



PARS THEOLOGICAL CENTRE
TRAINING LEADERS | TRANSFORMING IRAN

Annual Report 2025

www.pars theology.org



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Executive Summary



Across Iran and the global Persian-speaking world, the Church is growing with remarkable vitality. Congregations are multiplying, house churches are expanding, and new communities of faith are emerging both inside Iran and across the diaspora. Yet this growth has created an urgent formation challenge: leadership development has not kept pace with the rapid expansion of the Church. Many congregations are led by devoted believers who have little access to theological training, pastoral support, or leadership formation. In contexts marked by persecution, displacement, and political instability, this gap between church growth and leadership capacity continues to widen.

Pars Theological Centre exists to help close that gap.

Pars equips Iranian and Persian-speaking servant-leaders to love God, serve others, and strengthen Christ's Church through accredited theological education and holistic spiritual formation. Our work is not simply academic; it is pastoral, contextual, and mission-driven. Through our Persian-language **School of Theology & Leadership**, Pars forms leaders in three integrated dimensions: **Head**—rigorous theological education at certificate and bachelor levels; **Heart**—spiritual formation shaped by prayer, character, and resilience; and **Hands**—supervised ministry practice rooted in real communities. Students engage deeply with Scripture, Christian doctrine, and church history while learning to lead wisely in environments where faith is often costly and ministry requires courage and discernment.

This formation extends well beyond the classroom. Pars resources leaders through theological publications, digital learning platforms, and discipleship media that nourish churches inside Iran and across the diaspora. We empower leaders through mentoring relationships, trauma-informed counselling, and formation conferences that strengthen spiritual resilience and pastoral wisdom. Through initiatives such as the **Iranian Leaders Forum**, Pars also cultivates collaboration and unity among Iranian Christian leaders globally. Together these ministries help leaders grow not only in knowledge, but in maturity, courage, and Christlike character amid persecution, exile, and uncertainty.

In 2025, Pars served a global student body of **565 leaders across Iran, Türkiye, Europe, North America, and Australia**. The centre of gravity remains clear: **Iran and Türkiye together account for approximately 65% of students**, reflecting both the vitality of the Iranian church and the scale of displacement into neighbouring regions. Unlike many theological institutions, the typical Pars student is not early in life or ministry. Most are mid-career or senior leaders already guiding others—pastors, evangelists, mentors, and ministry practitioners whose influence extends into house churches, refugee congregations, and diaspora communities. For this reason, Pars functions as a **strategic multiplier**. Each student is already embedded in networks of relationships where theological formation quickly translates into teaching, discipleship, pastoral care, and church leadership.



Women continue to play a defining role in this movement. Female students represent a strong and sustained presence across the global Pars community—**53% in Iran, 52% in Türkiye, 56% in both the United Kingdom and Canada, and 67% in Australia**. Many are already serving as mentors, teachers, and leaders within house churches and diaspora congregations while balancing family and professional responsibilities. Their formation is strengthening the long-term resilience and health of the Persian-speaking Church.



Formation at Pars is deeply relational. In 2025, **over 200 students participated in more than 2,000 hours of mentoring**, creating spaces for prayer, discernment, and spiritual growth. Nearly half of Pars mentors are themselves graduates of the program, reflecting the multiplying nature of this community of formation. Students consistently describe mentoring as a place of healing and clarity—where theological learning is integrated with the realities of ministry, family life, trauma, and leadership under pressure.

Recognizing the profound psychological and spiritual pressures many leaders carry, Pars also provides trauma-informed pastoral care through its **Counselling Centre**. In 2025, counsellors delivered **1,527 hours of confidential therapy to 183 individuals**, including believers living inside Iran, refugees in transit contexts, and diaspora leaders serving under intense strain. Since its founding in 2018, the counselling ministry has provided more than **9,100 hours of therapy and over 700 hours of counselling training**, strengthening emotional resilience across the Persian-speaking Church.

2,000+
Hours of mentoring

200+
Students Mentored

183
Individuals Supported

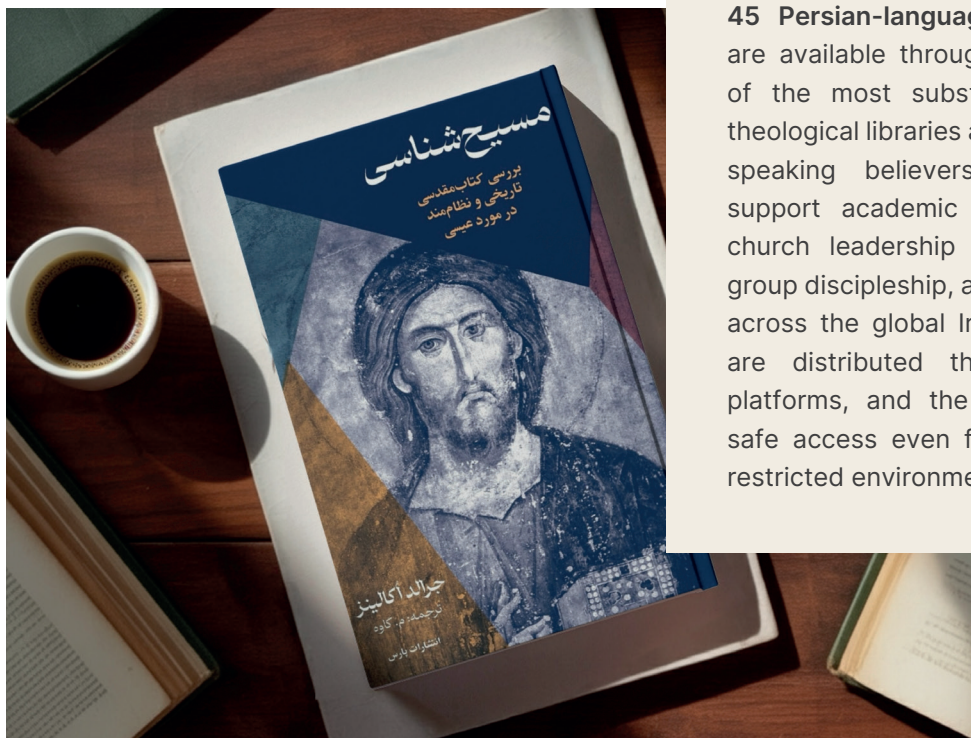
9,100+
Therapy hours since 2018

700+
Counselling Training hours



Embodied community remains a vital part of this formation ecosystem. During 2025, Pars hosted **nine Formation Conferences serving 358 students** across Türkiye, the United Kingdom, Germany, Canada, Australia, and online environments. For many participants—particularly those serving in restricted environments—these gatherings are rare opportunities to worship openly, pray together, and experience the global Church as one body. Students regularly testify that these conferences renew their courage, deepen their calling, and sustain them through seasons of hardship.

Pars also continues to strengthen the theological foundations of the Persian-speaking Church through its expanding publications program. Today **more than 45 Persian-language theological titles** are available through Pars, forming one of the most substantial contemporary theological libraries accessible to Persian-speaking believers. These resources support academic coursework, house-church leadership development, small-group discipleship, and pastoral formation across the global Iranian Church. Books are distributed through print, digital platforms, and the Pars App, ensuring safe access even for believers living in restricted environments.





A significant milestone in 2025 was the **Iranian Leaders Forum**, where **181 Christian leaders gathered in person** and **approximately 40 joined online** to strengthen relationships across the global Iranian Church. During this gathering, leaders formally launched the **World Iranian Christian Alliance (WICA)**—a new international alliance designed to foster unity, collaboration, and shared leadership among Iranian Christians worldwide. Pars played a catalytic role in convening this historic moment while encouraging long-term ownership by the broader Iranian Christian community.

Digital media and online platforms also continue to expand Pars' reach. Through academic video lectures, podcasts, and the **Shagerd** discipleship platform, Pars delivers theological teaching and spiritual resources to Persian-speaking believers worldwide.

In 2025 alone, the media team produced **40 new academic video lectures** and advanced improvements to the organization's digital learning infrastructure. These initiatives ensure that trusted Persian-language theological teaching remains accessible even where physical institutions cannot operate.

181 Christian leaders
GATHERED IN PERSON

40 Approximately
JOINED ONLINE



£1.36^m

IN INCOME

£1.41^m

INVESTED ACROSS
PROGRAMS

2025 FINANCIAL MOVEMENT

REFLECTS RESTRICTED GRANT
DEPLOYMENT AND CURRENCY
EXCHANGE LOSSES

£725,801

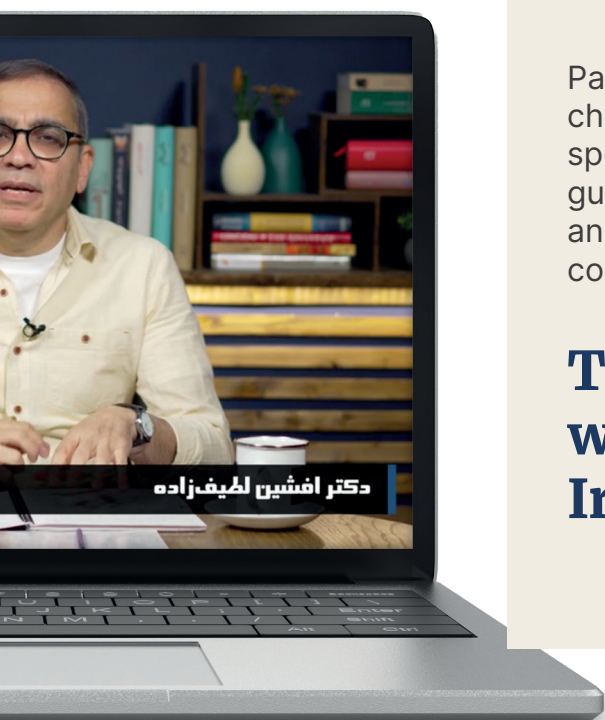
IN UNRESTRICTED FUNDS

Financially, Pars received **£1.36 million in income in 2025**, investing **£1.41 million across its full range of programmes** — theological education, mentoring, counselling, publications, conferences, and leadership initiatives. Donor partnership remains the backbone of this work, enabling Pars to sustain accessible formation in contexts where traditional seminaries cannot function freely. The year's net movement in funds reflects both the full deployment of restricted grants received for designated projects and currency exchange losses arising from Pars' international operations — neither of which affects the organisation's cash position or programme capacity. Pars carried forward **£725,801 in unrestricted funds**, providing stability and flexibility as it enters 2026.

Behind every statistic lies a deeper story. Pars students include former addicts who now lead house fellowships, widows mentoring grieving believers, pastors discipling new converts under threat of arrest, and refugees rebuilding communities of faith across the diaspora. Many serve in places where formal theological education is inaccessible and Christian witness carries real risk.

Pars does not simply educate individuals. It strengthens churches, ministries, and networks across the Persian-speaking world. By forming leaders who are already guiding others, Pars helps cultivate resilience, unity, and faithful witness in some of the most challenging contexts on earth.

**Together with our partners,
we are forming leaders for
Iran and beyond.**

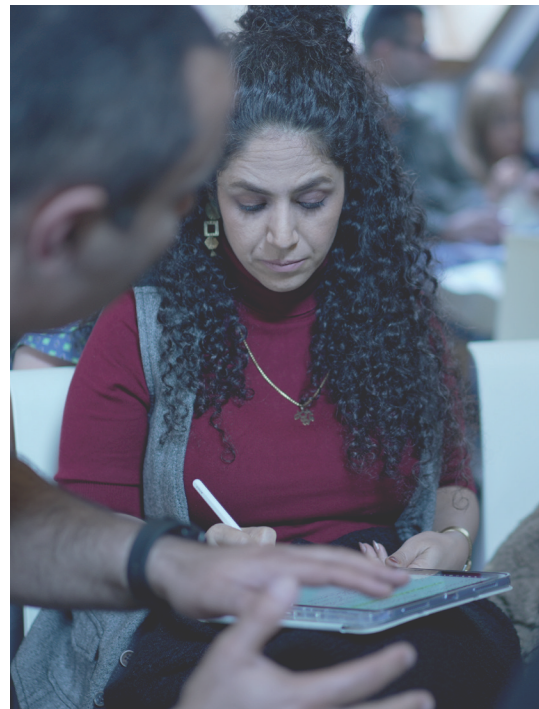


Student Stories

Across the stories below, a common thread emerges: theological education at Pars is not merely academic—it is deeply personal, pastoral, and formative. Many students begin their journey carrying profound burdens: addiction, family conflict, grief, displacement, persecution, or years of spiritual isolation. Through mentoring, theological study, and community, these men

and women experience renewal in their faith and clarity in their calling. In safe spaces marked by prayer, honest conversation, and wise guidance, students process wounds, rediscover hope, and learn to see their own stories as part of God's redemptive work. Mentoring relationships become places where faith is strengthened, healing begins, and spiritual resilience is formed.

At the same time, Pars equips students not only for personal transformation but for faithful ministry in demanding contexts. Many graduates go on to lead house fellowships, disciple new believers, serve marginalized communities, or shepherd churches across Iran and the global Persian-speaking diaspora. Others bring reconciliation to fractured families, provide pastoral care to those in crisis, or nurture small communities of faith where Christian witness is difficult. Through rigorous theological training combined with intentional mentoring and ministry practice, Pars is helping form a new generation of leaders—men and women who serve with wisdom, humility, courage, and deep dependence on Christ.



Mohammad

Mazandaran Province, Iran

From addiction and homelessness to house-church leadership

Mohammad once lived on the streets of northern Iran after a severe narcotics addiction forced him to abandon university and severed his relationship with his family. Through a recovery program he encountered a former addict whose life had been transformed by faith in Christ. The testimony changed everything.

After coming to faith, Mohammad experienced a complete transformation. His wife and daughter later also became believers. Drawing on his own story of recovery, he began serving people struggling with addiction and helped establish several house fellowships among those facing similar challenges.

Because of this ministry, he has been imprisoned multiple times.

In 2019, Mohammad and several fellow believers began studying with Pars. Unable to afford computers, they pooled their resources to buy two second-hand machines and taught themselves how to participate in online courses after long days of manual labor.

Today Mohammad has completed more than **120 credits of theological training with outstanding marks**. Even during periods of arrest and imprisonment, he continues to witness boldly to Christ and disciple others.

Pars training is helping equip leaders like Mohammad to bring hope and transformation to some of the most marginalized communities in Iran.



Haydeh

Iran

Finding hope after loss

Haydeh first encountered the Gospel through a family member who returned to Iran after years abroad. At the time she was a devout Muslim and initially resisted her husband's interest in Christianity. But as she watched his life change, she began reading the New Testament herself and eventually came to faith.

Soon afterward tragedy struck when her husband died during the COVID-19 pandemic. Suddenly Haydeh became the sole provider for her son and a nephew she had taken in during a family crisis.

Through the support of her church community and her studies with Pars, she gradually regained strength and hope.

Despite financial hardship and the demands of caring for her family, Haydeh has completed **more than 70 credits of theological training**. She now serves faithfully in her local fellowship while mentoring others navigating grief and hardship.

Marta

Iran / Diaspora

Equipping a leader in the house-church movement

Raised in a devout Muslim family, Marta practiced prayer and fasting faithfully yet struggled with deep spiritual questions and a lack of inner peace.

After encountering the New Testament through a colleague, she began reading Scripture and eventually came to faith in Christ. Her gifts for teaching soon became evident, and she was entrusted with leadership among women in the house-church movement.

Over the years she and her husband helped establish and support house fellowships across several provinces despite threats, interrogations, and legal pressure. One of the accusations brought against them by authorities was their connection with Pars.

Today Marta has completed **nearly 180 credits of theological study** and continues equipping and discipling believers across the Persian-speaking church.



Nahid

Iran

A life renewed in her sixties

Nahid began studying with Pars in her late sixties after many years of faith but little spiritual growth. At the time her marriage was deeply strained and she felt discouraged and resentful.

Through theological study, mentoring, and community prayer, her outlook began to change. Her faith deepened and her relationships were transformed.

Instead of pursuing divorce, she sought reconciliation and became a source of peace within her family.

When her husband later died during the pandemic, Nahid grieved deeply but was grateful they had experienced forgiveness and restoration before his death.

Today she has completed **more than 120 credits of theological study** and leads a group of women within her house fellowship, mentoring new believers and helping them grow in faith.





Saeed and Mahtab

Iran

A marriage transformed by the Gospel

Saeed and Mahtab were raised in Muslim families in northwest Iran. Their marriage struggled spiritually: Mahtab pursued religious devotion while Saeed drifted into depression and addiction during a financial crisis.

After hearing about Jesus through a friend, Mahtab experienced a profound encounter with Christ. Her transformation stirred curiosity in Saeed, who reluctantly attended a house fellowship.

There he encountered God in a way that changed his life. Saeed was freed from addiction and despair, and both he and Mahtab began studying Scripture together.

Today they lead house fellowships and disciple believers across several provinces while continuing their theological training with Pars.

Sara

Germany

Faith that perseveres through illness

Sara first encountered Christianity while studying Islamic theology in Iran. As part of her academic research she visited a church in Tehran, where she encountered the message of the Gospel and eventually came to faith in Christ.

Later she sought refuge in Europe, where life has been marked by financial hardship and serious health challenges, including cancer and chronic illness.

Despite these obstacles, Sara enrolled at Pars with remarkable determination. She continues her studies while serving Persian-speaking believers through pastoral care and teaching.

Her perseverance is a powerful testimony of faith and resilience.

Former Seminary Student

Middle East

From Islamic seminary to Christian pastor

One Pars student grew up in a deeply religious family and entered an Islamic seminary as a teenager. He later pursued advanced theological studies but struggled with unresolved questions about faith and authority.

These questions eventually led to conflict with religious authorities and expulsion from the seminary.

During a period of instability and displacement, he encountered Christians whose compassion and faith profoundly affected him. Through their witness he came to believe in Christ.

Today he pastors a growing church in the Middle East and continues his theological training with Pars, helping equip believers in a region where access to formal theological education is extremely limited.



School of Theology & Leadership



Our School of Theology and Leadership exists to form leaders whose faith is biblically rooted, theologically coherent, emotionally resilient, and practically wise. This is not academic education for its own sake. It is discipleship with depth, because shallow leadership in a persecuted context can quickly become dangerous, not only for the leader but for the community they serve.

In 2025, Pars served a global learning community of 565 enrolled students across Iran, Türkiye, Europe, North America, and Australia, with approximately **539 students participating in the accredited Bachelor of Theology program.**

Global, But Centered in Iran and Türkiye

Pars students are now spread across Europe, North America, Australia, and beyond, but the center of gravity remains clear.

- **Iran** remains our largest hub with 245 students (43%).
- **Türkiye** is the second-largest with 122 students (22%).

Together, Iran and Türkiye account for 367 students (65%) of the total student body represented in this dataset, reflecting both the depth of in-country formation and the scale of near-region displacement.

Despite repression, surveillance, and instability, the Iranian church continues to pursue serious theological formation, and Pars remains one of the primary institutions serving that need. At the same time, strong diaspora communities are taking root and growing.

Vibrant diaspora communities are also taking shape across the West:

- **United Kingdom (50)**
- **Germany (35)**
- **Canada (32)**
- **Australia (15)**
- **United States (13)**

Taken together, Pars is forming leaders who serve Persian-speaking congregations across continents. Increasingly, these students are not isolated individuals but part of a connected global network—linking the Iranian church, displaced communities, and diaspora congregations into a shared ecosystem of theological formation and ministry.

Pars Is Forming Mid-Career and Senior Leaders

Across the global Pars community, the typical student is not early in life or ministry. In most major regions, the average age falls in the mid-to-late 40s—reflecting a community of mature leaders rather than entry-level learners.

Region	Average Age	Leadership Context
Iran	Mid-40s	House church pastors and established leaders
Türkiye	Late 40s	Displaced leaders navigating instability
UK / Germany / Canada	Late 40s	Diaspora ministry and congregational leadership

Many students are already carrying pastoral and spiritual responsibility within their communities. As a result, Pars functions less as an introductory theological institution and more as a leadership development engine for the Persian-speaking church. The classroom is not forming hypothetical future leaders—it is equipping people who are already guiding others.

This makes Pars a strategic multiplier. Students include house church pastors, evangelists, mentors, counselors, and seasoned ministry practitioners who are actively shaping local communities. Their formation strengthens networks that already exist, rather than waiting for long-term downstream impact.

This is especially visible in Iran, which remains the largest and most high-risk cohort. Students inside the country tend to be established adults with deep relational embeddedness and immediate leadership influence. The theological formation they receive is rapidly translated into teaching, discipleship, and pastoral care within complex and often fragile environments.

The result is an outsized ripple effect. While the current student body numbers in the mid-hundreds, the real impact extends far beyond enrollment. Each student influences congregations, house churches, families, and ministry networks. By investing in Pars, donors are not simply supporting individual learners—they are strengthening a distributed ecosystem of leaders whose influence multiplies across the global Persian-speaking church.

Strong Female Participation

Women continue to play a defining role in the life of Pars, representing a strong and sustained presence across nearly every region of the global student body.

In key contexts, female participation is both visible and stable:

- Iran – **53% female**
- Türkiye – **52% female**
- United Kingdom – **56% female**
- Canada – **56% female**
- Australia – **67% female**

Across geographies, women are not marginal participants. They are studying, mentoring, leading ministries, and shaping communities. Pars is helping form a generation of female theological leaders who already carry significant responsibility within the Persian-speaking church.

This level of participation is strategically significant for the long-term health and resilience of the church. In many regions, female students are similar in age to—or slightly older than—their male peers, often averaging in their mid-to-late 40s. These are not early-career students preparing for hypothetical leadership. They are already deeply embedded in real communities.

Many are mothers and caregivers, ministry leaders, professionals, and trusted anchors within diaspora and underground church networks. They pursue theological formation while carrying family, vocational, and pastoral responsibilities simultaneously. Their commitment reflects unusual courage, endurance, and conviction.

Your investment strengthens leaders who are already holding communities together—women whose formation is not theoretical, but immediately multiplying into teaching, discipleship, and pastoral care across a global Persian-speaking church.

Reaching Students in High-Risk and Fragile Contexts

More than half of our students live in contexts marked by restriction, uncertainty, or displacement.

Students inside Iran study under conditions of risk. Students in Türkiye often navigate temporary legal status, restricted mobility, and economic instability. Many in Europe and North America are rebuilding their lives.

High-enrolment courses inside Iran include:

- Essentials of Holistic Formation: Healthy Christian Living - 64
- Torah - 63
- A Survey of the Christian Doctrines - 61
- Practices of Holistic Formation: The Christian Disciplines - 43
- The Grand Story of Salvation - 41
- The Ministry and Teachings of Jesus: A Historical and Theological Survey - 37

Students in fragile contexts are pursuing deep biblical literacy, doctrinal clarity, and spiritual maturity. Your support enables theological formation where traditional seminaries cannot operate freely.

2025 AT A GLANCE

565

**STUDENTS
ENROLLED**



Across Iran, Türkiye, Europe,
North America, Australia

358

**STUDENTS AT
FORMATION
CONFERENCES**



STUDENTS AT
9 gatherings across
continents

40

**TOTAL
GRADUATES
SINCE
INCEPTION**



Serving across 13 countries

367

**STUDENTS
IN IRAN &
TÜRKİYE
(65%)**



The center of gravity for
Persian theological formation

53%

**FEMALE
PARTICIPATION
IN IRAN**



Women leading under
pressure

1,527

**HOURS OF
COUNSELLING
DELIVERED**



Trauma-informed care for
183 individuals

2025 Graduates

In 2025, twelve men and women completed studies at Pars Theological Centre — receiving Certificates of Higher Education, a Diploma of Higher Education, and Bachelor of Theology degrees that represent not the beginning of their ministry, but a milestone within it.

These twelve bring the total number of Pars graduates to forty. And when you look at all forty together, something comes into view that no single cohort can show on its own.

Forty graduates. Thirteen countries. One church.

The forty men and women who have graduated from Pars represent thirteen countries: Iran, Turkey, the United Kingdom, Germany, Norway, Greece, Austria, Sweden, Denmark, Finland, the United States, Canada, and Australia. They are the Iranian church in diaspora, scattered across Europe, North America, and beyond, with two of them still living and serving inside Iran itself. Their diplomas were earned not in a single classroom but across a dozen time zones, in contexts ranging from refugee settlements in Turkey to established immigrant communities in Western Europe to cities in North America where Persian-speaking congregations are quietly taking root.

This is not a coincidence of geography. It is a portrait of a people: displaced by persecution, sustained by faith, and increasingly equipped for the work of leading others through the same.

The people themselves

The average age of a Pars graduate is 47. The youngest person to receive a degree is 29; the oldest completed her Bachelor of Theology at 73. These are not young students at the beginning of adult life. They are pastors, house church leaders, counsellors, and elders who came to formal theological education already carrying years of ministry experience and, in many cases, years of suffering.

Just over half of all Pars graduates are women: 21 of 40. In a cultural and ecclesial context where women's leadership is often contested or invisible, this matters. These women are not peripheral to the Iranian church. They are among its most committed and longest-serving leaders, and Pars has walked alongside them not just academically but through mentoring relationships, formation conferences, and the kind of sustained care that theological education in exile requires.

What perseverance looks like

Across all thirty Bachelor of Theology graduates, the average time to complete the degree is just under nine years. That number is not primarily a measure of difficulty, though the degree is rigorous; it spans biblical survey, systematic theology, church history, hermeneutics, spiritual formation, and supervised ministry practice, all delivered in Persian. It is, above all, a measure of faithfulness. These are people who enrolled in a demanding academic program while leading churches, raising families, navigating refugee processes, working multiple jobs, and in some cases fleeing violence. They kept going.

The two graduates who completed their degrees from inside Iran did so under conditions that most theological students will never face. Persecution, surveillance, and the constant risk of exposure are not abstract concerns for the Iranian church. They are the environment in which these students read their assignments, wrote their papers, and prepared for exams.

The 2025 graduates include students who registered as far back as 2013. They persisted through the early years of online delivery, through a global pandemic, and through the June 2025 Iran-Israel conflict, which triggered a twelve-day nationwide internet shutdown inside Iran, caused casualties and displacement in the very communities Pars serves, and forced the institution to extend examination deadlines to prioritize student safety. They finished anyway.

A growing foundation

Several graduates have not stopped at their first qualification. A man in Denmark completed his Certificate of Higher Education and is continuing toward a Bachelor of Theology; a woman in Finland completed her Diploma of Higher Education and is doing the same. The pipeline does not end at graduation. It deepens.

Forty graduates. Thirteen countries. Thirty Bachelor of Theology degrees held by men and women averaging 47 years of age, who took an average of nine years to earn them. Behind each of those degrees is a church with a more equipped leader. Behind each leader is a community, often hidden, often under pressure, often without access to the resources that Christians elsewhere take for granted, that is better formed, better shepherded, and more resilient because someone chose to keep going.

That is what your partnership makes possible.

Courses

Across both terms, Pars students are deeply engaged in courses that combine **biblical foundations, doctrinal depth, spiritual formation, and practical ministry leadership.**

A Firm Foundation

The highest-enrolment courses cluster around broad, foundational formation:

Top Enrolments (Across Both Terms)

Course	Students
A Survey of the Christian Doctrines	135
Torah	121
Essentials of Holistic Formation: Healthy Christian Living	114
The Grand Story of Salvation	105

Course	Students
The Ministry and Teachings of Jesus	102
Practices of Holistic Formation: The Christian Disciplines	95
A Survey of the New Testament	89
History of the Church of Iran	86

This tells us:

- Students are prioritizing core biblical literacy
- There is strong appetite for whole-Bible frameworks
- Spiritual formation courses consistently draw among the highest numbers
- Students value structured doctrinal foundations

Pars is forming leaders with a strong theological backbone—not just topical ministry skills.

Balanced Engagement Between Inside and Outside Iran

Across most courses, enrolment from outside Iran slightly exceeds inside-Iran enrolment, reflecting diaspora growth.

However, in major formation and survey courses, inside-Iran participation remains significant and sometimes dominant.

This indicates:

- Pars' hybrid and distributed model is working
- Curriculum is accessible and relevant across political and geographic boundaries
- The institution successfully serves both inside-Iran leaders and the global diaspora

New Course Development

In the first half of 2025, two new courses were in development, including **"Introduction to Academic Writing"** and **"Old Testament Prophets."**

The course **"History of the Church of Iran"** was revised and recorded again.

These kinds of modules matter more than they appear to outsiders. Academic writing is not merely a study skill, it is a way to help leaders think clearly, interpret responsibly, and avoid manipulation, whether by state propaganda, by spiritual abuse, or by shallow teaching.

Formation Conferences

Spaces of Community and Renewal

In 2025, Pars hosted **9 Formation Conferences** across in-person, mixed, refugee-focused, and online formats, serving **358 Pars students** worldwide. These gatherings took place in Türkiye, the UK, Germany, Canada, Australia, and online—reflecting the global dispersion of the Iranian Church and Pars’ hybrid model of formation.

The year was marked by volatility. Rising tensions following the June conflict created heightened risks for students traveling home. Within Iran, surveillance and suppression of open worship continued. Yet formation did not pause. But the deeper story of 2025 is not only about reach. It is about renewal.

Why Formation Conferences Matter

For pastors, evangelists, and emerging leaders serving amid repression, displacement, and surveillance, consistent in-person formation is extraordinarily difficult. Borders close. Visas are denied. Internet blackouts interrupt communication. Open worship inside Iran remains dangerous.

In this context, our week-long Formation Conferences function as sacred spaces of courage and renewal. Students pray openly. They worship without fear. They experience the Church as one body—something many cannot safely do at home.

One student reflected on the vibrancy of gathered worship, describing the profound experience of praying together as “one body.” In a context where communal worship is often suppressed, that unity was not assumed—it was cherished.

One student testified: “I came to this conference with a request for deep healing. I had asked God to truly bring healing into my spirit and soul during the conference. The lessons, prayer sessions, and times of sharing were all exactly aligned with that request. I came out with a new dimension of healing. This experience was very blessed and special for me.”

Another shared: “Without exaggeration, attending this conference was the answer to the prayers of my spouse and me. Despite all the difficulties that stood in the way of our participation, God made it possible for us to attend by His grace. The conference was greatly blessed.”

These words capture what statistics cannot: for many leaders, these gatherings are a lifeline.

Faithful Adaptation through Challenges

In 2025, four planned in-person conferences for Iran-based students had to be cancelled due to circumstances beyond Pars' control. They were replaced with online conferences to ensure continuity of formation.

Importantly, there was no disruption to the broader online In-Country program. Protests and internet blackouts occurred after examinations were completed, allowing students to continue their studies without academic delay.

This flexibility reflects Pars' long-standing capacity to adapt under pressure—ensuring that formation continues even when circumstances change.

Conferences by the numbers

Across 2025:

- 9 conferences were held
- 358 Pars students participated
- 2 full online programs were delivered
- 2 conferences focused specifically on refugee communities
- 26 additional attendees joined
- Conferences ranged from smaller regional gatherings to large mixed in-country and diaspora cohorts
- The largest gathering included 69 Pars students

But the deeper outcomes are relational and spiritual:

- Renewed courage for ministry in difficult environments
- Emotional and spiritual healing
- Stronger cross-border unity within the Iranian Church
- Ongoing mentoring relationships
- Strengthened vocational clarity

Students consistently report that these conferences:

- Deepen their sense of belonging
- Sustain them through hardship
- Strengthen their theological imagination
- Integrate character and calling
- Anchor them in prayerful resilience

Mentoring & Ministerial Practice

At Pars Theological Centre, mentoring is not an optional enrichment activity. It is a central pillar of formation — a structured, relational, and deeply personal journey that shapes leaders from the inside out.

In 2025, the mentoring program delivered strong relational formation at scale, with 221 students engaged in ministerial practice, 232 receiving one-on-one mentoring, and over 2,000 mentoring hours delivered. A network of 48 mentors supported this work, and the team marked a key milestone by hosting its first international mentoring conference in Turkiye, equipping 28 mentors in spiritual formation, listening, and supervision.

Behind those numbers are hundreds of sustained conversations — moments of prayer, discernment, confession, encouragement, healing, and theological reflection. In fragile and high-pressure environments, this kind of faithful accompaniment is not a luxury. It is essential.

Mentoring at Pars pairs each student with a spiritually mature mentor who meets with them regularly throughout the year. These sessions create a safe and trusted space where students can integrate biblical and theological learning with the realities of ministry, family life, trauma, displacement, and leadership under pressure.

One student reflected: “Through mentoring, I found a safe place to speak honestly about past wounds and present struggles. My mentor listened patiently and helped me see how God was at work even in painful seasons. That experience changed how I now walk alongside others.”

Another shared how mentoring clarified long-held calling: “The Lord reminded me of a dream He placed in my heart years ago. Through mentoring, that calling became clearer and more grounded. I now serve from a place of healing and confidence, not fear.”

For others, mentoring became a lifeline during difficult family seasons:

“During a time of deep conflict and emotional pain, my mentor walked beside me with prayer and wisdom. Through that journey, reconciliation and restoration became possible.”

Mentors themselves testify to the mutual blessing of the work: “Mentoring is a sacred space. We pray together, discern together, and witness God’s faithfulness together. I have seen students grow in courage, resilience, and clarity of calling. It has transformed me as well.”

Especially for students serving in restricted or high-risk contexts, mentoring strengthens perseverance:

“Serving in a challenging region has not been easy. But knowing I was not alone — having regular encouragement and guidance — gave me strength to continue discipling others and nurturing small faith communities.”

Mentoring at Pars is both relational and accountable. Students meet regularly with their mentors, reflect on their growth in writing, and complete structured annual evaluations. This process fosters deep spiritual maturity — growth in intimacy with God, healthier relationships, humility in leadership, and clarity in ministry calling.

It is also multiplying. Nearly half of our active mentors are themselves graduates of Pars. Leaders formed within the community are now walking alongside the next generation. This is contextual ownership in action — ministry shaped by lived experience, language, and shared hardship.

To date, **200 students** have completed the full mentoring component of the curriculum. Each represents more than an academic milestone. Each represents a sustained journey of formation — strengthened faith, healed relationships, clarified calling, and renewed courage.

In environments where isolation, pressure, and uncertainty are common, mentoring ensures that no student walks alone.

Your support makes these thousands of hours of faithful accompaniment possible.



Counseling Centre

The mental health and pastoral care needs within the Iranian church — both inside Iran and across refugee and diaspora communities — remain profound. Many believers carry deep trauma shaped by persecution, surveillance, imprisonment, coercion, spiritual abuse, displacement, and chronic instability. Church leaders often bear the burdens of others while having no safe place to bring their own pain.

In this context, Pars continues to provide confidential, culturally informed, and spiritually integrated counselling services as an essential expression of our holistic formation model.

- **1527** hours of therapy delivered
- **55** hours of training
- **183** individuals counselled
- **42** clients (23%) residing inside Iran
- **68%** women | **32%** men
- **17+** hours of counselling training delivered via online platforms and satellite television

Through the end of December 2025 (excluding one team member whose final figures are pending), our counsellors provided 1,527 counselling hours, alongside 55 hours of professional training and development. In total, 183 individuals received counselling during the year. Of these clients, 42 (23%) were residing inside Iran at the time of counselling. Sixty-eight percent were women and 32% were men. Clients were located across Iran, Türkiye, and the wider Persian-speaking diaspora.

Since the Counselling Department began in 2018, Pars has delivered more than 9,100 hours of therapy and over 700 hours of counselling training. Annual therapy hours have grown from 217 in 2018 to 1,527 in 2025, reflecting sustained expansion, institutional maturity, and long-term investment in the resilience of the Persian-speaking church.

Clients were located across Iran, Türkiye, and the wider Persian-speaking diaspora.

While Pars remains committed to serving students inside Iran, beneficiary distribution differed from original assumptions. Security constraints, internet restrictions, and the risk of exposure limit access for some in-country participants. As a result, approximately 23% of clients are currently based inside Iran, with the remainder living in diaspora or transit contexts. This variance reflects a necessary balance between accessibility and safety.

Two Complementary Streams: Therapy & Training

The Counselling Department operates through two integrated streams.

First, confidential one-to-one therapy is provided online (via secure digital platforms) and, when possible, in person during conferences. This service is offered in Farsi, free of charge, and within clear professional standards. Clients are informed of confidentiality guidelines and ethical limits, and counsellors participate in regular supervision and ongoing professional development. One member of the team is accredited with the British Association for Counselling and Psychotherapy (BACP), and the team follows formal standards regarding supervision, safeguarding, and secure record keeping. Initial contact is managed centrally and clients are referred according to availability and preference, including gender-sensitive matching when requested.

Second, Pars provides structured training in psychology, Christian counselling, and pastoral care. Counsellors teach elective courses for students and lead seminars and conferences on trauma, abuse, addiction, identity, active listening, inner healing, and related themes. These sessions are delivered both online and in person, including to church leaders and smaller congregational groups across different contexts. This training multiplies impact by equipping leaders to better understand and respond to the emotional and spiritual needs within their communities.

Who We Serve

Approximately 45% of those receiving counselling were current Pars students, while others were referred through pastors, family members, or word of mouth. Although Pars remains deeply committed to serving believers inside Iran, security pressures, internet restrictions, and the risk of exposure limit access for some in-country participants. As a result, approximately 23% of clients are currently based inside Iran, with the remainder living in diaspora or transit contexts. This reflects a necessary balance between accessibility and safety.

Psychological Pressures

Students at Pars Theological Centre come from environments marked by chronic pressure, instability, and fear. These realities shape both the psychological and spiritual challenges they carry into their studies.

Many students live with sustained stress rather than a short-term crisis. Common experiences include:

- Financial collapse and unemployment
- Forced migration and displacement
- Loss of spouses, parents, siblings, children, homes, and livelihoods
- Surveillance, interrogation, arrest, or imprisonment

These pressures often lead to depression, anxiety, exhaustion, grief, hyper-vigilance, and emotional numbness. Some struggle with medication dependence or past addiction. Trauma is rarely singular; it is layered and cumulative, requiring specialized and culturally sensitive care.

Spiritual Burdens

Spiritually, many students arrive with a fear-based understanding of God, shaped by religious systems emphasizing performance, punishment, and uncertainty. Even after coming to faith, guilt, lack of assurance, and spiritual dryness persist.

House-church leaders face additional strain: shepherding others while living under threat, secrecy, and constant risk. In Iran, there is no safe or public space for Christian community, professional counselling, or pastoral support. Churches cannot openly accompany families through grief, addiction recovery, trauma, or marital breakdown without drawing unwanted attention. Pain is often carried alone.

Why This Work Matters

Pars meets students at the intersection of theological formation, spiritual care, and psychological resilience.

Through confidential counselling, mentoring, pastoral accompaniment, prayer, and a learning community that understands persecution from the inside, Pars provides something rare:

- A safe place to name suffering
- A space where faith can mature beyond fear
- Support that prevents burnout among frontline leaders
- Care that strengthens long-term ministry sustainability

Looking ahead, the need continues to grow. Expanding the counselling team, training additional Iranian Christian counsellors, and increasing seminar and conference provision remain key priorities.

In a context where pressure is constant and support is scarce, Pars does more than train leaders. It sustains their lives, deepens their faith, and strengthens their capacity to serve with resilience, wisdom, and hope.



Pars Academy

In 2025, 161 unique users engaged with Pars Academy, either by registering for the first time or by returning to the platform and participating in course content. Of these, 149 were active based on session data, including 75 new registrants.

In addition to formal enrollment pathways, Pars Academy also serves a large cohort of informal learners. By engaging in non-credit theological study, accessing 18 courses adapted from Pars' core curriculum. These offerings provide flexible, accessible entry points for deepening biblical understanding, spiritual formation, and ministry practice beyond formal academic programs.

In 2025, Pars Academy's 161 active users spanned 23 countries across five continents — a remarkable geographic footprint for a single Persian-language theological education platform. The United Kingdom was the clear centre of gravity, with 35 users spread across London and communities in Basingstoke, Newbury, and beyond, reflecting the density of Persian-speaking church life there. Germany (13), the United States (12), Canada (9), and Türkiye (7) followed, alongside smaller but significant clusters in Norway, the Netherlands, Finland, Australia, and Austria. Further afield, users engaged from Brazil, Taiwan, Cyprus, and Georgia — and one user logged in from Tehran, a quiet reminder that this resource reaches into Iran itself. The breadth of this geography is not incidental; it maps the contours of the Persian-speaking diaspora, and Pars Academy is meeting that community wherever it has scattered.

Iranian Leadership Forum



In March 2025, Pars Theological Centre convened the Iranian Leaders Forum, gathering 181 Christian leaders in person — including 164 Iranian leaders and 17 international guests — with approximately 40 additional participants joining online.

This gathering marked a historic milestone: the formal launch of the **World Iranian Christian Alliance (WICA)** — the first global alliance created to foster unity, collaboration, and shared leadership among Iranian Christians worldwide.

Why this matters

For decades, the Iranian Church has grown rapidly but often in isolation — divided across geography, denominations, and networks. ILF was established in 2015 to address this fragmentation through prayer, dialogue, and relationship-building.

ILF 2025 represents the most significant step forward in that journey:

- The WICA Constitution and Charter were formally reviewed and endorsed
- The first WICA Leadership Board was commissioned
- A global framework for accountable collaboration was established

What began as a vision for unity has now become a structured and sustainable alliance.



Strategic Outcomes

Broad Representation

- 181 leaders gathered in person
- ~40 leaders participated online
- 30% women participants
- Strong inclusion of emerging leaders

Institutional Advancement

- Formal launch of WICA
- Commissioning of its inaugural Leadership Board
- Preparation for legal registration and future governance

Pars' Catalytic Role

Pars served as the primary convener and coordinator of ILF 2025, building on a decade of investment in leadership development and relational trust.

Consistent with its long-term strategy, Pars has proposed transferring stewardship of ILF to WICA — ensuring that this movement toward unity is owned and led by the wider Iranian Christian community.

The World Iranian Christian Alliance exists to:

- Strengthen unity across theological and denominational lines
- Foster collaboration and mutual accountability
- Advance biblical justice and public witness
- Cultivate healthy, resilient leadership for the Iranian Church globally

This marks the beginning of a new chapter — one in which Iranian Christian leaders stand together in shared stewardship of their global mission.

Pars Publications

Pars now has more than 45 titles translated into Persian and available for sale and distribution.

This represents one of the most substantial contemporary Persian-language theological libraries available to the global Iranian church. These are not legacy texts sitting on shelves; they are actively used in:

- Pars courses
- House church leadership development
- Small group discipleship
- Pastoral formation
- Wider diaspora ministry

Each new publication builds upon a growing, curated theological ecosystem designed specifically for Persian-speaking believers navigating complex cultural and political realities.

Global Access & Distribution Infrastructure

Pars Publications is not only producing books; it has built a multi-channel distribution network to ensure access worldwide. Titles are available through:

- Pars Online Store (parsonlineshop.com)
- Amazon and other international retailers
- Pars App (iOS and Android)
- Regional distribution hubs, including Türkiye

خدمت موعظه

زنان و رهبری در کلیسا

راه رفتن با خدا در خلال درد و رنج

هوایی که نفس می کشیم

خدمت به نوجوانان

شاهد انجیل

مسیح شناسی

گفت و گو با سینما

شبانان ماهر

معرفی عهد جدید

معرفی انجیل یوحنا

روح القدس: عطای عطاکننده

درآمدی بر شناخت اسلام

بررسی عهد عتیق / کتاب های تاریخی

مبانی شفای درون

ایمان پایدار

بررسی عهد عتیق / انبیا

اشخاص امن

شناخت روح القدس از طریق عهد عتیق

خادمان و دوستان

فراخوان بشارت جهانی

In addition, Pars students access publications directly through the Manati online library and the Pars App, integrating theological resources into daily formation and coursework. This digital accessibility is critical for believers living in restricted environments.

2025 Publications

In 2025, Pars published four new titles, strengthening this expanding theological library. Together, these titles expand both the pastoral and intellectual capacity of the Persian-speaking church.

Holding Half the Sky – Graham Joseph Hill

Addresses lament, suffering, and hope — equipping believers with language to hold sorrow and faith together in contexts marked by grief and trauma.



Walking with God through Pain and Suffering – Tim Keller

Provides theological clarity and pastoral depth for Christians facing injustice, loss, and uncertainty.



The Air We Breathe – Glen Scrivener

Strengthens cultural and intellectual confidence by showing how Christianity has shaped moral frameworks often assumed to be secular.



The Witness of Preaching – Thomas G. Long

Equips leaders—many ministering under risk—with theological depth and faithfulness in proclamation. Together, these titles expand both the pastoral and intellectual capacity of the Persian-speaking church.



Print Distribution Trends

Print distribution remains steady and resilient:

- Students in restrictive environments
- Listening-based learners
- Those with limited reading capacity
- Leaders who rely on discreet, mobile learning

At the same time, digital access through the Pars App and online platforms ensures that believers inside Iran and across the diaspora can obtain theological resources safely, discreetly, and immediately.

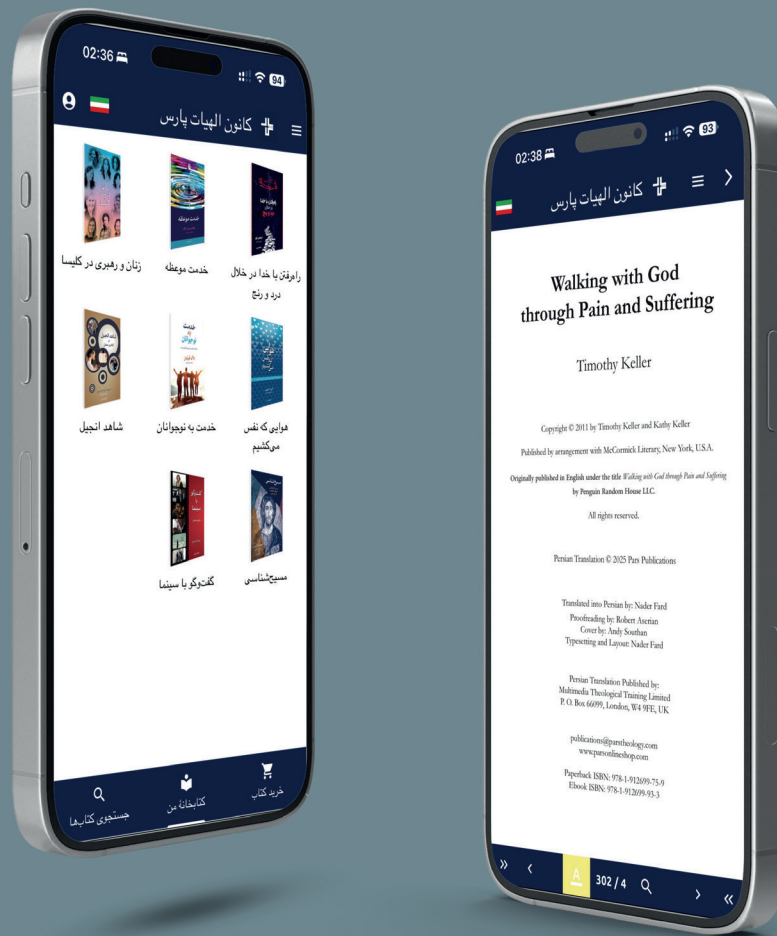
Increasing Efficiency: Responsible AI Integration (2026)

In 2026, we are actively exploring how AI can responsibly enhance:

- Translation speed
- Editorial workflow
- Proofreading quality
- Production timelines

Our goal is to accelerate publication while preserving theological accuracy and human oversight.





Expanding Access Through the Pars App

The Pars App makes twelve Persian-language eBook titles available across the full arc of Christian formation, from foundational discipleship to emotionally healthy community life. Every resource is offered free of charge to users in Iran and Türkiye, removing the economic barriers that would otherwise place these books out of reach.

The ebook (and the near future audiobook) library includes:

- Simple Discipleship
- Christian Spiritual Formation
- Safe People
- Boundaries
- Inner Healing
- The Drama of Scripture
- The Good and Beautiful God
- The Good and Beautiful Life
- The Good and Beautiful Community
- Mentoring for Spiritual Growth
- Transforming Discipleship
- Emotionally Healthy Church

Hundreds of Pars students are already reading, as are a growing number of believers with no formal connection to Pars who are discovering these resources on their own. In 2026, a planned update will add audiobook functionality, extending access further to those for whom reading time is scarce.

Shagerd Online Magazine and Social Media

Media Department Renewal & Strategic Growth

In 2025, the Shagerd platform generated over **30,000** engagements with Persian-language theological content, reflecting both steady daily discipleship and the ability to scale rapidly during key content releases. With a median of approximately 12 users per day (typically ranging from 2 to 18), the platform demonstrates consistent, ongoing formation among a dispersed audience, while periodic surges into the thousands highlight its capacity for high-impact reach. This dual dynamic positions Shagerd as both a reliable tool for sustained spiritual formation and a strategic digital channel for expanding access to theological education in contexts where physical institutions remain limited or inaccessible.

In 2025, Pars Media continued to serve as a critical bridge between theological formation and the global Persian-speaking Church. Through academic video production, podcast development, and digital infrastructure improvements, the Media Department strengthened both our online school and our wider public witness.



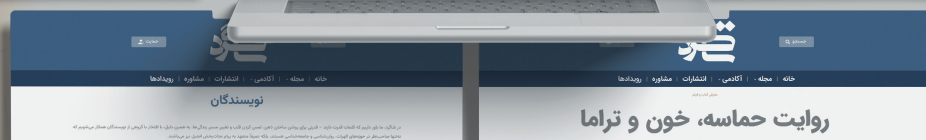
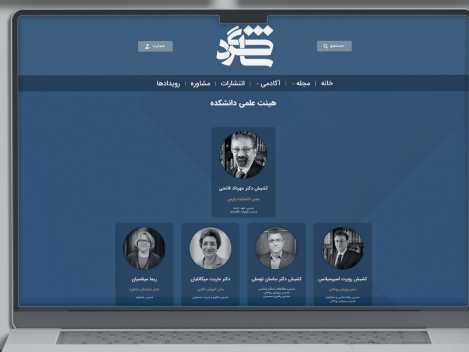
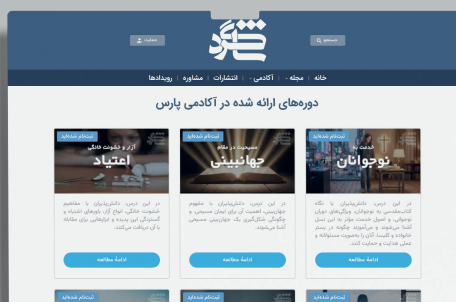


Core Contributions in 2025

This year, the Media team produced 40 new video lectures for the Prophets course, taught by Dr. Afshin Latifzadeh. These lectures directly support accredited theological training for Persian-speaking leaders serving inside Iran and across the diaspora.

The team continued development of The Authenticity of the Gospels podcast, expanding accessible theological content for a broader audience seeking intellectual confidence and biblical clarity.

The website redesign project advanced significantly, strengthening usability, clarity of mission, and accessibility for students, partners, and seekers worldwide.



Looking Ahead: 2026–2027 Academic Media Renewal

As Pars grows, so does the need to ensure that our academic media reflects the excellence and credibility of our accredited programs. Many of our existing video lectures no longer meet current visual and production standards. This affects both the student learning experience and our ability to broadcast content externally.

In addition, broadcasters such as SAT-7 and Mohabat TV have temporarily paused distribution of Pars content pending agreement on updated production standards and long-term strategy. This creates both a challenge and an opportunity: to renew our academic media with greater clarity, consistency, and reach.

Our renewal plan includes:

- **Unified Course Production Framework:** Before any large-scale re-recording begins, the academic and media teams will finalize a unified structure for all courses. This ensures consistency across programs and long-term sustainability.
- **Redefined Learning Model:** Video will serve as structured teaching summaries and visual reinforcement, while complete written transcripts will function as the primary academic resource. This strengthens pedagogical depth while improving production efficiency.
- **Updated Video Standards:**
 - 15-minute maximum per segment
 - Clear, visually engaging slides
 - Consistent visual identity
 - New branded opener and closing sequences aligned with Pars's updated navy and gold design language
- **Recording Policy:** All courses will be recorded either in the Pars studio or with professional equipment and finalized by the media team to ensure quality control.



- **Media Strategy for the Wider Audience:** We are shifting toward high-quality, structured short-form teaching (5–15 minutes), focusing on well-prepared monologue teachings and thematic series rather than dialogue-based formats.
- To increase **efficiency and impact**, we will:
 - Record multiple episodes in single sessions
 - Implement a quarterly content calendar
 - Align production standards with broadcaster requirements to re-enable collaboration
- **Strengthening Capacity:** To implement this strategy sustainably, Pars plans to hire Media Assistants. These team members will support:
 - Video editing
 - Lecture uploads and archiving
 - Graphic preparation
 - Social media formatting
 - Technical support
 - This will free the Media Manager to focus on strategic leadership, creative direction, faculty coordination, filming oversight, and long-term development.

Why This Matters

In contexts where physical gathering is restricted, borders are closed, and leaders often serve in isolation, media is not supplemental—it is formative. High-quality theological media ensures that pastors, evangelists, and emerging leaders receive credible, accessible, and spiritually nourishing training.

This renewal effort positions Pars to strengthen accredited formation, expand public witness, and restore broadcast partnerships—ensuring that trusted Persian-language theological resources remain available to the Church in Iran and beyond.



Your partnership makes this renewal possible.

2025 Financial Stewardship & Sustainability

Total income

£1,362,593

2024: £1,587,838

Total expenditure

£1,412,252

2024: £1,322,184

Unrestricted funds carried forward

£725,801

2024: £791,179

Leaders served

565

across 3 continents

EXPENDITURE BY PROGRAMME AREA — 2025

Programme area	Total cost	Share	
School of Theology	£618,916	43.8%	
Formation Conferences	£173,668	12.3%	
Mentoring	£170,387	12.1%	
Leadership	£143,059	10.1%	
Publications	£118,766	8.4%	
Counselling	£101,998	7.2%	
Shagerd	£62,281	4.4%	
Academy	£23,176	1.6%	
Total charitable activities	£1,412,252	100%	

Each figure includes both the direct costs of delivering that programme and a proportionate share of support costs. Direct programme costs totalled £1,325,784 (94% of expenditure); shared support costs — covering management, governance, digital infrastructure, and financial administration — totalled £86,468 (6%).

INCOME AND ENDOWMENTS — 2025

Donations and legacies	£1,333,980	98%
of which: unrestricted	£1,023,777	
of which: restricted	£310,203	
Income from charitable activities	£27,731	2%
Conference and forum fees	£15,938	
Student contributions	£11,021	
Book sales	£772	
Investment income	£882	<1%
Total income	£1,362,593	

MOVEMENT IN FUNDS — 2025

Total funds brought forward	£820,467
Unrestricted funds	£791,179
Restricted funds	£29,288
Net income/(expenditure) †	(£49,659)
Currency gains/(losses) ‡	(£45,007)
Net movement in funds	(£94,666)
Total funds carried forward	£725,801

† Includes a non-cash impairment charge of £22,075 on fixed assets that could no longer be physically verified.

‡ Non-cash translation loss reflecting currency volatility in regions of operation. Does not affect cash held or programme delivery capacity.

In 2025, Pars received **£1,362,593** in income to equip and sustain Persian-speaking Christian leaders across Iran and the global diaspora. This funding enabled accredited theological education, mentoring, counselling, publications, and formation gatherings in some of the most complex and high-risk environments in the world.

Donor partnership remains the backbone of this work. **£1,333,980** — approximately **98%** of total income — came through charitable giving, including both unrestricted and restricted grants. Student contributions, conference and forum fees, and book sales provided modest supplemental income, reflecting both accessibility for students inside Iran and Pars' commitment to keeping education affordable for leaders serving under economic constraint.

Total expenditure for the year was **£1,412,252**, allocated across all programme areas and the costs of governance, administration, and financial management required to support them. Expenditure by programme area was as follows:

- **£618,916** — School of Theology (accredited theological education)
- **£173,668** — Formation Conferences
- **£170,387** — Mentoring
- **£143,059** — Leadership
- **£118,766** — Publications and theological resources
- **£101,998** — Counselling and pastoral care
- **£62,281** — Shagerd discipleship media
- **£23,176** — Academy

Each of these figures includes both the direct costs of delivering that programme and a proportionate allocation of shared support costs — covering management, governance, digital infrastructure, and financial administration — which together represent **6%** of total expenditure. This approach, consistent with the audited accounts, ensures that the full cost of each programme area is transparently reported.

The net movement in funds for the year was a reduction of **£94,666**. This comprises net income/(expenditure) of **£49,659** and currency exchange losses of **£45,007**, the latter reflecting translation effects arising from Pars' international operations rather than any operational overspend. A significant non-cash item within the year's expenditure was an impairment charge of **£22,075**, recognised in 2025 on fixed assets that could no longer be physically verified — a prudent accounting treatment consistent with the organisation's commitment to accurate and transparent financial reporting.

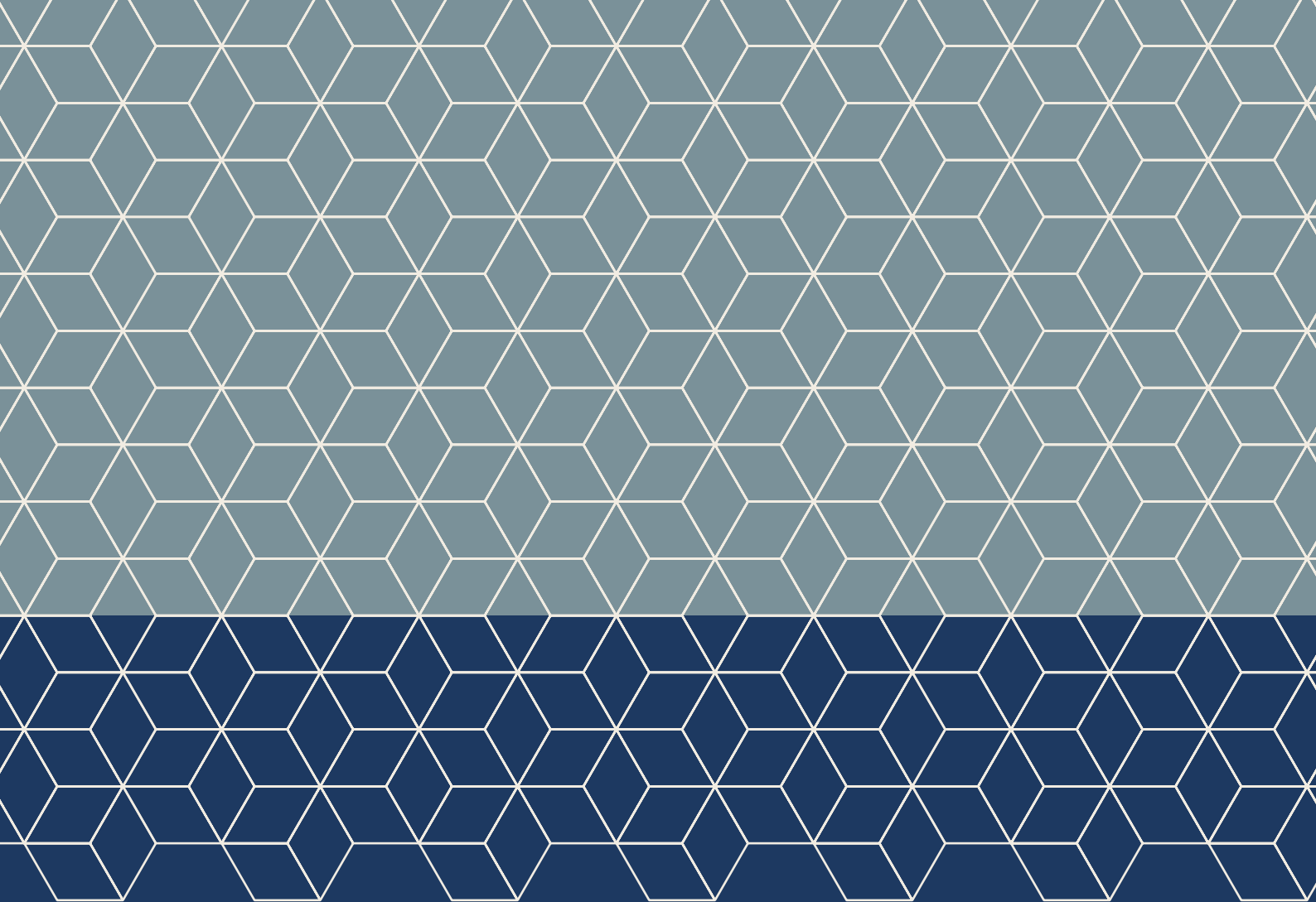
Total funds carried forward at 31 December 2025 were **£725,801**, held as unrestricted funds. The Trustees maintain a reserves policy of retaining three months of operating funds, and the organisation is comfortably positioned against this benchmark. Reserves provide an essential buffer against the unpredictable funding and operating conditions that characterise ministry in crisis-affected and high-restriction contexts, enabling continuity across financial periods and preserving limited but critical flexibility to respond where emerging needs require it.

The Trustees are satisfied that Pars has adequate resources to continue in operational existence for the foreseeable future, and the auditors have confirmed no material uncertainties in this regard.

Every pound entrusted to Pars multiplies through leaders who are already serving as pastors, evangelists, counsellors, and mentors within house churches and diaspora communities. The financial data reflects not simply institutional expenditure, but investment in a leadership ecosystem whose impact extends far beyond the **565** enrolled students — into congregations, families, and ministry networks across the Persian-speaking world.

Source: Audited financial statements, Multimedia Theological Training Ltd, year ended 31 December 2025. Pars Theological Centre is the trading name of **Multimedia Theological Training Limited**, a charitable company limited by guarantee registered in England and Wales (Company No. 07693753) and a registered charity in England and Wales (Charity No. 1144746). Registered office: First Floor, 1 Clockhouse Road, Farnborough, **England**, GU14 7QY.





PARS THEOLOGICAL CENTRE
TRAINING LEADERS | TRANSFORMING IRAN