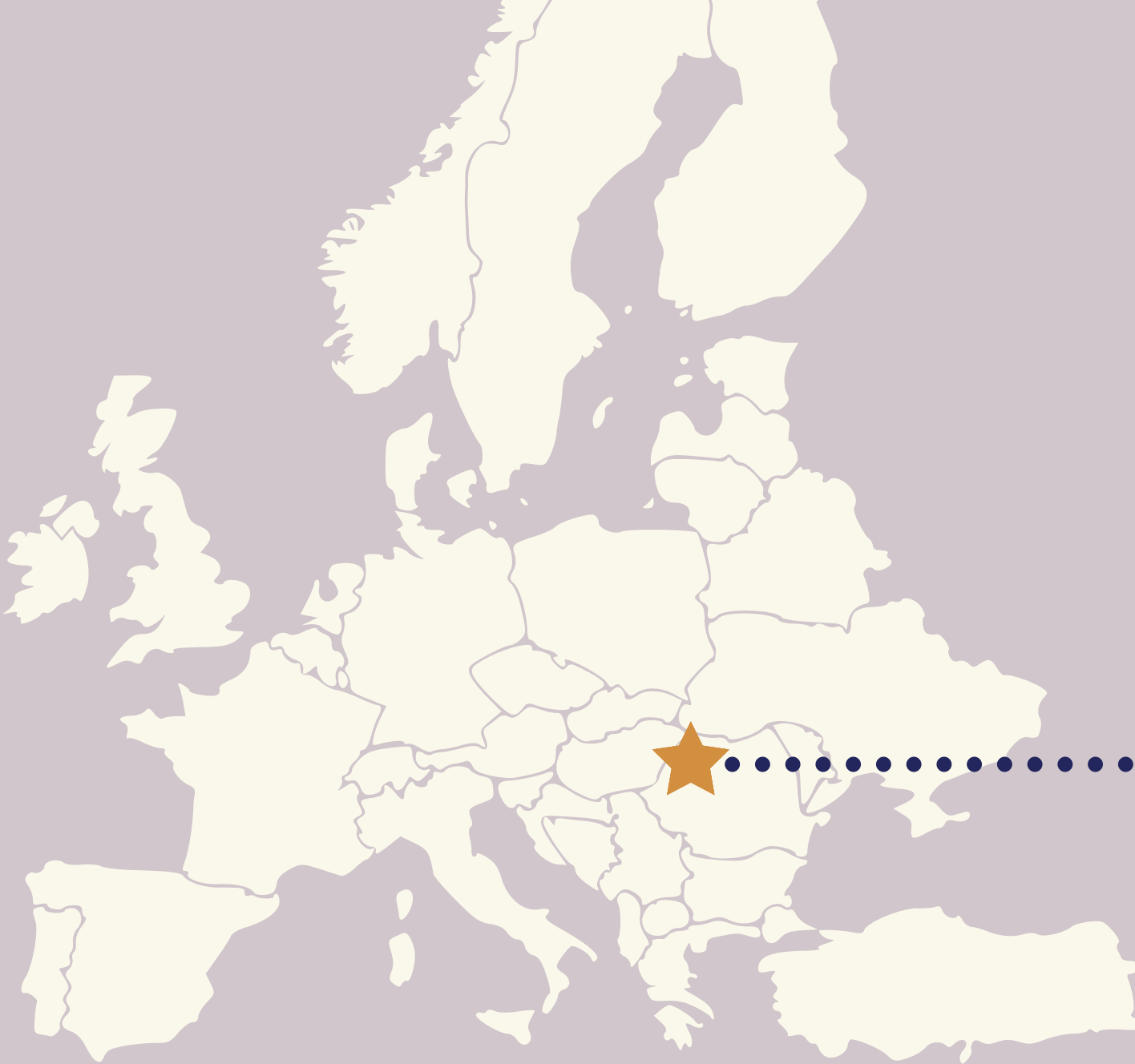


A SPOTLIGHT ON:

Corneliu Constantineanu



*Getting to know the
INFEMIT community*



Romania

Context



Biography

Corneliu was originally from Botoșani, Moldavia, the Northeastern part of Romania. He then moved to Timișoara, where he joined the ministry of Elim, the largest Pentecostal church in Romania. It was there, at church, that he first began to study theology. After obtaining an engineering degree with a specialization in biotechnologies, Corneliu pursued bachelors and masters degrees in theology at the Evangelical Theological Seminary in Osijek, Croatia. Corneliu completed his doctoral studies (PhD) in theology at the Oxford Centre for Mission Studies and the University of Leeds, UK. For his dissertation, he conducted interdisciplinary research on Pauline and contextual theology and the social dimension of reconciliation.

Biography

Influences and legacy

John Howard
Yoder



I. Howard
Marshall



Peter
Kuzmic



Corneliu was influenced by the people he met at Osijek, like I. Howard Marshall, John Howard Yoder, and Peter Kuzmic, (president of the Evangelical Theological Seminary in Osijek). Additionally, he drew inspiration from Miroslav Volf's *Exclusion and Embrace* and the work of Abraham Kuyper. He continued his work, writing, and teaching on Public Theology at several schools, most recently as University Professor at the “Aurel Vlaicu” University of Arad, Romania, where he mentored several scholars, serving as Director of the *Research Centre for Intercultural and Interconfessional Studies*, Director of the Master's Program in Public Theology, and Coordinator of the Doctoral Program in “Evangelical Theology.”

One late Friday night in 2010, my colleagues in the dorm and I were watching a comedy show, laughing and talking. At some point, someone knocked on the door, and there was Corneliu with a big smile, asking what they we were doing. When we responded, he said, “I want to watch it with you,” and spent 2-3 hours with us. Together we watched the show, then spent time talking about theology and our lives with each other. **Corneliu's leadership was totally different from what we were used to in Romania, in a post-communist country where leadership is about power, about authority, about imposing that power. He was a totally different kind of leader, and that really impressed us...**

- Story from Beni Mocan, doctoral student



He was interested in ordinary people... he was not so much about having degrees or diplomas... It was his love for people, whether Roma or Hungarians or other nations. That kind of principle and vision only comes from a strong relationship with God.



“
**Let's do
theology
together**
”

Corneliu's contribution to pentecostal studies is immense, and we are only beginning to understand its impact. For example, he was the first to found a Master of Public Theology in Romania, something still very rare in Eastern Europe. He also founded the first PhD program in Evangelical Theology in Romania.

Corneliu was also influential across the globe, a man of many connections. He was constantly looking to establish partnerships with universities, organizations, and associations, and he served for many years as part of the International Fellowship for Mission as Transformation (INFEMIT).

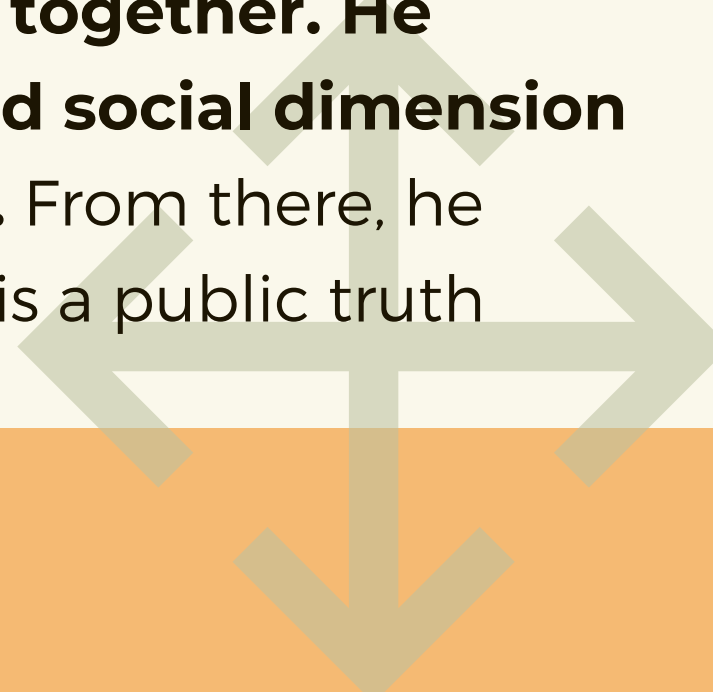
Themes of his work

Reconciliation in Context

Corneliu was very aware that theology is contextual.

Studying in the former Yugoslavia meant that he was thinking about issues during wartime, in which the question of "the Other" was a central problem. Within the Church, we tend to focus on the vertical aspect of reconciliation, between people and God, and very little on the horizontal - among human beings.

Corneliu, through deep Biblical scholarship, particularly focused on the letter to the Roman church, put the vertical line and the horizontal line together. He helped us to think about the ethical and social dimension of the reconciliation found in the Bible. From there, he studied and wrote about how the gospel is a public truth which bears upon every dimension of life.

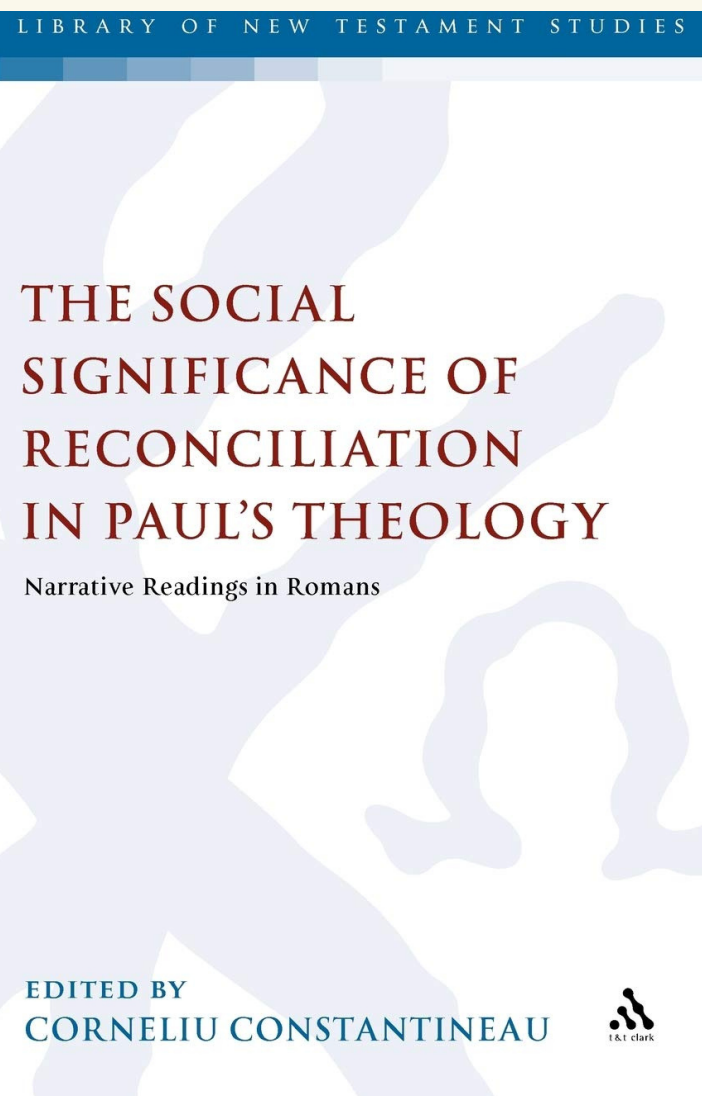


He was continually drawing lines and links between church and society, church and culture, and so on. He was building bridges - to politics, to culture, to art...

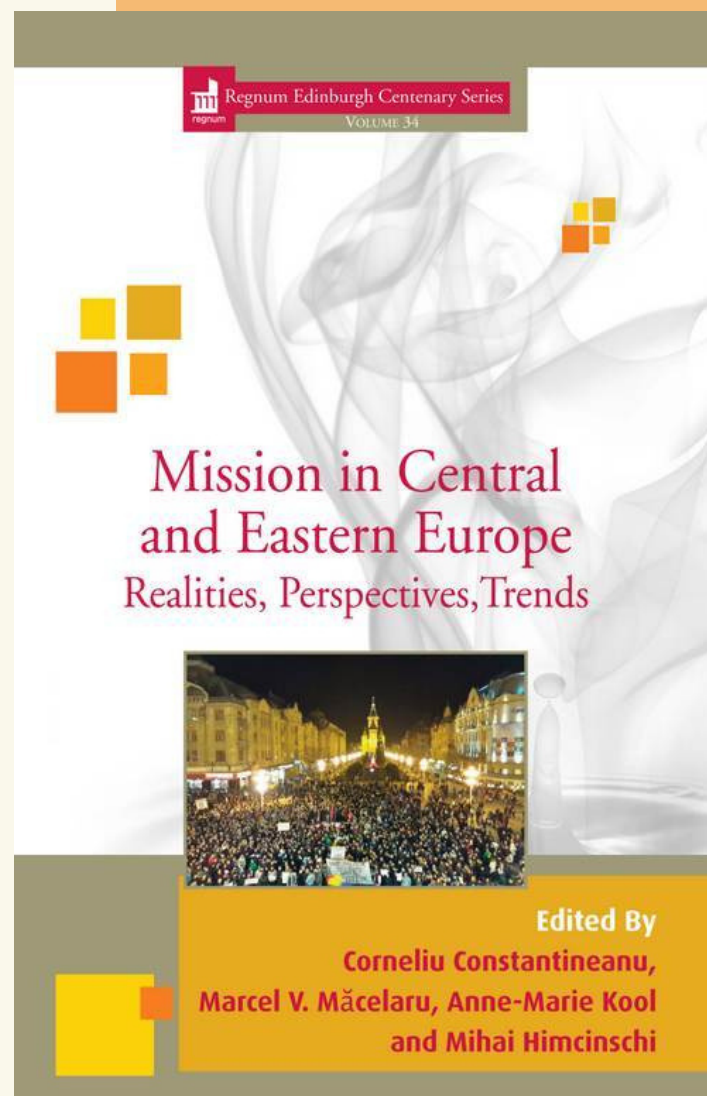
For many in Eastern Europe, it was hard to accept the links between faith and our context because we were used to thinking about theology and spiritual life within a dichotomy, in which some things are classified as sacred and spiritual; and others, as mundane and secular. **Corneliu urged us, saying: *No, we need to think holistically, we need to include everything - Christ over the whole creation, not just the spiritual.***

START HERE:

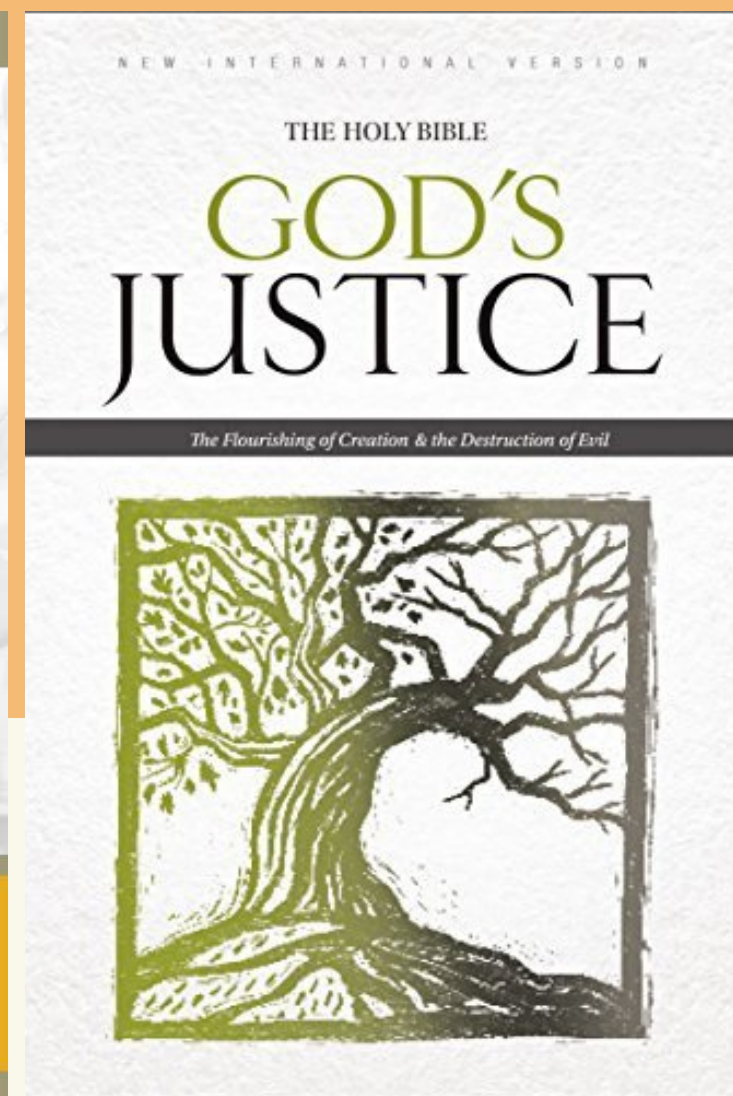
THE ESSENTIAL READER



The Social Significance of Reconciliation in Paul's Theology - Corneliu's Dissertation



Mission in Central and Eastern Europe: Realities, Perspectives, Trends



The Holy Bible: God's Justice - The Flourishing of Creation and the Destruction of Evil

LEARN MORE

ADDITIONAL RESOURCES:

READ:

- [*Pentecostals in the 21st Century \(2018\)*](#)
- [*The Authority of Scripture as the Word of God*](#)
- [Articles on ResearchGate](#)

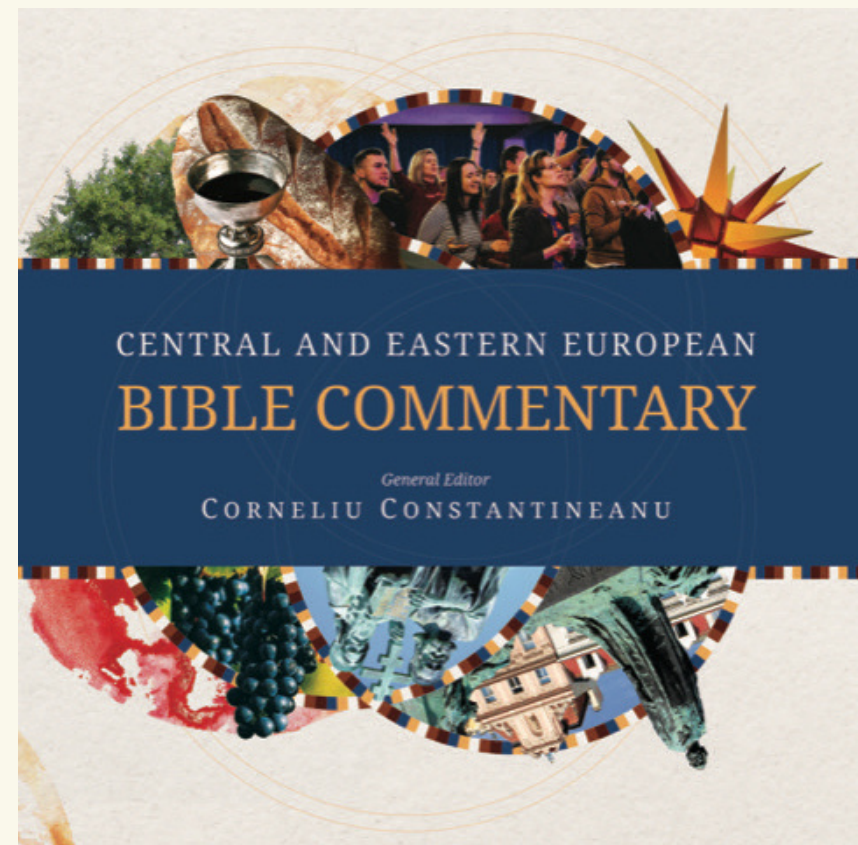
Check out the full list of publications on [his CV](#)

WATCH/LISTEN:

- [*Corneliu Constantineanu: Hospitality – A Christian Imperative in Relation to Refugees \(Stott-Bediako 2017\)*](#)
- [*Institutional Perspectives- ICETE Academy*](#)

LOOK OUT FOR:

- [*The Central and Eastern European Bible Commentary*](#)



SOURCE:



To learn about Corneliu's influence, we decided to ask one of his students and friends. Beni Mocan is a doctoral student in Public Theology at the "Aurel Vlaicu" University of Arad, Romania. His doctoral research especially focuses on the contributions of Pentecostal spirituality to building a public theology for the authentic progress of contemporary society.