alliance	www.worldea.org

Budget Report

Planned Budget: \$62,800

Travel	\$24,000
Accommodation and meals	\$10,800
Conference facilities	\$2,500
Publicity and briefing materials	\$5,000
Administration costs	\$3,000
Report and Post-Conference Publication	\$10,000
Preparatory Workshop	\$7,500

Realized Budget: \$39,000

Compassion International	\$30,000
Langham Partnership International	\$5,000
World Vision Romania	\$3,000
Conference Fees	\$1,000

Conference Expenses: \$39,000

Travel	\$20,500
Accommodation and meals	\$9,300
Conference facilities	\$1,500
Publicity and briefing materials	\$1,500
Administration costs	\$1,200
Report and Post-Conference Publication	\$5,000