

# The Effectiveness of Theological Education in Ukraine: *A Research Project*

© EAAA, 2006

*Euro-Asian Accrediting Association*

---

*Working group  
the Research Project:*

*Jason Ferenczi  
Manfred Kol  
Igor Kobyakovsky  
Alexander Karnauh  
Maxsim Achkasov  
Sergey Sannikov*

*Participants:*

*Mary Raber  
Vasilii Njvakovets*

## Foreword

Overseas Council International (OCI), the initiator and organizer of the research project, “The Effectiveness of Theological Education in Ukraine,” was founded on the conviction that the development of the church is in direct proportion to the development of theological education. For more than thirty years OCI has been carrying out its ministry side-by-side with theological seminaries worldwide with just one major goal: to help educational institutions prepare church leaders in the best way possible. In 2002 our Board of Directors designated a Task Force. It consisted of Overseas Council International staff and representatives of organizations with which OCI works. The group’s assignment was to evaluate OCI’s ministry. In connection with this, the Task Force asked two major questions: 1) How effective in preparing new leaders for church ministry are the schools all over the world that cooperate with OCI? and 2) How effectively does OCI help them in carrying out that task? In order to answer these questions, OCI initiated four research projects in different countries and regions where OCI partner schools are located: the Middle East, the Philippines, Brazil, and Ukraine.<sup>1</sup> The task of the research projects included an analysis of the condition of Protestant/evangelical churches, a study of the exist-

---

<sup>1</sup> See the following materials on research concerning the Middle East and the Philippines: Jiries Habash, *The Church in the Middle East (Arabic-speaking Countries): A Research Project with Special Emphasis on Theological Education*, Amman: Middle East Association for Theological Education; Manfred Waldemar Kohl, *The Church in the Philippines: A Research Project with Special Emphasis on Theological Education*, Manila: OMF Literature, 2005. Results of the research on Brazil have not yet been published.

ing system of preparing leaders, and an evaluation of the effectiveness of the system.

Ukraine was selected as one of the objects of research because of the dynamic character of the development of churches there in the European context, as well as because of the presence of a strong network of schools in partnership with OCI. Four schools with different levels of partnership with OCI took part in the project: Donetsk Christian University, Kiev Theological Seminary, Odessa Theological Seminary and Ukrainian Evangelical Theological Seminary. The resources of the Euro-Asian Accrediting Association, with its office in Odessa, were brought into the project. The EAAA invited national researchers who conducted an analysis of the past development, present condition, and future perspective for preparing church leaders in Ukraine. Hundreds of surveys were sent to graduates of the different schools, which were followed up with interviews. The results of the research are presented in this publication. The data received has been recognized as being extremely useful for the strategic planning of OCI's cooperation with partner schools in the coming decade. We pray and hope that the research results will be likewise useful for all who are engaged in preparing church leaders both in Ukraine and beyond its borders.

OCI expresses its deep appreciation for the cooperation of the personnel and leaders of the four schools: Sergei Rybikov, Anatoliy Prokopchuk, Vladimir Shemchishin, and Anatoliy Glukhovskiy. The project would not have been possible without the dedicated work of the staff of the Euro-

Asian Accrediting Association and its Executive Director, Sergei Sannikov. The key role in collecting and working with the data was accomplished by two Ukrainian researchers, Igor Kobiakovskiy and Maksim Achkasov. Special thanks are also due to Aleksander Karnaukh and Mary Raber for their work in editing and translating the collected material.

I pray and hope that this document would represent the beginning of critical thinking and discussion concerning the task of preparing leaders in the best possible way for the Ukrainian church of the twenty-first century. May God be glorified!

*Jason Ferenczi*  
*Director of the Department*  
*of International Relations*  
*Overseas Council International (OCI)*

## Introduction

“Theological education is central to the Christian mission... Where the seminary leads, the church follows,” asserts Overseas Council International (OCI). The theological education received by today's students and tomorrow's leaders determines the future direction of the church. Graduates who serve as pastors, evangelists, teachers, and missionaries apply and teach what they themselves have learned in the course of several years spent in an educational institution. Accordingly, the education offered by theological schools is directly reflected in the life of the local church. It may be said that the success of an educational institution in transmitting doctrinal and spiritual truth to students is directly proportional to the success of those students in conveying those truths to the people around them.

The present research seeks to analyze the effectiveness of theological education in religious educational institutions in Ukraine. The basic question is whether the educational institutions of future Christian leaders are providing the best possible preparation for effective ministry?

With this goal in mind, several evangelical educational institutions that cooperate with OCI were selected: Odessa Theological Seminary (OTS), Donetsk Christian University (DCU), and Ukrainian Evangelical Theological Seminary (UETS).

In the course of the research 1,148 graduates were surveyed (OTS-562; DCU-443; UETS-341).<sup>2</sup> Somewhat less than one third of the total number of respondents answered the questions given in the survey (OTS-140; DCU-78; UETS-78).

The survey was developed earlier by Dr. Manfred W. Kohl (Vice-President of Overseas Council International for International Development) and successfully adapted for similar research conducted in the Philippines. The survey consists of thirty-six detailed questions geared to reveal the most accurate picture possible of the level of quality and effectiveness of the education received by graduates.

## I. The Religious Situation in Ukraine

According to the data of the Antioch Project Research Center, more than 21,000 population centers in Ukraine have no evangelical church, while

more than 500,000 people out of the entire population are members of congregations of evangelical denominations.<sup>3</sup> "Almost  $\frac{3}{4}$  of Ukrainians consider themselves Orthodox," asserts the informational-analytical journal *Korrespondent* (3 December 2005) on the basis of a survey conducted by the Institute of Sociology and ROMIR Monitoring/Gallup International (2005).

According to the State Committee on Statistics, as of 1 June 2005 the population was 47,100,419. Of this number, 31,923,690 lived in cities and 15,176,729 in villages. The demographic situation in Ukraine is complex in that population growth from January to May 2005 remained negative. The general coefficient of the birth rate is 8.8 persons per 1,000, while the death rate is 18.2.

Without reference to attendance of religious services, 85% of the Ukrainian population consider themselves religious and 15% consider themselves non-religious. The number of people in Ukraine who consider themselves religious is significantly higher than the worldwide indicator according to the same criteria. According to a survey of 50,000 respondents from sixty-five countries, out of the whole world 66% of the people consider themselves believers, 25% are non-religious, and 6% are convinced atheists.<sup>4</sup>

Among Ukrainians, 72.2% consider themselves Orthodox; 6.7% Greek Catholic; 2.7% Roman Catholic; 1.1%

---

<sup>2</sup> The given figures correspond to the number of graduates in the data bases provided by the educational institutions.

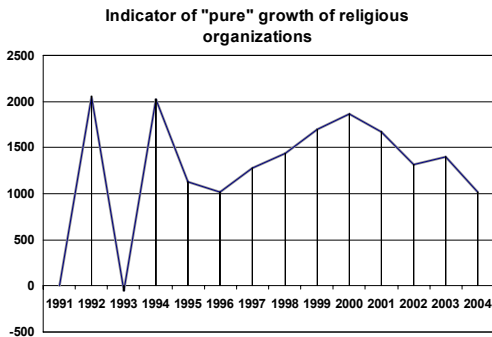
<sup>3</sup> This information is according to an interview by M. N. Achkasov with O. N. Gadzha [Гаджа] (Co-

ordinator of the research department of Antioch Project), 13 December 2005.

<sup>4</sup> The Institute of Sociology and ROMIR Monitoring /GALLUP International (2005).

Protestant; 0.6% Muslim; about 2% of the population consider themselves related to other religious groups; and 14.8% consider themselves non-religious.<sup>5</sup>

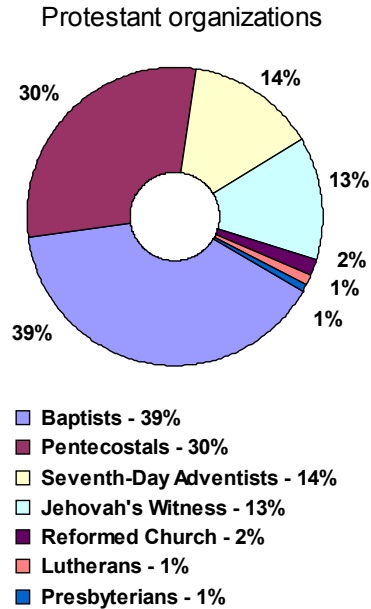
The general number of religious organizations at the beginning of 2005 according to the State Committee on Religious Affairs includes 30,805 separate bodies. Of these 29,281 are Christian (Orthodox-15,963; Catholic-4,553; Protestant-7,359; neo-Christian-1,406); Eastern religious groups-137; Judaism-274; religions of minority ethnic groups-32; Islam-483; pagan religions-92). The present number of religious organizations is the largest for the whole period of Ukrainian statehood. The annual average coefficient of increase in the number of religious organizations for the last ten years is approximately 8.2% .



The obvious decreasing trend in growth will most probably continue in subsequent years.

### 1.1. Protestantism

Protestant organizations are undergoing noticeable growth. As of 1 January 2005 according to the State Committee on Religious Affairs, Protestant organizations as a whole numbered 7,359. Among them the most numerous are Baptist organizations, totaling 2,901,<sup>6</sup> Christians of Evangelical Faith (Pentecostals) – 2,173,<sup>7</sup> Jehovah’s Witness– 975, Seventh Day Adventist – 1,049,



<sup>5</sup> Ibid.

<sup>6</sup> These statistics do not take into consideration religious organizations of the former Council of Evangelical Christian-Baptist Churches, independent ECB congregations, the Brotherhood of ECB Independent Churches and Missions, the Korean Baptist Church, the Association of Independent Evangelical Christians-Baptists, the Assembly of Independent Evangelical Churches of Ukraine, the

Independent Congregations of Evangelical Christians of Ukraine, the Association of Word of Life Evangelical Christian Churches, the Assembly of Independent Christian Churches of Ukraine “IKTHUS,” the Czech Evangelical Church.

<sup>7</sup> These statistics do not include the Association of Missionary Churches of Evangelical Christians in Ukraine and Independent Congregations of Christians of Evangelical Faith-Pentecostals.

|                        | 1992  | 1995  | 1998   | 2000   | 2001   | 2002   | 2003   | 2004   | 2005   |
|------------------------|-------|-------|--------|--------|--------|--------|--------|--------|--------|
| Orthodoxy <sup>8</sup> | 6,970 | 8,707 | 10,622 | 12,290 | 13,182 | 14,000 | 14,740 | 15,355 | 15,818 |
| Catholicism            | 3,096 | 3,814 | 4,008  | 4,199  | 4,334  | 4,406  | 4,444  | 4,483  | 4,553  |
| Protestantism          | 2,692 | 3,857 | 4,833  | 5,492  | 6,001  | 6,478  | 6,857  | 7,247  | 7,359  |

Lutherans – 94, Reformed Church – 117 congregations. There are fifty-two Presbyterian congregations in Ukraine.

The largest member of the Protestant denominations is the All-Ukrainian Union of Associations of Evangelical Christians-Baptists. The union includes 2,394 congregations, eighty-six missions, 3,069 clergy, forty-two theological schools with 6,946 students, 1,471 Sunday schools, and fifteen periodicals. The second largest Protestant denomination in Ukraine is the All-Ukrainian Union of Christians of Evangelical Faith (Pentecostals), which has 1,364 congregations, fifty missions, 2,137 clergy, sixteen theological schools with 921 students, 967 Sunday schools, and twenty-seven periodicals. Inasmuch as the purpose of the current research is to examine the evangelical movement in Ukraine, detailed research of such groups such as Seventh-Day Adventists, Lutherans, Presbyterians, and Reformed congregations is not included.

According to the data of the State Committee on Religious Affairs, as of 1 January 2005 the highest coefficient of growth among the main Christian denominations is among Protes-

tants. The number of religious organizations from 1992 to 2005 increased 2.7 times.

After Protestantism is Orthodoxy, in which the number of religious organizations for that period grew 2.2 times. Religious organizations among Catholic groups increased by 1.457 units, or about 1.5 times. It should be noted that among new groups, charismatics have had the most success in numerical growth, while the numerical growth of neo-pagans and neo-oriental groups has stabilized, and some have even decreased.

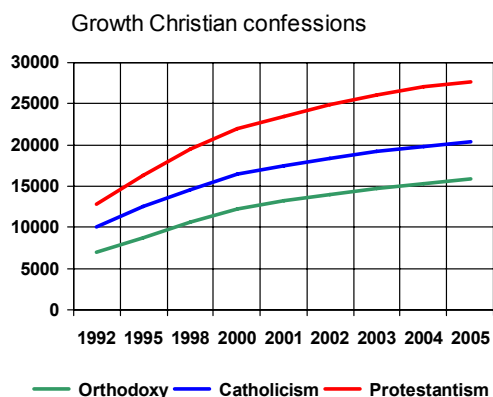
## 1.2. Dynamics of growth among evangelical organizations

Because the current research is concerned with examining the development of *evangelical* denominations, particular attention is given to three unions: All-Ukrainian Union of Associations of Evangelical Christians-Baptists (AUAECB), All-Ukrainian Union of Christians of Evangelical Faith Pentecostals (AUCEFP), and Union of Free Churches of Christians of Evangelical Faith (UFCCEF) as the largest and most developed in terms of organizations among the *registered* evangelical groups.<sup>9</sup> According to the State Committee on Religious Affairs,

<sup>8</sup> These statistics do not take into consideration groups with Orthodox roots.

<sup>9</sup> It should be noted that there is an “official non-registered” evangelical group (Pentecostal)—the

Associated Church of Christians of Evangelical Faith (ACCEF), which numbers—in unofficial statistics—more than 600 religious organizations.



as of 1 January 2005 the AUAECB included 2,607 organizations, the AUCEFP numbered 1,544, and the UFCCEF—184.

For the AUAECB and AUCEFP, the greatest increase in growth took place in the period before 2001, while for the UFCCEF that period continued until the following year. The subsequent period shows a more stable level of growth of evangelical denominations. In 2002 all three unions experienced practically equal rate of growth (about 70 units). It must be acknowledged that in the following period, in about two of three years, each of the denominations experienced a decline in the growth rate of organizations.

## 2. Theological Education in Ukraine

At present, one-fourth of all the confessions, religious movements, and religious groups (more than 115) within the territory of Ukraine have religious educational institutions. During the fourteen-year period of

<sup>10</sup> L. Dmitrenko, *Chelovek i mir* [Man and the world] No. 4 (2004): 31-37.

<sup>11</sup> *Ibid.*

Ukrainian statehood, the total number of theological education institutions has grown 7.5 times, from twenty-three to 173. Presently in the country there are more than:

- twelve religious (Bible) academies;
- six universities;
- fifty seminaries, seven of them offering higher education;
- thirty-three religious institutes (twenty-seven of which were established by Protestant churches, four by Greek Catholics, and one each by Jews and Muslims);
- two higher religious schools;
- twenty-six Bible colleges;
- two collegia;
- twenty-six religious secondary schools and diaconal-choir director schools.<sup>10</sup>

Except for two Islamic universities, one Islamic theological institute, three Islamic secondary schools, three Jewish seminaries, two Krishna academies, and a university of Native Ukrainian faith, all the theological educational institutions in Ukraine are part of the network of Christian religious organizations.<sup>11</sup>

### 2.1. Dynamics of educational institution growth

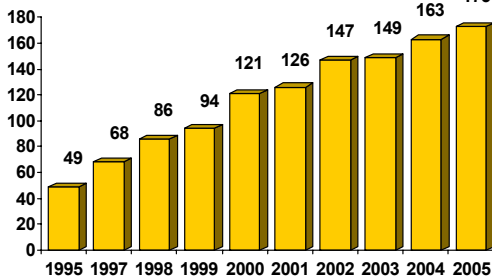
According to the State Committee on Religious Affairs, religious educational institutions are experiencing steady and distinctive “ladder-like” growth. Every second year, beginning in 1998, has been a stage of transfer to a greater number of religious educational institutions (especially in 2000, 2002, and 2004).

|            | 1997              | 1998        | 1999        | 2000                | 2001                | 2002                 | 2003                 | 2004                | 2005                 |
|------------|-------------------|-------------|-------------|---------------------|---------------------|----------------------|----------------------|---------------------|----------------------|
| All REI-s* | 68<br>10799<br>** | 86<br>12805 | 94<br>13078 | 121<br>8695<br>7190 | 126<br>9618<br>8070 | 147<br>11554<br>7000 | 149<br>11915<br>6133 | 163<br>9458<br>9992 | 173<br>9494<br>10277 |

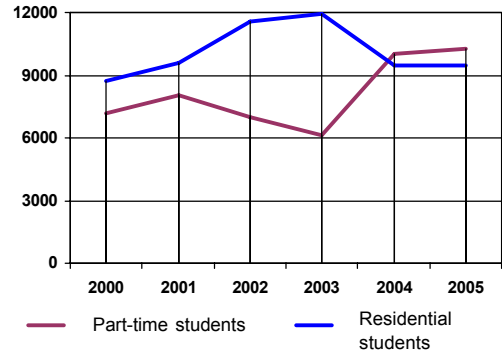
\* REI—religious educational institution

\*\* The first number indicates the number of educational institutions; the second indicates the number of residential students; the third indicates the number of part-time or correspondence students.

Dynamics of educational institution growth



Number of students



## 2.2. Number of residential and part-time students

There has been a significant change in growth trends in the number of residential and part-time students during the periods from 2000 to 2003 and from 2003 to 2005. If, during the first two years of the third millennium, there was a fairly synchronized growth in the number of students in both forms of education, then the period 2002-2003 is characterized by increased interest among students in residential educational programs. Nevertheless, by the next year the number of students in residential programs returned to the 2000-2001 level, while part-time programs gained more than 2,000 new students.

## 2.3. Dynamics of educational institution growth in the three main Christian confessions

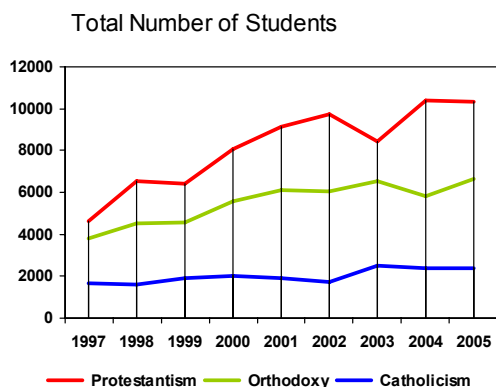
A curious picture emerges on examination of State Committee on

Religious Affairs data concerning the number of religious educational institutions in the three main branches of Christianity. As of 1 January of 2005, there were thirty-eight educational institutions with 3,668 students related to Orthodox denominations; twenty Catholic educational institutions with 2,404 students; and eighty-six Protestant educational institutions with a total of 10,366 students. The number of Orthodox and Catholic educational institutions has not changed significantly (from twenty-seven to thirty-nine and from fourteen to twenty, respectively) during the period being examined (1997-2005) in comparison to Protestantism, where the total number of educational institutions increased from twenty-eight to eighty-six. Considering the

Table Comparing Number of EI-s and Students in the Main Christian Groups

|            | 1997        | 1998       | 1999       | 2000               | 2001               | 2002               | 2003               | 2004               | 2005               |
|------------|-------------|------------|------------|--------------------|--------------------|--------------------|--------------------|--------------------|--------------------|
| Orthodox   | 27*<br>3791 | 30<br>4544 | 32<br>4597 | 37<br>3805<br>1780 | 37<br>3620<br>2497 | 38<br>3187<br>2844 | 38<br>3164<br>3345 | 38<br>2795<br>3040 | 38<br>2776<br>892  |
| Catholic   | 14<br>1675  | 14<br>1590 | 16<br>1899 | 18<br>1511<br>521  | 18<br>1510<br>385  | 19<br>1488<br>211  | 19<br>2153<br>333  | 20<br>1723<br>640  | 20<br>1808<br>596  |
| Protestant | 28<br>4614  | 38<br>6553 | 39<br>6413 | 60<br>3171<br>4889 | 63<br>3540<br>5633 | 77<br>6341<br>3399 | 76<br>5976<br>2443 | 86<br>4408<br>5994 | 86<br>4017<br>6349 |

\* The first number indicates the number of educational institutions; the second refers to the number of residential students; the third indicates the number of part-time students.



data on the growth of religious organizations presented in the diagram, an obvious question presents itself: with fewer than forty schools and graduating no more than 50,000 students over the entire period studied, how was Orthodoxy able to grow to 5,500 organizations, while Protestantism, with twice as many educational institutions and graduating approximately 74,000 students, increased in size to no more than 3,500 organizations? The answer to this question is most probably found either in differing approaches to the education of future ministers, or is not related to education at all.

#### 2.4. Growth dynamics of theological educational institutions in evangelical denominations

As of 1 January 2005, according to the State Committee on Religious Affairs, in the three denominations studied (AUAECB, AUCEFP, and UFCCEF) there were a total of sixty-one educational institutions and 8,093 students, of which 3,024 were residents and 5,069 part-time. The largest number of educational institutions and students is in the AUAECB, with forty-two educational institutions and 6,946 students. Following is the AUCEFP, which gives 921 students the opportunity to study in sixteen educational institutions. Three institutions are part of the UFCCEF where 226 students study.

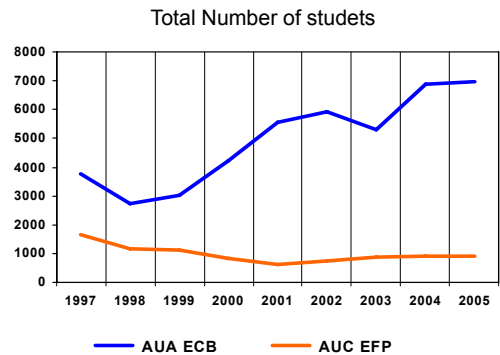
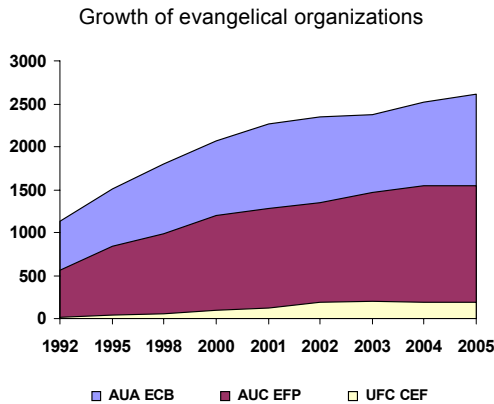
For the period between 1997 and 2005 the number of educational institutions in the AUAECB grew almost three times, from fifteen to forty-two units, increasing the number of students from 2,753 to 7,000. For the same period the AUCEFP added twelve to the already existing four educational institutions, while lowering the total number of students from



*Number of EI-s and Students in the Main Protestant Denominations*

|        | 1997        | 1998       | 1999       | 2000               | 2001                 | 2002                 | 2003                | 2004                | 2005               |
|--------|-------------|------------|------------|--------------------|----------------------|----------------------|---------------------|---------------------|--------------------|
| AUAECB | 15<br>2753* | 19<br>3042 | 17<br>3257 | 32<br>1191<br>3054 | 33<br>1,830<br>3,745 | 42<br>3,849<br>2,078 | 39<br>3,230<br>2086 | 40<br>2,169<br>4718 | 42<br>2169<br>4777 |
| AUCEFP | 4<br>1161   | 6<br>1129  | 9<br>1138  | 11<br>559<br>275   | 11<br>610            | 13<br>691            | 14<br>737           | 15<br>723           | 16<br>719<br>202   |

\* The first figure indicates the number of educational institutions; the second indicates the number of residential students; the third is the number of part-time students.



1,161 to 921 (especially in 2001). If one considers that in 1992 the AUAECB and AUCEFP had a total difference in quantity of 5,000 religious organizations, and by 2005 a difference in quantity of more than 10,000, then it may be supposed that the steadily rising number of religious institutions in the AUAECB is facilitated by the increasing numbers of graduates in ministry.

2.5. Theological education of pastors in the AUAECB

According to the survey conducted among AUAECB churches, about 52% of pastors have completed basic, mid-level, or higher theological education (not including independent study in

the form of individual courses, attending seminars, conferences, etc.) and about 48% have not.

3. Survey Results

3.1. General Information

3.1.1. Marital status

Among all graduates of all the educational institutions studied, the majority are married, totaling 59%. Single persons account for 36%, divorced persons more than 3%, and widowed persons for 1% of all graduates.

3.1.2. Place of residence before education

Before entering the educational institution 57% of all graduates lived in urban areas, more than 16% in villag-

es, and one-fourth in small cities. Compared with the results of the survey, not counting those who went abroad, the number of graduates living in cities increased almost 6%, while those living in villages and small cities decreased by 1.8% and 8.7% respectively. The general growing tendency of the population to move from villages to large cities must be taken into consideration. Nevertheless, judging by the data, the tendency among graduates is significantly greater than among the general population. The probable reason is that upon completing their studies, some of the graduates from rural areas do not return.

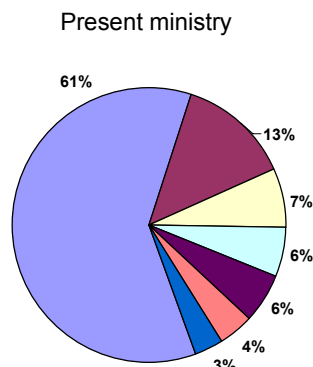
### 3.1.3. Country of residence before and after education

Before their education, 91% of graduates lived in Ukraine, 5.9% in Russia, and 1.45% in CIS countries. After their education, according to the surveys that were returned, 90% of the graduates live in Ukraine, 6.3% in Russia, 1.7% within the CIS, and 0.5% in the USA and Europe. It is important to take into consideration that of 17% of graduates living abroad, only 6% took part in the survey; it follows that the indicator of residents of Europe and the USA may be significantly higher (they were contacted by e-mail, but obviously there were few responses).

## 3.2 Information on Ministry/ Professional Activity

### 3.2.1. Present place of ministry/work

The overwhelming majority of graduates name the church as their sphere



of ministry (75%). After that come children and youth ministry (up to 17%). Graduates are active in theological educational institutions and Bible schools, with 9% and 7.2%, respectively. A significant number of graduates work in secular organizations (7%). Five percent and 4% work in administration and foreign missions, respectively.

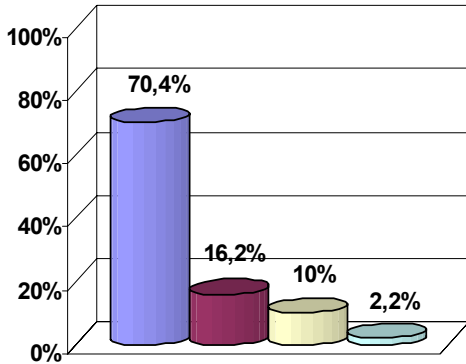
### 3.2.2. Level of activity in ministry

About 45.3% of graduates are involved in full-time ministry and 48.1% of the respondents answered that they are doing ministry part-time. The level of activity of the remaining 6.6% is unknown.

### 3.2.3. Ministry intentions upon beginning educational program

A significant majority of respondents maintain that before beginning an educational program, they had already determined their intentions and were involved in ministry (70%). The remaining graduates planned to begin ministry (16%) or were not sure what they would like to do upon completion of their education (10%). Slightly more than 2% of all respondents an-

Ministry intentions upon beginning educational program



- I was already in ministry
- Yes, I planned to begin ministry.
- Yes, but I wasn't sure what I wanted to do.
- No, I had other plans.

swered that during their studies they changed their plans.

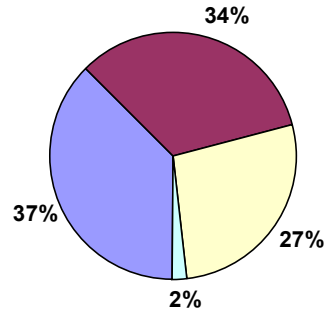
### 3.2.4. Type of population center where graduates currently minister

Almost 64% of graduates serve in cities, 23% in small cities, and 18% in rural areas. This distribution of graduates is justified, inasmuch as 67.7% of the population lives in cities. On the other hand, knowing that there are 456 cities, 886 small cities, and 28,585 villages in the country,<sup>12</sup> the question arises: is it worthwhile concentrating on cities when more than half of all villages have no evangelical church?

<sup>12</sup> State Committee on Statistics for 1 Jan. 2005.

<sup>13</sup> Several factors should be noted here. First, as a rule, graduates are involved in more than just one kind of ministry. Second, under the category of missionary work (just as in pastoral ministry, or some other type of ministry), one may understand

Number and occupation of church members



- Mostly low-paid employees, small entrepreneurs, and specialists - 30,3%
- Mostly students, homemakers, and materially dependant people - 27,3
- Mostly unemployed, self-employed, salespeople, workers - 21,9%
- Mostly highly-paid professionals, or big business owners - 1,6%

### 3.2.5. Number and occupation of church members

Up to 17% of graduates are located in churches consisting of 26-50 persons. About 15% are concentrated in churches where there are more than 300 members. Congregations with 51-100 members and 151-300 members each have 14% of graduates. A relatively small number of graduates, 12% and 7%, work in congregations with up to 25 persons and from 101 to 150, respectively.

The members of most local churches where graduates serve are low-paid employees, materially dependant people, small private entrepreneurs, and workers (up to 98%). About 2% of

full-time work in a mission organization, and not only a type of activity. However, as is well known, many people are involved in ministry on an unpaid basis, during their free time. As a result, the figures quoted above require some fine tuning.

churches consist of members with high-paying occupations and those who work in large businesses.

**3.2.6. Specific ministry/work**

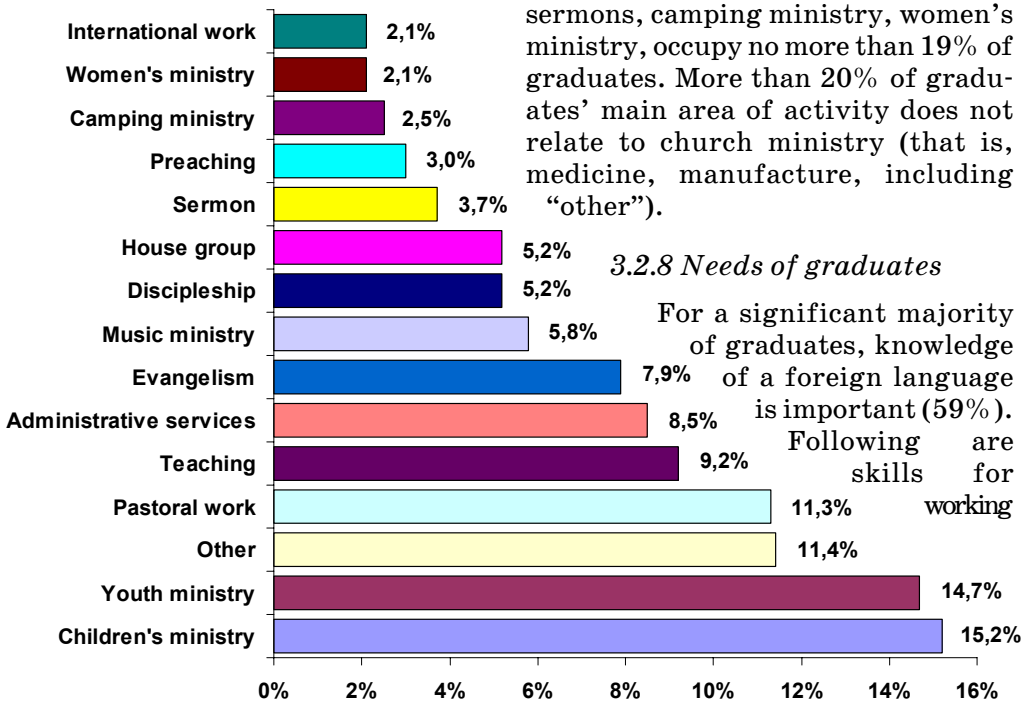
Every third graduate of all educational institutions is presently involved in discipleship (38%). More than one third of respondents are involved in a house group (37%), while youth ministry, children’s ministry, and evangelism involve 35%, 34%, and 33%, respectively. A significant group of graduates is involved in teaching (32%), camp ministry (29%), music ministry (25%), and administration (22%). Slightly more than one-fourth of graduates serve in pastoral ministry (21%). A still smaller number is involved in church planting (16%).

Computers, bookkeeping, sports, work with social organizations, international work, selling books, translation, business, manufacture, linguistics, purchasing, and medicine, including “other,” occupy about 80% of all graduates. Those who are involved in ministry to unreached people groups and to Muslims comprise not more than 4%.<sup>13</sup>

**3.2.7. Overall picture of ministry activity, based on above information**

In the overall picture of ministry activity among graduates, children and youth ministry take first place (14% each). “Other” takes second place with 11%. Pastoral work is in third place with 10%. Afterward come teaching and administrative services (9% each), and also evangelism and music ministry (8% and 6%, respectively). Discipleship, house groups, sermons, camping ministry, women’s ministry, occupy no more than 19% of graduates. More than 20% of graduates’ main area of activity does not relate to church ministry (that is, medicine, manufacture, including “other”).

Overall picture of ministry activity



**3.2.8 Needs of graduates**

For a significant majority of graduates, knowledge of a foreign language is important (59%). Following are skills for working

with people (54%), leadership (44%), and conflict resolution (41%). Theological and biblical knowledge (38%), work with computers (37%), and administration (31%), come at the end of the list, but nevertheless are spheres of knowledge that more than one-third of graduates require.

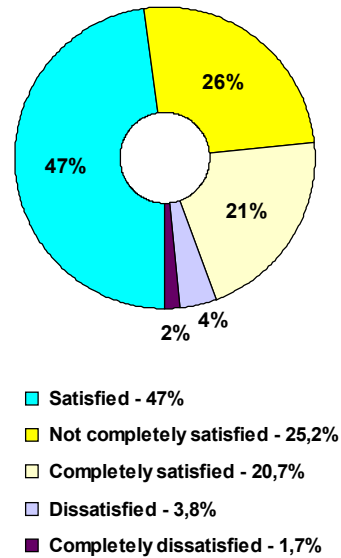
**3.2.9. Present level of satisfaction with work/ministry**

Up to 68% of all graduates regard their present activity with complete satisfaction or satisfaction. The rest are not completely satisfied with their main activity (25%), dissatisfied (up to 4%), and completely dissatisfied (1.7%).

**3.2.10. Positive and negative criteria used for above-listed responses**

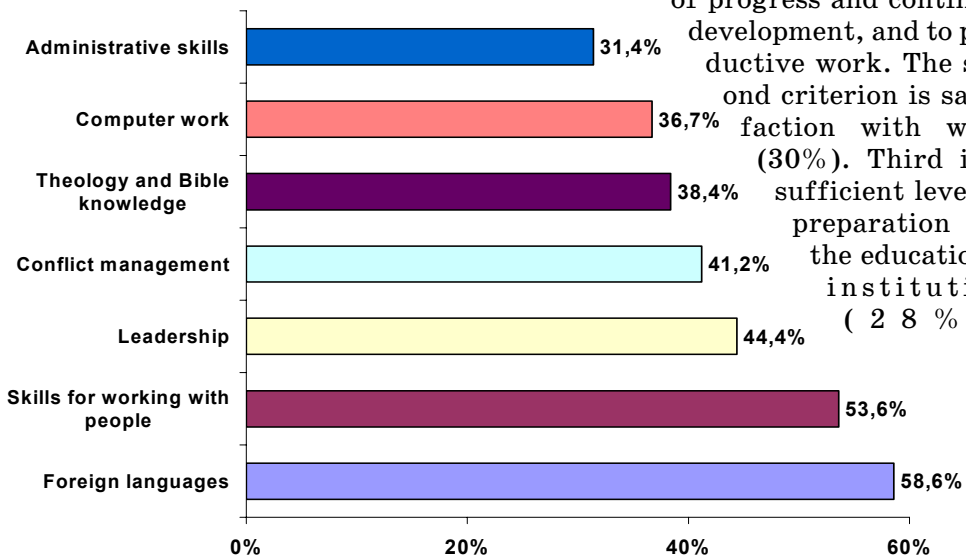
Criteria for positive ratings for most of the respondents include the following: First and most important for

Present level of satisfaction with work / ministry



nearly all educational institutions was the opportunity for personal development (41%). This fact indicates that the educational institutions accustom students to a love of progress and continual development, and to productive work. The second criterion is satisfaction with work (30%). Third is a sufficient level of preparation in the educational institution (28%).

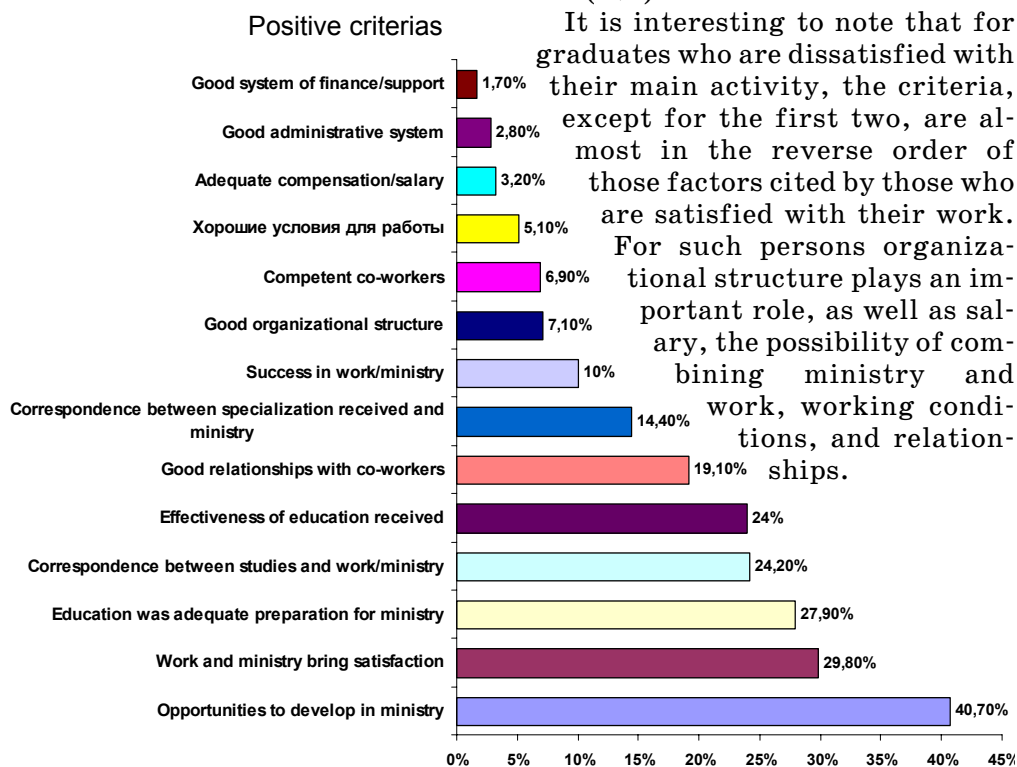
Needs of graduates



Fourth is the correspondence of work and ministry with the effectiveness of knowledge received (up to 24%). Other important rating criteria are a good relationship with co-workers (19%), correspondence between one's academic specialization with ministry (14%), success in work (10%), a good organizational structure, and competent co-workers (7% and 6%). The lowest percentages were assigned to the following criteria: working conditions (5%), fair compensation for work (up to 5%), and a good administrative system (up to 5%). On the basis of the results, it is obvious that for graduates who are satisfied with their basic activity, the most important factors are personal development, work satisfaction, effective-

ness of education, relationships, and success. Less significant are organizational structure, administration, and salary.

For negative ratings, the most important factors were the following: First, also by a wide margin, is inadequate opportunity for development (16%). Second is inadequate preparation for ministry (9%). Third is a poor organizational structure (8%). Fourth is a poor financial system (13%), followed by a lack of correspondence between work and ministry (8%). After that are lack of success (7%), a lack of correspondence between education and ministry (5%), lack of satisfaction with work (5%), poor working conditions (4%), and a poor management system (4%).

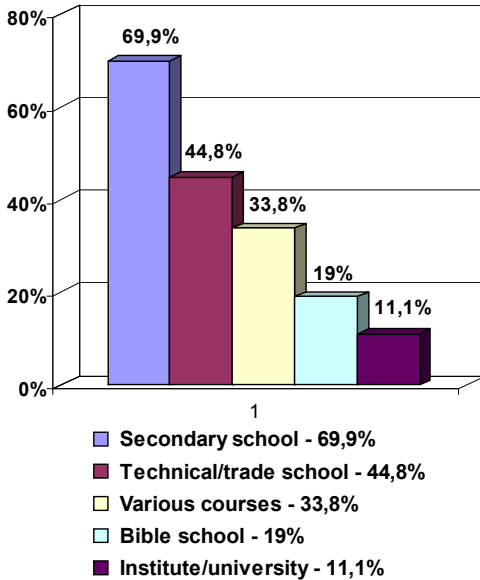


### 3.3. Information on Education

#### 3.3.1. Level of education before seminary

Before entering theological educational institutions, 11% of graduates (applicants at that time), had higher education. Forty-five percent of them had secondary-technical and secondary-specialized education. About 53% of all respondents answered that, besides secondary school, they had completed various courses and Bible schools.

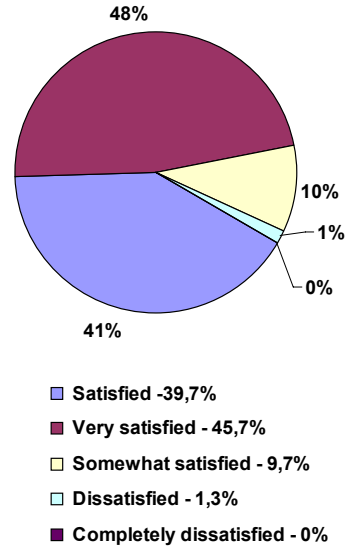
Level of education before seminary



#### 3.3.2. Level of satisfaction with seminary education

A significant percent of graduates of all educational institutions remain very satisfied and satisfied with the education they received—40% and 46%, respectively. For 9.7% of graduates, education was somewhat satisfying.

Level of satisfaction with seminary education



#### 3.3. Significant positive and negative aspects in choosing ratings

The most important criteria in a positive rating by graduates are the following: First, by a wide margin, is knowledge received (50%). Second is a true doctrinal basis (38%) and good living conditions (36%). Third are friendly relationships between staff and students (36%) and a pleasant atmosphere (32%). Fourth is a basic theological foundation (32%), a high level of teaching and a healthy balance between theory and practice (25% each). Following are the personal formation of the student (22%), and an atmosphere that encourages the cultivation of a minister (19%). Excellence in teaching and in the academic program is criteria for 22% and 17%, respectively. A smaller percentage goes to the opportunity to practice skills (19% and 16%, respectively) and the assistance of educational institution

staff in the spiritual formation of students (15%).

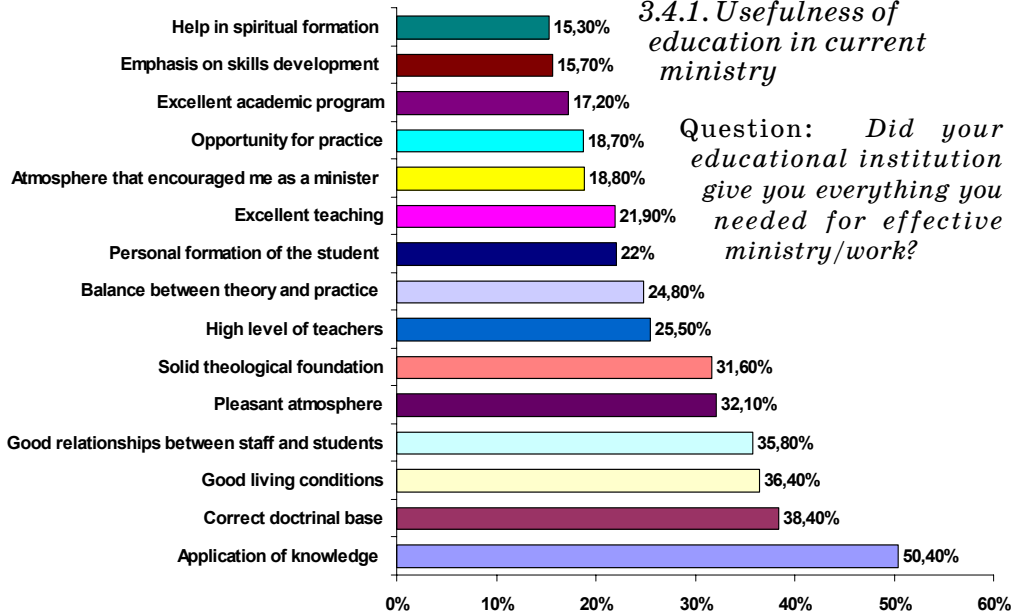
It is significant that of the negative evaluation criteria, insufficient assistance on the part of staff for students' spiritual formation heads the list (14%). In addition, an unpleasant atmosphere, affecting a student's development as a person and as a minister, drew 7.4% of the responses. In second place is an inadequate balance in the academic program (12%), insufficient attention given to practical skills (11%), and practical ministry (7%). In third place is the lack of good relationships between staff and students (7.4%). The least negative indicator is the academic program: inadequate program drew 5% of the responses, and a low level of teaching and teachers, 5% and 4%, respectively; a weak doctrinal base—2%; and the absence of a theological foundation—1%.

### 3.3.4. Description of education received

For most graduates, the education they received is described as many-sided and of good quality, 68% and 55%, respectively. About 54% of the respondents regard their studies as stereotype-breaking. Forty-eight percent each considers their education balanced and academic. Considerably fewer than one half the graduates consider their education appropriate—43% and contextual—20%. About one third of the former students describe their education as Western (28%). Still fewer characterize their studies as global (14%), liberal (6%), superficial (5%), lacking a specific direction (7%), and Slavic (4%). About 35% consider their education conservative (17%), traditional (8%), limited (7%), boring (2%), and outdated (0.5%).

## 3.4. Overall Evaluation of Education

Positive and negative criteria



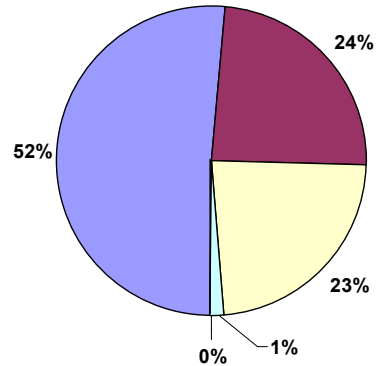
### 3.4.1. Usefulness of education in current ministry

Question: *Did your educational institution give you everything you needed for effective ministry/work?*



About 55% of the graduates assert that their education was very useful in their ministry. One fourth acknowledged that not everything was equally useful. About 24% of former students are aware of a need to continue studies. Fewer than 2% of respondents consider that another type of education would be much more useful, or that the education they received was of no use at all.

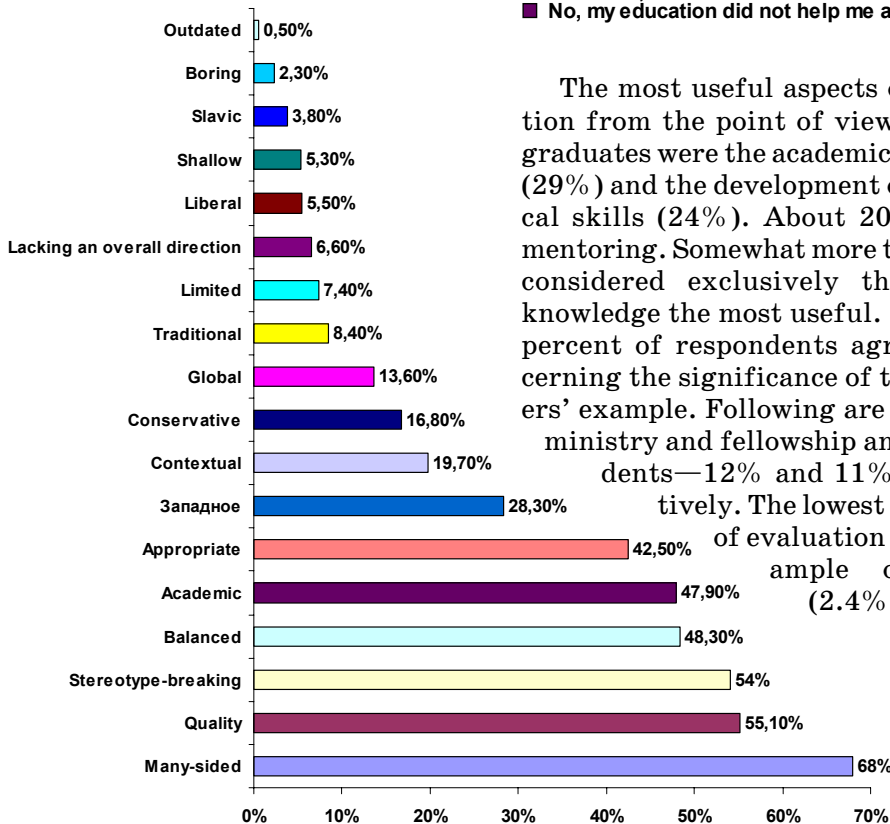
Usefulness of education in current ministry



### 3.4.2. Most useful aspect of the educational program

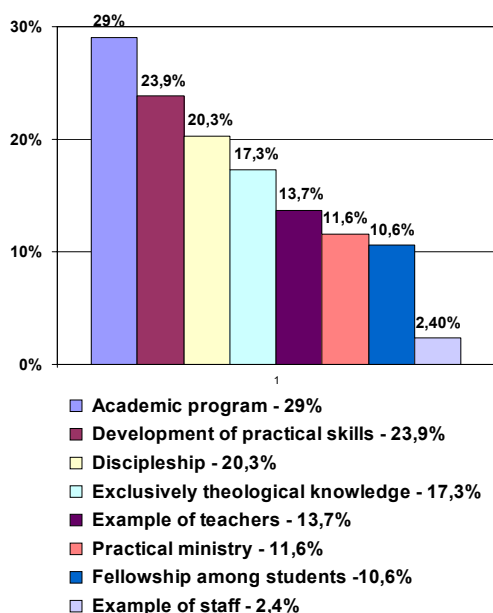
Question: *What aspect of your education do you consider the most useful in the context of your present work/ministry?*

- Yes, this education was very useful. - 54,5%
- Not everything was useful. - 25%
- No, further study is necessary. - 24,3%
- No, a different type of education would be more useful. - 1,5%
- No, my education did not help me at all. - 1,1%

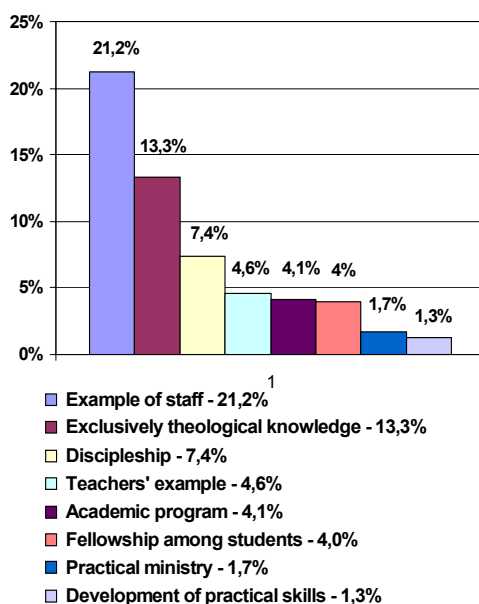


The most useful aspects of education from the point of view of most graduates were the academic program (29%) and the development of practical skills (24%). About 20% noted mentoring. Somewhat more than 17% considered exclusively theological knowledge the most useful. Fourteen percent of respondents agreed concerning the significance of the teachers' example. Following are practical ministry and fellowship among students—12% and 11%, respectively. The lowest indicator of evaluation is the example of staff (2.4%).

Most useful aspect of the educational program



The most useless aspects



### 3.4.3. Least useful aspect of educational program

Question: *What aspect of your education do you consider the least useful for your present ministry/work?*

The least useful aspect of the educational process by a wide margin is the example of the educational institution staff—more than 21%. Further down the list are mentioned exclusively theological knowledge (13%) and mentoring (7%). About 4-5% of the respondents consider that the least useful was the example of teachers and the academic program. About the same number note the uselessness of fellowship among students. The least negative indicator was practical ministry and the development of practical skills (1.3-1.7%).

### 3.4.4. Talent and education

Question: *What helps you most in your present ministry—natural talents, or the knowledge you received in seminary?*

About 45% of the respondents affirm that their education enriched their gifts and talents. Somewhat less than 50% of graduates consider that they are capable of using the knowledge they received alongside their gifts. About 3% were able to develop gifts in themselves after they completed studies. Nevertheless, 5% maintain that their gifts have been more useful than their education.

## 3.5. Analysis of Educational Program

### 3.5.1. Importance of each subject in relation to ministry

*Question: Which subjects do you consider the most important for preparation for ministry?*

In rating the importance of subjects in relation to ministry, graduates place Hermeneutics first, followed by New and Old Testament Introduction, Church History, Apologetics, Spiritual Counseling, Evangelism and Discipleship, and Christian Ethics (91-81%).

The subjects with ratings of 76-61% appear in the following order: Homiletics, Foundations of Spirituality, Religions and Cults, Introduction to Theology, History of the EKh-B, Church Planting, Theology of the New and Old Testaments, Cross-Cultural Communication, Youth and the Church, New and Old Testament Book Studies, Practicum, Christian Education, Catholicism and Orthodoxy, Missiology.

The importance of subjects such as Pastoral Ministry, Systematic Theology, Contemporary Theology, Spiritual Life of the Pastor, Organization of Church Education, Computer, General Psychology, Pedagogy, Historical Theology, Marriage and Family, Church and Culture, Church Music, Contextual Theology, Greek, Church Administration, Philosophy, English, and Confessiology was rated from 60% to 32% by graduates.

The subjects rated least useful were Leadership, Patristics, History of Philosophy, Research methods, Hebrew, Small Group Leadership, Sociology, Civil Law, and Organization of Men's and Women's Ministries in the Church. None of these subjects was rated higher than 31%.

The least important subjects were

considered to be Systematic Theology, Hebrew, History of Philosophy, Philosophy, Radio, Greek, and History of Ukraine (32-21%).

*Question: How do you rate the level of teaching of the subjects that you consider useful in preparing for your ministry?*

Ratings for the level of teaching are significantly lower than the ratings for the level of importance of the subjects. The teaching of such subjects as Hermeneutics, Church History, Introduction to the New and Old Testaments, Systematic Theology, Apologetics, Marriage and Family, Evangelism and Discipleship, and Homiletics are rated from 81% to 61%.

Following are Spiritual Counseling, Introduction to Theology, Religions and Cults, Spiritual Life of the Pastor, Foundations of Spirituality, Leadership, History of Ukraine, New and Old Testament Book Studies, Christian Ethics, Church Planting, General Psychology, Christian Education, New Testament Theology, Missiology, Old and New Testament Exegesis, and Contemporary Theology (59-42%).

The level of teaching of such subjects as Practicum, Organization of Church Education, Historical Theology, Old Testament Theology, Greek, Youth and the Church, Catholicism and Orthodoxy, Church Music, History of Philosophy, Cross-Cultural Communication, Pastoral Ministry, Church Administration, Church and Culture, Computer, Philosophy, Confessiology, and English was rated no higher than 49-20% by graduates.

The lowest indicator for level of teaching was received by the subjects: Contextual Theology, Organization of Men’s and Women’s Ministries in the Church, Small Group Leadership, Research Methods, Hebrew, and Patristics (13-5%). The largest number of respondents noted Cross-Cultural Communication and Christian Ethics as the subjects with the lowest level of teaching (31% and 20%, respectively).

### 3.5.2. Influence of the educational program

Question: *In what way did seminary education influence you?*

The most influence of education on students was through the acquisition of academic and theological knowledge. About 87% of the respondents answer that education allowed them to study and teach the Word of God and

|   | Agree | Disagree |
|---|-------|----------|
| Thanks to the knowledge I received, I am able to study and teach the Word of God.   | 87.1% | 9.9%     |
| I changed my way of thinking, making it more logical, orderly, and oriented to the needs of people.                                       | 86.6% | 11.1%    |
| I learned to distinguish falsehood from truth.  | 81.9% | 14.1%    |
| I learned to apply my theological knowledge in real-life situations.  | 80.6% | 16.9%    |
| Thanks to my studies, I feel prepared for ministry.   | 79.6% | 18.6%    |
| Education gave me a good theological foundation.  | 79.4% | 17.4%    |
| Thanks to my education, I grew as a person.   | 79.1% | 16.4%    |
| I gained skills and confidence for interacting with people.   | 77.6% | 18.3%    |
| Thanks to education, I grew as a servant-leader.  | 73.8% | 21.4%    |
| I developed leadership skills and gained more confidence in ministry.   | 71.8% | 21.3%    |
| I learned to resolve conflict between my faith and culture.   | 71.8% | 23.2%    |
| Thanks to my education, I am now more concerned for unsaved people  | 66%   | 27.9%    |
| I learned to apply biblical knowledge as well as others.  | 65.6% | 28.2%    |
| I did not receive sufficient education—I need to study somewhere else in order to do the work I do well.                                  | 38%   | 58.1%    |
| I received a lot of knowledge, but I haven’t been able to develop my relationships with God and my neighbor.                              | 25.5% | 70.3%    |
| Education did not prepare me adequately for ministry.   | 20.5% | 75.5%    |
| I see a great difference between what I received and what is needed for my church/ministry.   | 18.5% | 76.7%    |
| I feel unprepared to answer contemporary questions, such as abortion, divorce, remarriage, homosexuality, women’s ministry, and so on.    | 13.5% | 83.3%    |
| It’s difficult for me to pass along truth and biblical teaching while applying them to culture and customs.                               | 10.6% | 84.4%    |
| It’s difficult for me to adapt my knowledge, understanding, and language to the level of people in the church—I’m separated from reality. | 7.85% | 86.6%    |
| I get a lot more knowledge and experience at seminars and conferences than during the time of my seminary studies.                        | 5.7%  | 90.4%    |

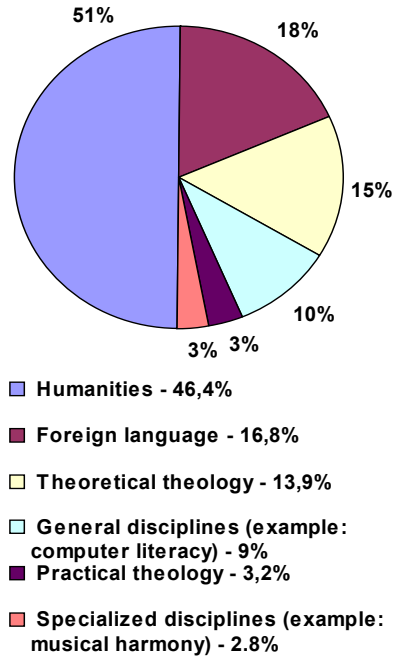
changed their way of thinking, making them more logical and systematic, and more oriented to the needs of people. For 81-82% education taught them to distinguish falsehood from truth and to apply theological knowledge in real-life situations. From 70% to 80% of respondents feel prepared for ministry, having a good theological foundation and skills for relating to people, being mature personalities, servant-leaders, having leadership skills and the ability to avoid conflicts between faith and culture. About 66% feel concern for unsaved people and are able to apply biblical knowledge on the same level as others.

A little more than one-third of all respondents feel the need to continue their education in order to do their present work successfully (38%). More than 25% maintain that they were not able to develop their relationships with God or with their neighbor. Twenty percent note the inadequacy of their preparation for ministry. The reason for this is found in the great difference between what they received in the educational institution and what is necessary in the local church for ministry (19%), and in their lack of preparation to deal with such contemporary issues as abortion, divorce, multiple marriages, homosexuality, women's ministry, and so on (14%). The lowest number of respondents (11-16%) acknowledges that it is difficult to pass along truth and biblical teaching, applying them to culture and custom; that they are cut off from reality; and that they receive much more knowledge and experience at seminars and conferences than they did during the time of their seminary studies.

### 3.5.3. Educational needs

A large group of graduates feels the importance of receiving knowledge in the sphere of the humanities (46%). About 17% need to know a foreign language and 14% need theoretical theology. Twelve percent of respondents need both general and specialized disciplines. Those who need practical theology make up a little more than 3% of respondents.

Educational needs



### 3.6. Suggestions and recommendations of graduates

#### 3.6.1. Internal atmosphere of the seminary

Dispel the cold relationship of administration to students (30).

Dispel the general dissatisfaction

with the administration (6).

Dispel the cold relationship between faculty and students (23).

Create a more friendly atmosphere (8).

Create favorable conditions for close relationships between students in the residential and part-time programs (3).

### *3.6.2. Educational process*

Create a balance between theory and practice in the curriculum (19).

Improve teaching (14).

Adapt the program to Ukrainian conditions (8).

Make the admissions criteria more strict (7).

Offer deeper study of subjects (6).

Make the curriculum more practical (6).

Improve conditions for study (6).

Give preference to national teachers (5).

Give more emphasis to specialization (3).

Extend the period of study (2).

Broaden the curriculum (2).

Improve the curriculum (2).

### *3.6.3. Mentoring*

Give attention to spiritual formation (22).

Have an adequate number of mentors in the seminary (15).

Offer an adequate example on the part of teachers (3).

### *3.6.4. Expectations of the present system of education*

Assist with independent study (54).

Offer opportunity for continuing/advanced study (48).

Introduce new part-time programs (3).

## **4. Recommendations and Conclusions**

### **4.1. Academic program**

The first item worthy of note is that most graduates work in the church, specifically with children and youth, and in Bible/theological educational institutions. Every third graduate of all educational institutions is presently involved in discipleship and ministry in house groups. A significant number of graduates are involved in teaching (32%), music ministry (25%), and administration (22%). Perhaps the leadership of educational institutions should take these facts into consideration when planning curriculum, paying particular attention to those areas.

According to graduates, the following subjects should definitely be left in the program: Hermeneutics, Introduction to Old and New Testaments, Church History, Apologetics, Spiritual Counseling, Evangelism and Discipleship, Christian Ethics, Homiletics, Foundations of Spirituality, Religions and Cults, Introduction to Theology, Church Planting, New and Old Testament Theology, and Cross-Cultural Communication.

The significance of such subjects as Leadership, Patristics, History of Philosophy, Research Methods, Small Group Leadership, Sociology, Civil Law, Organization of Men's and Women's Ministries in the Church, Hebrew, Philosophy, Radio Ministry, Greek, and Ukrainian History is questioned by graduates, who rated these subjects with the least positive coefficient.

The general level of teaching of such subjects as Hermeneutics,

Church History, Introduction to the New and Old Testaments, Systematic Theology, Apologetics, Marriage and Family, Evangelism and Discipleship, Homiletics, Spiritual Counseling, Introduction to Theology and Religions and Cults in the educational institutions studied is an example, especially for the teaching/teachers of such subjects as Cross-Cultural Communication, Christian Ethics, Contextual Theology, Organization of Men's and Women's Ministry in the Church, Small Group Leadership, Hebrew, and Patristics. Introducing and developing a system of self-evaluation of teaching, as well as the organization of seminars/courses to improve teachers' qualifications would be helpful.

It should be noted that for students-graduates, the education received seemed more Western than contextualized (28% and 20%, respectively). Consequently, it certainly would be justified to examine the makeup of the faculty and the teaching methods in educational institutions in order to give preference to national teachers and contextualized teaching. It should not be ignored that more than 30% of respondents referred to their education as conservative (17%), traditional (8%), and limited (7%). The percentage is obviously high enough to justify examining teaching methods in the context of these observations.

It is also important that for a significant majority of graduates of the educational institutions studied, knowledge of a foreign language is considered important (up to 60%). The rather high percent of those who

have need of the knowledge of a foreign language should serve as a cautionary note for the leadership of the schools. For effective ministry in most areas of the country, knowledge of a foreign language is not essential. Research work, translation, and teaching involve significantly less than 60% of respondents. The given indicator may convey that some graduates are not oriented to ministry in the "periphery."

#### 4.2. Practical program

Note that the most important criterion in the positive rating of education, according to graduates, was the result of applying knowledge, and one of the most useful aspects of education in the view of the majority of graduates was the development of practical skills. Therefore, it remains only to wish that the leadership of educational institutions would continue in the direction of developing practical skills and applying knowledge in ministry.

On the other hand, note the graduates' observation concerning inadequate skills for relating to people, leadership, and conflict resolution in the practical sphere. Perhaps special attention should be paid to the development of skills for working with people, especially children and youth, since most graduates are involved in such ministries. In this case special subjects should be developed, such as Art of Communication, Consulting, Psychology, and Leadership, while also raising the professional level of teachers and the number of hours in these areas.

Perhaps some of the educational institutions studied in this research

should reexamine their program in students' practical ministry in order to more effectively use the opportunity to transform students through practical ministry and accustom them to using essential practical skills. To do this, first of all, the desired image of a graduate should be developed; that is, it should be established exactly what skills and knowledge he or she must have upon completion of the program. After that, it is necessary to establish how the program of practical ministry can be used during the period of a student's education in such a way that the desired results would be achieved.

That not all students "find a home" in the churches they serve should not be ignored. Therefore, if the goal of the educational institution is to prepare a student, for example, for music ministry in a village evangelical church numbering not more than fifty members, then both theoretical and practical aspects of training should be consistent with the goal.

The final factor that should be noted is the question of balance between academic and practical aspects of the academic program. The period of education is limited, and therefore it should be organized accordingly. Educational institutions should define themselves according to whom they wish to graduate: theoreticians or practitioners. Both are important; however, the attempt to make the same students both theoreticians and practitioners may have a negative effect on the education received, both theoretical and practical. A graduate diploma or Bachelor's degree should correspond to the appropriate level.

#### 4.3. Spiritual maturity

The leadership of educational institutions should also give attention to those factors that would help students grow as ministers and healthy personalities in their spiritual formation. Insufficient assistance in students' spiritual formation on the part of staff received the highest percentage among all negative criteria for rating education. The next most important aspect is dispelling the cold atmosphere between teachers and students, and also the relationship of the administration to the students. It is important to note that among the least useful aspects of education, the example of staff took first place.

Since graduates indicated that the uselessness of fellowship among students was a not unimportant factor, it is worth giving attention to adopting programs that would develop the friendship and fellowship of students with one another. Education could be made more cooperative, not only individual (that is, tending to isolate students from one another in study and preparation).

Attention should be given to the personal spirituality of students. More than one-fourth of all respondents answered that they received a great deal of knowledge, but were not able to develop a relationship with God. Of course, setting up a strict prayer schedule for students is not likely to change the situation for the better. Students must independently understand the importance of spirituality and take responsibility for themselves in its development, not on the basis of obligation, but on personal desire, helped by the personal exam-



ple and teaching of staff and faculty. It is important to note that mentoring is considered the most useless aspect of education by 7% of graduates. Perhaps the answer to the question of students' lack of spiritual growth, or at least a partial answer, is hidden in this fact.

#### 4.4. Work with graduates

Although a significant majority (up to 70%) of graduates sees their present ministry activity as "completely satisfactory" or "satisfactory," for the remaining one third, ministry is "not completely satisfactory," "unsatisfactory," and "completely unsatisfactory." In this context it is important to note the question of demand and level of activity of graduates in Christian organizations and churches. Computers, bookkeeping, sports, work in social organizations, international work, selling books, translation, business, manufacture, linguistics, purchasing, medicine, and the category "other," occupy about 80% of all graduates. One-fifth of graduates name activities that do not relate to church ministry as their main occupation (that is, medicine, manufacture, including "other").

Possibly the leadership of educational institutions should develop and maintain ties with their graduates, and also with those who offer positions to graduates when they finish their studies in order to more exactly coordinate the placement of graduates. After all, both the institution that sends them and the organizations that receive them (for example, a local congregation) should give attention to the results of the survey that

mention the level of graduates' satisfaction with their present work or ministry as the criteria for positive and negative ratings.

The first thing to take into consideration is the opportunity for graduates to develop. This indicates that educational institutions accustom students to appreciate continual development and productive work. The second factor is the level of satisfaction in performing work. The third is adequate preparation acquired in the educational institution. The fourth factor is organizational structure, and the fifth is the financial system.

The final point to note is the desire of the graduates themselves to have opportunities to take advanced courses and acquire material for independent study.

#### 4.5. In addition

Considering that many graduates must seek work in secular organizations, it seems sensible to examine the possibility of offering students the opportunity to study disciplines that could help them earn additional money. Here we have in mind not only deepening and broadening the study of a foreign language, but, for example, computer knowledge and document processing that would allow a graduate to work as an office manager or secretary. Note that only 45% of graduates are involved in full-time ministry, and that a significant majority of local church members are not well off. This, perhaps, is the reason why many of those surveyed wish to continue their education, especially in the area of humanities, and notably the study of foreign languages.

In addition to the above, it is worth focusing attention on inter-school relationships. For reasons that are not entirely clear, this aspect remains on the sidelines, although it has great potential for the development of educational institutions. Several suggestions are appropriate here.

First, it is worth setting up teachers' meetings for the purpose of discussing their experiences, which could easily be carried out at gatherings, seminars, or conferences, both in a given region or *oblast*, as well as in Ukraine as a whole. In addition, meetings could take place not only on the faculty level, but on the level of other staff as well.

Second, teachers should be encouraged to engage in scholarly work and research, and also to publish the results of their work. In this way it is possible to facilitate not only the establishment and development of contextualized theology, but also the prestige of theological studies, both in the Christian and secular communities. Encouragement, of course, is best achieved when centralized, perhaps, for example, by the board of the Euro-Asian Accrediting Association by means of some specific award for the development of theological scholarship, and so on.

Third, teachers should be encouraged to apply their skills in different educational institutions. Little needs to be said concerning the advantages of this approach. Students would receive a more variegated approach to the themes being examined, thus acquiring a more objective view and judgment. Teachers, in turn, would avoid the danger of isolation from the "outside world" in their own "small

world." It is no secret that over time any society creates its own subculture, its own values, its own worldview, language, and so on. This applies also to educational institutions. The constant immersion of teachers in a single educational subculture limits and "bottles" them, as well as the knowledge, worldview, and values of the students. In order to avoid this, it is worthwhile having teachers share their knowledge and experience in other schools. Of course, the importance of this process must first of all be recognized by the leadership of the educational institutions, who should not only facilitate, but also encourage their co-workers in God's work. The fear that teachers might change their place of work should not frighten leaders, but, on the contrary, inspire them to do everything possible, both financially and in the sphere of working conditions and level of relationships, so that faculty would choose independently to remain. This principle would dispel the isolation of schools from one another and facilitate their healthy development. It is desirable that teacher exchanges be centralized. In that case, the coordinator would have a data base both of educational institutions and of teachers ready for cooperation, including work schedules and possible times when exchanges could be arranged. This would do a great deal to streamline the whole process.

A final suggestion based on the research concerns the encouragement of students in their scholarly theological research. Simply awarding a good book or stipend for the best academic work on a suggested theme could, in time, become a powerful stimulus for

students' development. The stimulus, of course, would not only be for students, but for the school itself. The educational institution with the most students who have received prizes would doubtless gain the most prestige and the highest rating among applicants.

### Conclusion

The effectiveness of any undertaking is determined by the extent to which its goals are reached and its activities accomplished. The research outlined above should serve to stimulate both church leaders and theological educators to evaluate and define the church's mission and the task of theological education in the contemporary context over and over again. We must look not only at what is happening in our schools and the way it is happening to decide how the educational process can be improved. We must also look more broadly at what we must do in order to be light and salt in the context of modern society. On that basis, leaders of churches and schools must examine the goals, activities, and structure of educational programs. This means that the current project can and must serve in such a way that

churches and schools would initiate constructive dialogue through which to examine their interaction in the business of preparing new church leaders.

Based on the research project data on the one hand and consideration of the church's mission and education on the other, teachers must not only give attention to the difference between the significance graduates give to a subject in the framework of their ministry and the way that they evaluate the preparation of the instructors themselves. In addition, every instructor must analyze the goals and activities presented in the subject in the light of the church's mission and education in the contemporary context.

Praise the Lord that much of the data presented testifies that the education received has facilitated the effective ministry of our graduates. Of course, many facts speak of the need for improvement in certain aspects. What we are doing and what we are achieving may be seen to a certain extent based on the research. But it is essential to constantly answer the question, what must we do, and how can we do it effectively?

LIST OF LITERATURE

- Bercken, Wil Van Den. "Theological education for laypeople in Russia, Belarus' and Ukraine: a survey of Orthodox and Catholic Institutions." *Religion, State & Society* 32, no. 3 (September 2004): 299-313.
- Bridge, Gillian. "Social Policy and Social Work in the Voluntary Sector: The case of Ukraine." *Social Work Education* 23, no. 3 (June 2004): 281-93.
- Krindatch, Alexey D.. "Patterns of Religious Change in Postsoviet Russia: Major trends from 1998 to 2003." *Religion, State & Society* 32, no. 2 (June 2004): 115-37.
- Shulman, Stephen. "The Contours of Civic and Ethnic National Identification in Ukraine." *Europe-Asia Studies* 56, no. 1 (January 2004): 35-57.
- Uehling, Greta. "The First Independent Ukrainian Census in Crimea: Myths, miscoding, and missed opportunities." *Ethnic and Racial Studies* 27, no. 1 (January 2004): 149-71.
- Zborovskii, G.E. and Kostina, N.B.. "On the Interaction Between Religious and Secular Education Under Current Conditions." *Russian Education & Society* 46, no. 8 (August 2004): 63-76.
- Zhurzhenko, Tatiana. "Cross-border Cooperation and Transformation of Regional Identities in the Ukrainian-Russian Borderlands: Towards a Euroregion Slobozhanshchyna." *Nationalities Papers* 32, no. 1 (March 2004): 207-33.
- Zhurzhenko, Tatiana. "Cross-Border Cooperation and Transformation of Regional Identities in the Ukrainian-Russian Borderlands: Towards a Euroregion "Slobozhanshchyna"?" *Nationalities Papers* 32, no. 2 (June 2004): 497-514.

*Non publication*

- Waltz, William D., "A Case Study of Zaporozhye Bible College As A Model For Providing Bible College Education In Modern-Day Ukraine", Dallas Theological Seminary: research in D.Min., 1999.
- Mimbs, Joseph A., "An Analysis Of The Theological Strengths And Weaknesses Of The Ukrainian Evangelical Church With Respect To Cult Activity In Ukraine", Temple Baptist Seminary: research in D.Min., 2005.
- Ledbetter, Dale A., "An Urban Evangelism And Church Planting Project For Odessa, Ukraine", Mid-America Baptist Theological Seminary: research in D.Min., 2001.
- Voytenko, Vitaliy L., "Community-Based Care In Ukraine: A Pastoral Training Program", Wheaton College: research in Psy.D., 2005.