ARS THEOLOGICA

UNITY IN DIVERSITY

THE ARS THEOLOGICA DAYS

26–29 OCTOBER 2026

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ARS THEOLOGICA

The 2026 *Ars Theologica* Days at a Glance

Period	26-29 October 2026
Venue	"Aurel Vlaicu" University of Arad, Romania, Building M, Elena Drăgoi Street, No. 2
Languages	English, Romanian
3rd Consultation on Theology and Marginality	Plenary presentations by Prof. Dr. Christopher Stephenson, Drs. Ing. Marten Knevel, Prof. Dr. Lisa Stephenson & Prof. Dr. Habil. Ciprian-Flavius Terinte (26-27 October) Panel discussions & debates with members of the *Ars Theologica* Research Centre & Guests (26-27 October)
New Publications	Theological book exhibition and launches (27 October)
2026 Lectures	*Ars Theologica* University Lectures, featuring Prof. Dr. Christopher Stephenson, Lee University, Cleveland, Tennessee, USA (28 October) *Ars Theologica* University Lectures, featuring Prof. Dr. Lisa Stephenson, Lee University, Cleveland, Tennessee, USA (29 October)
Contact	Prof. Dr. Habil. Marcel Măcelaru E-mail: arstheologica.uav@gmail.com Mobile: +40 730 078 863 Assist. Prof. Dr. Beneamin Mocan E-mail: arstheologica.uav@gmail.com Mobile: +40 756 381 500

Ars Theologica Research Centre

The *Ars Theologica Research* Centre provides a space in which an integrative understanding of Christian faith, theology, education, and mission is pursued alongside transformative practices oriented toward authentic human flourishing and the common good. Its work is shaped by the conviction that theological inquiry and Christian practice belong together and is developed through four interconnected areas:

(1) Public Engagement – creating, promoting, and supporting initiatives through which theology addresses the questions, challenges, and institutions of contemporary public life.

(2) Publishing – encouraging, developing, evaluating, and supporting theological scholarship and publications that respond to significant questions arising within ecclesial, academic, and social contexts.

(3) Contextual Theological Learning – cultivating biblical literacy and theological understanding through shared reflection that brings Scripture and Christian tradition into engagement with lived experience and contemporary contexts.

(4) Mentoring – fostering relationships and communities of formation in which responsible Christian leadership can develop in response to the challenges facing the Church and the wider world.

These four areas express a common commitment to theology as both rigorous intellectual inquiry and transformative practice. By holding research, formation, communication, and action together, *Ars Theologica* seeks to cultivate theological work that is intellectually responsible, rooted in Christian faith, attentive to context, and capable of making a meaningful contribution to human life.

Ars Theologica Days

The *Ars Theologica* Days are organised annually during the last week of October under the auspices of the *Ars Theologica* Research Centre. Through a variety of academic, cultural, and public events, they give visible expression to the Centre's vision by bringing serious theological reflection, Christian practice, and the questions of contemporary life into a shared public space.

The programme typically includes interdisciplinary and international consultations, public lectures and debates, book launches and exhibitions, and cultural events. Rather than functioning as separate activities, these different formats create multiple points of encounter between theological scholarship and the people, ideas, experiences, and concerns that shape the world in which Christian faith is lived.

The *Ars Theologica* Days bring together scholars, church leaders, students, practitioners, and members of the wider community across disciplinary, confessional, generational, and institutional boundaries. This diversity is integral to their character: the Days are conceived as an annual meeting place where theology, Church, academy, culture, and society can encounter one another without losing their distinct voices.

At the heart of the *Ars Theologica* Days is the conviction that theology flourishes where serious inquiry is joined by openness, hospitality, and a willingness to listen. The Days therefore make room for difficult questions, fresh perspectives, and constructive disagreement – not simply to communicate theological knowledge, but to allow new understanding and responsible Christian practice to emerge through encounter.

Ars Theologica Research Projects

Research within the *Ars Theologica* Research Centre brings together established scholars, early-career researchers, and doctoral students around projects of theological and contemporary significance. Particular emphasis is placed on integrating doctoral researchers into the intellectual work of the Centre, enabling them, where appropriate, to connect their individual research with larger projects developed by their supervisors and other members of *Ars Theologica*.

Participation may take the form of research seminars and groups, conferences, publications, and other collaborative initiatives. Research thus becomes not only an academic undertaking but also a process of formation and mentoring: doctoral students learn not only to develop their own projects, but to contribute responsibly to a community of inquiry.

In this way, *Ars Theologica* seeks to cultivate continuity between generations of scholars while fostering research that is rigorous, collaborative, and attentive to context.

Ars Theologica Consultations

The *Ars Theologica* Consultations are focused scholarly gatherings organised around questions requiring sustained theological attention. Bringing together researchers and practitioners from different disciplinary, confessional, cultural, and institutional contexts, they are shaped by a simple principle: participants do more than present completed research; they think together.

Each Consultation combines scholarly contributions with extended conversation, critical response, and collaborative reflection. The format allows assumptions to be questioned, arguments to be tested, and emerging ideas to be refined through sustained exchange.

The conversations begun in a Consultation may subsequently generate publications, research collaborations, or new projects within the *Ars Theologica* Research Centre.

Ars Theologica University Lectures

The *Ars Theologica* University Lectures invite distinguished theologians and Christian thinkers from around the world to address questions of significance for Christian thought and practice. Organised annually as part of the *Ars Theologica* Days, they bring internationally recognised voices into the intellectual life of the university and make their work accessible to academic, ecclesial, and wider audiences.

The Lectures are grounded in the conviction that theology belongs both within the university and within public life. Intellectual rigour and accessibility therefore belong together: serious theological thinking should not remain confined to specialist academic circles.

The *Ars Theologica* University Lectures seek not merely to transmit knowledge, but to stimulate theological imagination and critical reflection, inviting their audiences to consider anew the questions confronting Christian faith and contemporary life.

Ars Theologica Imprint

The *Ars Theologica* Imprint is the publishing initiative of the Ars Theologica Research Centre, operating under Aurel Vlaicu University Press. It provides a framework for the academic evaluation, publication, and dissemination of theological research, connecting the Centre's scholarly activities with national and international academic audiences.

The imprint publishes theological scholarship that combines academic rigour with interdisciplinary engagement and attention to contemporary questions. Its interests include biblical studies, historical and systematic theology, Christian ethics, theological education, and public theology, particularly where theological reflection intersects with philosophy, the social sciences, cultural studies, law, and political thought. Questions of religious freedom, human dignity, cultural identity, historical memory, and the relationship between religion and public life are among its continuing concerns.

Editorial Collections

The imprint is organised around three complementary collections, reflecting different forms of academic scholarship.

***Teze* — Doctoral Research**

Publishes selected doctoral dissertations in theology, including research completed within the Evangelical Theology doctoral programme at Aurel Vlaicu University and at other universities. The collection promotes original doctoral scholarship and supports emerging researchers in bringing their work to a wider academic readership.

***Prelegeri* — University Lectures**

Publishes the texts of the Ars Theologica University Lectures delivered by invited theologians and scholars. The collection makes these contributions available beyond the events themselves, preserving substantial scholarly interventions on questions of theological and public significance.

***Proceedings* — Scholarly Dialogue**

Publishes edited collections arising from the international conferences and consultations organised within Ars Theologica Days. Bringing together Romanian and international scholars, these volumes develop the themes addressed during the academic gatherings and extend their contribution to theological research.

Ars Theologica Review

The imprint is also preparing the launch of *Ars Theologica* Review, an academic journal dedicated to theological research and interdisciplinary dialogue. The journal will publish scholarly articles, interdisciplinary studies, and academic book reviews, with contributions subject to scholarly evaluation. It aims to encourage critical engagement with contemporary theological questions and strengthen the participation of Romanian theological scholarship in international academic discussion.

Editorial Partnerships

The imprint works with theological publishers in Romania and internationally to broaden the circulation of its publications. These collaborations support the dissemination of research among universities, theological institutions, churches, and other communities engaged in theological education and scholarship.

The 2026 *Ars Theologica* Days – Programme

MONDAY
(26 October 2026)

09:00-10:00 REGISTRATION

10:00-11:00 Opening & Welcome

Dr. Habil. Ramona Lile (Rector UAV)

Assoc. Prof. Dr. Alina Pădurean (Dean FSUS)

Prof. Dr. Habil. Marcel Măcelaru (Director *Ars Theologica*)

11:00-11:30 COFFEE BREAK & NETWORKING

Toward a Theology of Marginality

3rd Consultation on Theology & Marginality

11:30-12:30 Plenary I - *From the Margins to the Middle: Pentecostals in the Ecumenical Movement*

Prof. Dr. Christopher Stephenson (USA)

12:30-14:00 Panel Discussion & Debate I

Dr. Ciprian Gheorghe-Luca (chair)

14:00-15:00 LUNCH BREAK, COFFEE & NETWORKING

15:00-16:00 Plenary II - *Marginalisation of the gospel of Jesus in European Churches and Society*

Drs. Ing. Marten Knevel (Holland)

16:00-17:30 Panel Discussion & Debate II

Prof. Dr. Habil. Corneliu Simuț (chair)

TUESDAY
(27 October 2026)

09:00-10:00 Plenary III - *Discerning the Kingdom of God: Toward a Theological Epistemology of the Margins*
Prof. Dr. Lisa Stephenson (USA)

10:00-11:00 Panel Discussion & Debate III
Assoc. Prof. Dr. Habil. Daniel Oprean (chair)

11:00-11:30 COFFEE BREAK & NETWORKING

11:30-12:30 Plenary IV - *Suferința aleșilor lui Dumnezeu în scrierea 1 Enoh și rezonanțele ei neotestamentare*
Prof. Dr. Habil. Ciprian-Flavius Terinte

12:30-13:30 Panel Discussion & Debate IV
Assist. Prof. Dr. Beneamin Mocan (chair)

13:30-14:00 Conclusions & Announcements
Prof. Dr. Habil. Marcel Măcelaru (Director *Ars Theologica*)

14:00-15:00 LUNCH BREAK, COFFEE & NETWORKING

New Publications

15:00-17:30 Book exhibition & launches

WEDNESDAY
(28 October 2026)

Gifts and Graces – A Pentecostal approach

***Ars Theologica* University Lectures**

featuring Prof. Dr. Christopher Stephenson

10:00-11:30 Lecture I

11:30-12:00 COFFEE BREAK & NETWORKING

12:00-13:30 Lecture II

13:30-15:00 LUNCH BREAK, COFFEE & NETWORKING

15:00-16:00 Lecture III

16:00-17:00 Book launch

THURSDAY
(29 October 2026)

Redemptive Service: Loving Our Neighbours Well

***Ars Theologica* University Lectures**

featuring Prof. Dr. Lisa Stephenson

10:00-11:30 Lecture I

11:30-12:00 COFFEE BREAK & NETWORKING

12:00-13:30 Lecture II

13:30-15:00 LUNCH BREAK, COFFEE & NETWORKING

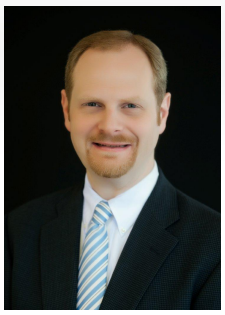
15:00-16:00 Lecture III

16:00-17:00 Book announcement

The 2026 *Ars Theologica* Days Guests



Dr. Lisa P. Stephenson is Professor of Systematic Theology at Lee University in Cleveland, Tennessee, USA. She holds a PhD in Religious Studies from Marquette University. Her teaching and research focus on Pentecostal theology, theological anthropology, the work of the Holy Spirit, and the calling and participation of women in Christian ministry. She is the author of *Dismantling the Dualisms for American Pentecostal Women in Ministry* (Brill, 2011), which received the Society for Pentecostal Studies' 2013 Pneuma Book Award. Her scholarship explores the relationship between Pentecostal spirituality, theological understanding, and the life and mission of the Church.



Dr. Christopher A. Stephenson is Professor of Systematic Theology at Lee University in Cleveland, Tennessee, USA. He holds a PhD in Religious Studies from Marquette University. His teaching and research focus on Pentecostal theology, systematic theology, the person and work of the Holy Spirit, and the relationship between Christian doctrine and the life of the Church. He is the author of *Types of Pentecostal Theology: Method, System, Spirit* (Oxford University Press, 2013) and *Profiles of Pentecostal Theology* (Brill, 2021). His scholarship explores the distinctive contributions of Pentecostal Christianity to contemporary theological thought.



Drs. Ing. Marten Knevel is a Dutch theologian, pastor, and Director of the Paradosis Foundation in the Netherlands. He studied theology at Utrecht University, graduating in 1991 with a specialisation in New Testament studies and modern church history. He has served for more than three decades in pastoral ministry, church leadership, and organisational development, including supporting churches through periods of transition. Since 2017, he has directed the Paradosis Foundation, which supports theological research and educational initiatives exploring the significance of the Christian tradition for contemporary society. His current interests include Christian ethics, the relationship between faith and public life, and the influence of Christianity on European culture and values.



Prof. Dr. Habil. Ciprian-Flavius Terinte is Professor of New Testament Studies at the Pentecostal Theological Institute in Bucharest, Romania, and a doctoral supervisor at the University of Bucharest. He holds a PhD in Theology from Lucian Blaga University of Sibiu and a habilitation in New Testament theology. His teaching and research focus on Pauline theology, New Testament interpretation, ecclesiology, and the historical and cultural background of early Christianity. He is the author of several books, including *The Life of the Church according to Paul's Ecclesiological Metaphors*, *Church Leadership in the Writings of the New Testament*, and *The Writings of the New Testament: Context, Canon, Content*. Alongside his academic work, he serves as a pastor with the Pentecostal Church in Romania, combining biblical scholarship with theological education and Christian ministry.

The *Theology & Marginality* Project

Project Director: Prof. Dr. Habil. Marcel Măcelaru

Overview

Theology and Marginality is a multi-year international research project developed within the Ars Theologica Research Centre at "Aurel Vlaicu" University of Arad, Romania. Bringing together theologians, scholars from different disciplines, church leaders, doctoral researchers, and practitioners, the project investigates the relationship between Christian faith, marginality, and power. Its central concern is how experiences of marginality have shaped theological understanding, ecclesial identity, and public witness, and what these experiences might contribute to the present and future of Christianity.

Christianity has maintained a complex relationship with cultural, political, and religious power throughout its history. Christian communities have experienced exile, persecution, displacement, minority existence, and social exclusion, often developing forms of faith and witness at a distance from dominant institutions. At other times, Christianity has occupied positions of cultural centrality and institutional dominance, sometimes participating in the very structures of power it had previously resisted. These contrasting experiences raise questions about the relationship between Christian faithfulness and power. Does the Church's position within society shape its understanding of itself and its mission? How does proximity to power influence theological knowledge and the interpretation of Scripture? What happens to Christian witness when institutional influence becomes a measure of ecclesial success?

Addressing these questions requires a distinction between *marginalisation* and *marginality*. Marginalisation refers primarily to processes of exclusion, vulnerability, and displacement. Marginality describes a social location that may also acquire theological significance. The question is whether marginality can become an epistemological, hermeneutical, and ecclesial posture: a position from which Christians perceive reality, interpret Scripture and tradition, understand their identity, and engage the world.

The theological significance of this possibility emerges in relation to the cruciform logic of the Gospel. If the crucified and risen Christ provides the pattern for Christian existence, can marginality describe more than a condition imposed by exclusion or disadvantage? Can it also become a posture of faithful non-conformity towards structures of power that contradict the character of Christian witness? Such a perspective would have implications not only for how Christians understand their place in society, but also for how they exercise authority, practise discipleship, develop theological knowledge, and participate in public life.

Marginality, however, is not inherently virtuous. Exclusion and suffering do not confer theological authority, nor does resistance to dominant structures automatically constitute Christian faithfulness. The project therefore approaches marginality critically, evaluating its theological significance within the biblical, doctrinal, ethical, and spiritual horizon of historic Christianity. Its concern is neither to romanticise marginalisation nor to make contemporary ideological commitments normative for theology, but to investigate whether the experience and perspective of the margins can expose neglected dimensions of Christian faith and challenge assumptions associated with cultural privilege and institutional dominance.

The research develops through two interconnected phases. The first, conducted between 2024 and 2026, brings contemporary experience into conversation with biblical and historical inquiry and moves towards constructive theological reflection. The second, beginning in November 2026, develops the research through peer-reviewed publications, edited volumes, and a theological monograph.

Phase I – International Theological Consultations (2024–2026)

The first phase comprises three international consultations organised within the annual Ars Theologica Days. Each addresses a distinct dimension of the project's central question. The first examines contemporary experiences and theological interpretations of marginality. The second investigates how marginality has shaped Christian existence in Scripture and history. The third brings these perspectives together to consider whether marginality can function as a constructive theological category.

The consultations are not independent academic events, but successive stages of a common research undertaking. Their international and interdisciplinary character allows scholars and practitioners from different Christian traditions, academic disciplines, and cultural contexts to examine different perspectives, challenge assumptions, and develop theological arguments through sustained conversation.

Doing Theology from the Margins (28–29 October 2024)

The inaugural consultation examined marginality as a contemporary experience and a context for theological reflection. Its primary task was to identify the different forms of marginality present in modern societies, consider the theological responses they have generated, and clarify the questions arising when Christian faith is lived and interpreted outside dominant structures of power.

The discussions addressed social, political, economic, cultural, and religious forms of marginality, including poverty, discrimination, migration, displacement, minority existence, and political or religious oppression. They also considered the theological approaches that have emerged from such contexts and the relationship between social location, theological knowledge, and biblical interpretation.

A further concern was the experience of Christian communities living at the margins. Questions of ecclesial identity, belonging, spirituality, discipleship, mission, and public witness were examined alongside practices of resilience, resistance, hospitality, and solidarity. The consultation also explored the tension between Christian faithfulness and cultural conformity, asking how communities with limited institutional influence understand and exercise their public vocation.

The first consultation established the contemporary framework of the project and raised a further question: how should these experiences and theological interpretations be assessed in light of Scripture and Christian history?

Marginality in the Bible and Beyond (20–21 October 2025)

The second consultation turned to the biblical witness and the historical experience of Christianity. Its purpose was to investigate how marginality has shaped Christian identity, theological understanding, spirituality, and public witness across different periods and contexts.

The biblical investigation considered experiences of exile, foreignness, poverty, prophetic dissent, suffering, and minority existence in the Old and New Testaments. Particular attention was given to Jesus' relationship with those at the margins, the reversals of power associated with the Kingdom of God, and the identity and witness of early Christian communities within the Roman Empire.

The historical investigation followed these trajectories through persecution and martyrdom, monasticism and asceticism, dissenting movements, minority traditions, and Christian existence under authoritarian and communist regimes. It also examined the role of historical memory, neglected Christian voices, and the formation of communities under conditions of vulnerability and exclusion.

An equally important question concerned Christianity's movement from marginal existence to institutional dominance. The relationship between Church and empire, political authority, cultural privilege, and ecclesial power provided a historical basis for examining the tensions between Christian faithfulness and the exercise of power.

The consultation brought biblical and historical perspectives into conversation with the contemporary questions raised in 2024, providing the basis for a more sustained theological assessment of marginality.

Toward a Theology of Marginality (26–27 October 2026)

The third and concluding consultation moves from contemporary analysis and biblical and historical inquiry towards constructive theological reflection. Its central question is whether marginality can function as a theological category and, if so, what this would mean for Christian faith and practice.

The discussion approaches this question through the cruciform logic of the Gospel. Christianity has frequently identified public influence with cultural recognition, institutional strength, or political authority. Yet the life, ministry, crucifixion, and resurrection of Christ challenge understandings of power grounded in domination and privilege. What forms of theology, ecclesial identity, spirituality, mission, ethics, education, and public witness become possible when Christian faithfulness is understood in relation to this cruciform pattern?

Particular attention is given to theological epistemology and hermeneutics, the relationship between Christian identity and power, and the implications of marginality for the Church's life and mission. The consultation also considers the challenges of secularisation, religious pluralism, political polarisation, and technological change, asking how Christian communities may remain publicly engaged without making cultural dominance the measure of their faithfulness.

The consultation does not presume that marginality provides the answer to these questions. It examines whether marginality, interpreted through Scripture and the Christian theological tradition, can offer a critical perspective from which Christian identity, practice, and public witness may be reconsidered.

As the concluding consultation, *Toward a Theology of Marginality* brings the project's contemporary, biblical, and historical investigations into a constructive theological conversation. The arguments developed through this process provide the foundation for the research and publications of the project's second phase.

Research Themes

The *Theology and Marginality* project addresses a range of interconnected themes through contemporary analysis, biblical and historical inquiry, and constructive theological reflection. Together, these themes provide the intellectual framework for the three international consultations and the research publications that follow.

1. Contemporary Experiences of Marginality
Social, political, economic, cultural, and religious forms of exclusion, vulnerability, displacement, and non-conformity, including poverty, discrimination, migration, diaspora, minority existence, and political or religious oppression.

2. Contextual Theologies, Epistemology, and Hermeneutics
Theological approaches emerging from marginal contexts, including liberation, postcolonial, diaspora, disability, minority, and indigenous theologies, and the influence of social location on theological knowledge, method, and the interpretation of Scripture and tradition.

3. Biblical Perspectives on Marginality
The experience and theological significance of marginality throughout the Old and New Testaments, including exile, foreignness, prophetic dissent, suffering, persecution, Jesus' engagement with the margins, and the identity and witness of early Christian communities.

4. Marginality in Church History and Christian Tradition
The experience and interpretation of marginality throughout Christian history, including persecution, martyrdom, monasticism, dissenting movements, minority churches, underground Christianity, and Christian existence under authoritarian and communist regimes, with attention to neglected traditions, historical memory, and changing relationships with political and ecclesial power.

5. Christianity, Power, and Cultural Non-Conformity
The changing relationship between Christian faith and cultural, political, religious, and institutional power, including empire, nationalism, cultural privilege, prophetic resistance, and the tensions between

institutional dominance and faithful witness.

6. Christology, Pneumatology, and Trinitarian Theology
The implications of Christ's incarnation, ministry, crucifixion, and resurrection, the work of the Holy Spirit, and Trinitarian understandings of communion and authority for a theology of marginality, ecclesial renewal, and non-dominating power.

7. Ecclesial Identity, Mission, and the Future of Christianity
The formation of Christian communities at the margins, questions of belonging, leadership, discipleship, and mission, and the future of ecclesial life in contexts of secularisation, religious pluralism, minority existence, and declining cultural centrality.

8. Christian Spirituality, Ethics, and Faithful Presence
Practices of prayer, worship, lament, asceticism, hospitality, solidarity, reconciliation, peacemaking, and resilience, and their significance for Christian formation, moral responsibility, and witness in contexts of vulnerability and social fragmentation.

9. Public Theology, Justice, and Christian Witness
Christian engagement with inequality, exclusion, political authority, and public life, including advocacy, resistance, dialogue, and forms of public witness that challenge domination without reproducing religious triumphalism or ideological absolutism.

10. Theological Education, Research, and Human Formation
The implications of marginality for theological scholarship, education, ministerial formation, and institutional practice, including the challenges posed by technological change, digital culture, artificial intelligence, and surveillance.

11. Eschatology, Hope, and the Reversal of Power
The significance of Christian hope, divine justice, the Kingdom of God, and the biblical reversal of human hierarchies for understanding suffering, marginality, perseverance, and the future of Christian witness.

12. Confessional Perspectives and Constructive Theology of Marginality
The contributions of different Christian traditions to understanding marginality and the development of a constructive theological account of Christian faithfulness grounded in the cruciform logic of the Gospel.

Wider Engagement – European Academy of Religion (Rome, 2026)

The project's international engagement also included a dedicated *Theology and Marginality* panel at the 2026 conference of the European Academy of Religion (EuARe) in Rome. The panel brought the project's central questions into conversation with scholars working in theology, religious studies, and related disciplines within the wider conference theme of religion and inequality.

The panel, *Theology and Marginality: Epistemology, Imagination, and the Public Square*, proposed and chaired by Prof. Dr. Habil. Marcel Măcelaru, examined marginality as more than a sociological condition, considering its implications for theological knowledge, Christian imagination, and public engagement.

The contributions approached these questions from different perspectives, including Christian marginality and public theology, evangelical public action, hip hop and injustice, biblical narratives of divine calling, pneumatological approaches to theological knowledge, vulnerability at the Mediterranean border, and the tensions between radical Christendom, majority rhetoric, and political liberalism in Europe.

The panel extended the project's scholarly conversation beyond the consultations in Arad and situated its research within wider international discussions concerning religion, inequality, theological knowledge, and public responsibility.

Phase II – Dissemination and Development of Theological Reflection

The second phase begins in November 2026 and develops the research generated through the three consultations and the project's wider international scholarly engagement. Its purpose is to examine the findings further, develop the most substantial arguments, and make the resulting scholarship available to different academic and ecclesial audiences.

Four publications are envisaged, each with a distinct purpose within the broader research programme.

Special Journal Issue – *Theology and Marginality*

A peer-reviewed thematic issue of an academic journal will bring together selected contributions from the international consultations and invited studies by scholars working in related areas of theological research.

The issue will examine marginality from biblical, historical, systematic, practical, and public theological perspectives. Its contributions will address questions of Christian identity, social location, vulnerability, power, theological knowledge, ecclesial life, and public witness, with particular attention to arguments that advance the project's central questions.

The special issue will not function simply as conference proceedings. Its articles will be developed as independent scholarly contributions, introducing the project's research to a wider international academic readership and inviting further critical engagement with marginality as a theological category.

English Edited Volume – *Theology and Marginality in Christian Perspective*

The English-language edited volume will bring together selected papers from the three consultations in revised and expanded form. Its organisation will follow the intellectual progression of the project, moving from contemporary experiences and theological interpretations of marginality, through biblical and historical perspectives, towards constructive theological reflection.

Contributors will be invited to develop their arguments in light of the discussions generated during the consultations. The collection will bring together different theological traditions, disciplinary approaches, geographical regions, and cultural contexts without reducing their contributions to a single perspective.

Intended for theologians, researchers, postgraduate students, theological educators, and others interested in the relationship between marginality and Christian faith, the volume will present the consultations as parts of a connected research undertaking and provide a resource for further scholarly investigation.

Romanian Edited Volume – *Teologie în contextul marginalității*

The Romanian-language volume will develop the project’s theological questions in relation to Romanian-speaking academic and ecclesial contexts. Drawing upon selected research from the international consultations, it will engage the historical experiences and contemporary circumstances that shape Christian identity, theology, and public witness in Romania and among Romanian communities elsewhere in Europe.

These contexts include religious restriction, minority existence, communist oppression, post-communist transformation, migration, and changing relationships between Church and society. Such experiences raise questions about ecclesial identity, theological education, spiritual formation, mission, and the place of Christian faith in contemporary public life.

The volume will not simply translate or reproduce the English-language collection. Its purpose is to bring the international research into conversation with regional theological and ecclesial experience, addressing the concerns of Romanian-speaking theologians, pastors, theological educators, students, churches, and academic institutions.

Research Monograph – *Cruciform Christianity: Toward a Theology of Marginality*

The principal constructive theological outcome of the project will be a research monograph authored by the Project Director, Prof. Dr. Habil. Marcel Măcelaru. Drawing upon the research and dialogue developed through the three consultations, and extending these through further original investigation, the study will articulate a sustained account of cruciform Christianity as the basis for a theology of marginality.

The monograph begins with the question that has guided the project: can marginality become a theological category rather than merely a description of social location? If Christian existence is shaped by the crucified and risen Christ, what implications does this have for the Church's relationship with power, its understanding of itself, and the ways it interprets and engages the world?

The study will investigate marginality as a possible epistemological and hermeneutical position. The social and institutional location from which theology is undertaken influences theological perception, the questions considered important, and the interpretation of Scripture, tradition, and contemporary reality. This raises questions about the relationship between theological knowledge and structures of cultural, political, religious, and institutional power.

The proposed account of cruciform Christianity will examine these questions through the life, ministry, crucifixion, and resurrection of Christ. The cruciform pattern of Christian existence challenges the identification of faithfulness with institutional strength, cultural dominance, or the exercise of coercive power. It also provides a theological basis for reconsidering authority, community, discipleship, mission, and public witness.

The implications of this approach will be developed across several interconnected areas of theological inquiry: theological method and hermeneutics; Christology and ecclesiology; Christian identity, spirituality, and discipleship; mission and witness; ethics and public theology; theological education; and Christianity's relationship with cultural, political, religious, and institutional power.

Particular attention will be given to the difference between marginality as a critical theological position and marginalisation as an experience of exclusion or suffering. The monograph will not treat marginal identities or practices as inherently virtuous, nor will it make marginality an independent source of theological authority. Instead, the theological significance of the margins will be examined in relation to the Gospel and the doctrinal, ethical, and spiritual tradition of Christianity.

The intended outcome is a constructive theology that approaches marginality as a perspective from which Christian faithfulness may be reconsidered in light of the Gospel. By examining the relationship between Christian identity, theological knowledge, and power, the monograph seeks to articulate a form of Christian existence in which faithfulness is measured not by cultural influence or institutional dominance, but by the Church’s relationship with Christ and its witness in the world.

Registration, Refreshments & Meals

The *Ars Theologica* Days are open to all who wish to participate. Scholars from theology and other disciplines, church leaders, students, practitioners, and members of the wider community are warmly invited to attend the various events and to contribute to the conversations through their questions, perspectives, and reflections. The working languages are English and Romanian, with translation provided where necessary.

All participants – speakers and attendees alike – are asked to register for the 2026 *Ars Theologica* Days upon arrival. Participation in all events is free of charge.

Refreshments, snacks, and buffet lunches are provided throughout the *Ars Theologica Days*. These are offered free of charge; however, donations toward the catering costs are gratefully received. Participants are kindly asked to indicate at registration the day or days for which they require lunch.

The 2026 *Ars Theologica* Days Team

SCIENTIFIC REFEREES

Prof. Dr. Habil. Marcel Măcelaru (Romania)
Prof. Dr. Habil. Corneliu Simuț (Romania)
Prof. Dr. Habil. Wojciech Szczerba (Poland)
Prof. Dr. Habil. Frank Hinkelmann (Austria/Germany)
Prof. Dr. Ruth Padilla DeBorst (Costa Rica/USA)
Prof. Dr. Habil. Ioan-Gheorghe Rotaru (Romania)
Assoc. Prof. Dr. Habil. Daniel Oprean (Romania)
Assoc. Prof. Dr. Iosif Riviș-Tipei (Romania)
Assist. Prof. Dr. Beneamin Mocan (Romania)
Dr. Ervin Budiselić (Croatia)
Dr. Ciprian Gheorghe-Luca (Romania)
Dr. Dalibor Kraljik (Croatia)
Dr. Kostake Milkov (Macedonia)
Dr. Lidija Ušurel (Serbia/Romania)

EXECUTIVE COMMITTEE

Prof. Dr. Habil. Marcel Măcelaru
Prof. Dr. Habil. Corneliu Simuț
Assoc. Prof. Dr. Habil. Daniel Oprean
Assoc. Prof. Dr. Iosif Riviș-Tipei
Assist. Prof. Dr. Beneamin Mocan
Dr. Ciprian Gheorghe-Luca