

## **Part 1: Introduction and general information**

### **Introduction**

The Neo-Calvinism Research Institute (NRI) at Kampen Theological University promotes, supervises, and coordinates research and education on neo-Calvinism. This strain in the Christian tradition stands in line with Augustine, Calvin, and many others; it is world-transformative, focused not only on the church, but on society at large, and is committed to the common good.

Neo-Calvinism has given a new impulse to this Christian tradition from the late 19<sup>th</sup> century on, offering a specific contribution to the reflection on the relation of Christianity and Modernity. For a century and a half, neo-Calvinism has been an immense, formative power in church, state and civil society in the Netherlands and abroad. Kampen Theological University is one of the institutions standing in this tradition. The NRI considers neo-Calvinism to be an important contribution in the ongoing struggle of our society with modernity. It has a distinct voice in the present debate about religion and modern society, especially for its capacity to discern and honor both diversity and unity; in its contribution to this debate, neo-Calvinism stimulates theological, philosophical and historical reflection. Therefore this tradition is a valuable resource in reflecting modern questions.

The NRI facilitates research and education on neo-Calvinism by offering specialist knowledge, PhD and postdoc positions, (inter-) national cooperation with related institutions, research sources, and a platform for publication and debate.

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### **Program title**

*How to make sense of difference? On practices and theories of plurality, in creation, society and worldviews.*

## **Summary**

The aim of the research program is to reflect on difference in various contexts and disciplines. In recent years a lot of attention has been paid in academia to concepts like post-colonialism, anti-essentialism and transnationalism in order to critique presumed stable entities like culture, nation, gender, race, and religion. It seems all distinctions and definitions ought to be considered fluid, and determined by subjective and relative viewpoints. But what is the relevance of difference in this perspective? On the other hand, there is a call in society and politics for defining entities like culture, religion, and nation. This call for public unity, often in a conservative sense, fears that modern developments threaten the fabric of society.

Religions differ, they all ask what we are to become, but they don't plumb the same depths and they don't ask the same questions. Identity politics dominate all kind of debates and identity functions as an absolute viewpoint. And conservatism is often sympathetic to Christian cultural notions, without sharing its theology or affiliate to a church. This begs the question: what can neo-Calvinism contribute to this debate? Should we celebrate diversity and (re)define identity or should we stress unity and avoid breaches with a Christian tradition? What is the relationship between these positions?

## **Open character**

As a research institute the NRI is part of the academy. In the tradition of neo-Calvinism and of the Theological University Kampen academic research and teaching function in close relation to church and society. This University is church-related and is therefore committed to serving the community that nourishes her. The stress on valorization of academic work, now in vogue at universities, has always been part of the DNA of Kampen. For the NRI means that themes are selected with an eye on the broader community. The University is not only embedded in the church, the church is also an important field of research. This implies that members of NRI are involved in church life, that academic results are also produced for church and society, and that most of the activities are open to the general public.

## **Researchers**

Main program

*Senior researchers:*

Dr. Maarten Aalders

Prof. Dr. Theo Boer (till 1 September 2019)

Prof. Dr. Ad de Bruijne

Prof. Dr. George Harinck (director)

Dr. Dirk van Keulen

*Post-doc researchers:*

Dr. Dmitro Bintsarovskiy

Dr. Jessica Joustra

*PhD students:*

Drs. Hugo den Boer (secretary)

Drs. Jos Colijn

Surya Harefa MA

Drs. Bert-Jan Heusinkveld

Drs. Marc Janssens

Marinus de Jong MA (defense 6 June 2019)

Jan Lubbe MA

Drs. Hillie van de Streek

Merijn Wijma MA

Dr. Rolf van der Woude

Subprogram Dutch Reformations

*Senior researchers:*

Dr. Andre Bas

Prof. Dr. Erik de Boer (director)

Dr. William den Boer

Prof. Dr. Dolf Britz

Prof. Dr. Sabine Hiebsch

Dr. Hyun-Ah Kim

Dr. Herman Speelman

Dr. Daniel Timmerman (secretary)

*PhD students:*

Ui-Hyeon Jeon MDiv

Moses Lim MTh

Subprogram Education

*Senior researchers:*

Prof. Dr. Roel Kuiper (director)

*Postdoc researchers:*

Dr. Wolter Huttinga

*PhD students:*

Tirza van Laar MsC, MPhil

Drs. Berber Vreugdenhil

## **Partners**

The NRI is related to the Meldrum Lecturer in Reformed Theology (esp. neo-Calvinism) at New College, Edinburgh University, and The Abraham Kuyper Center at Calvin College and Seminary. The NRI contributes to this international community of neo-Calvinism research with unique and vast knowledge of the original texts, archival sources of many neo-Calvinist representatives in academia, politics, and society, the historical, theological, philosophical, and societal context of Dutch neo-Calvinism, and its many relations with researchers in the field all over the world.

## **Part 2: Description of the research programme**

### **How to make sense of difference?**

Neo-Calvinism was critical of conservatism for its unwillingness to accept change and, at the same, antithetical towards a modernity that tries to break with the past.

Neo-Calvinism is known for facilitating differences in society and culture, and welcoming pluralism. It was one of the first strains within Christianity to promote the separation of church and state, and thus to part from the idea of the *corpus Christianum* that had dominated socio-religious reflection in Europe since the early Middle Ages. To neo-Calvinism, the French Revolution functions as a watershed in Western culture. Since 1789 Christianity was publicly challenged by the alternative worldview of modernity. Neo-Calvinism was ready to engage in the battle with this alternative worldview, while acknowledging that this alternative viewpoint was here to stay. Instead of a Christian nation, neo-Calvinism stressed the presence of Christian citizens within a nation. It encouraged the differentiation of modern society with its notion of sphere sovereignty. Identity was anchored in the Christian worldview, and not in nation, or race. In these ways, neo-Calvinism made room for different opinions and defended the right to differ with a reference to the Calvinist notion of freedom of conscience. This view is embedded in a theology that accentuates the plural nature of creation, and in a philosophy that reflects on structural differentiation and the various aspects of reality under God's law. Nowadays there is confusion about difference and unity, confessionally, culturally, and philosophically. What about confessional difference and ecumenicity, what about ethnicity and nation, and what about identity and inclusiveness?

Given neo-Calvinism's affirmation of difference as a mark of creation, what is the value of entities like nation, family, gender, race, church? Cultural positions are dependent on power relations, historical contexts, and self-expression; in this way, they are contingent. At the same time neo-Calvinism presumes a creational order. These affirmations raise important questions in our time: what is the meaning of belonging to this specific nation and not to another, when we all belong to one world and one humanity? What is the relevance of being Christian and not a Muslim in a world that sees religion as a universal quest for harmony? What does the identity of a church or society mean for its inclusiveness? What do family ties mean in a world community where others considers humanity to be one family? Is being a man or a woman a biological coincidence, is gender inter-exchangeable? What does race mean in a world that stresses racial equity? What do identities mean in a world that does not want to exclude anyone? What is a person when its identity is not fixed?

The NRI research theme, making sense of difference, is well-based in the research community at TU Kampen, given its familiarity with neo-Calvinist notions of both the various expressions of pluralism and the structures of creational order, but these notions should be applied to present day religious, philosophical, and societal issues of identity and inclusiveness. With this program, the NRI will relate neo-Calvinism to the issues about the character of modern society, generate research themes that contribute to the present debates in society, and challenge neo-Calvinism to open new venues to deal with present day issues.

### **Disciplines**

The NRI houses researchers of various disciplines. Theologians are challenged to reflect on notions like nation and peoples in Scripture and their relevance for the present debate, on the meaning and function of difference and otherness in social ethics and political theology, and on the meaning of the church as the new humanity in relation to its surrounding cultures. Philosophers are challenged to think through the notion of identity: what constitutes identity, what does it mean that identity implies exclusion, and how can the modern ideal of inclusive societies be made compatible with the notion of (religious, racial, national, gender) identity or difference? Historians are challenged to research the meaning of the nation, race, and gender in the history of neo-Calvinism as common denominator, and the practice of inclusiveness in confrontation with racism (anti-Semitism) and totalitarianism.

This variety in disciplines generates two subprograms, one in which church historians of early modern history research a common theme, and another in which formative education is researched by pedagogues, philosophers, theologians:

### **Subprogram Religious Life and Ecclesial Practice: Europe and the Netherlands (16-18<sup>th</sup> century)**

The confessional diversity, born from the 16<sup>th</sup> century, is still an important factor to understand the present day plurality of churches in their respective relations to government and society in Europe.

Focusing on the reformation in the Low Countries these researchers look at the reformations as an underground movement (1520-1550), as grass root ecclesiology of fugitives abroad (1550-1570), as generating features of the public Church (1570-1620)

and as igniting the emerging tolerance of religious diversity (16-18<sup>th</sup> century).

Scholarship on Luther and Calvin strengthens the profile of TU Kampen. The first phase of the reformation was deeply influenced by Martin Luther, and Lutheranism gained its own place in the religious landscape. The Kooiman-Boendermaker Chair for Luther Research and the history of (Dutch) Lutheranism has been established to study these influences.

Historiography has focused on the reformation in the cities and on the position of the Reformed Churches as the public church. The minorities have been less prominent. Leading question therefore is: How did religious life and ecclesial practises develop in the mixed situation of a public church and confessional minorities?

Today's questions to the tradition of the diversity of Reformations are evaluated, especially the relation of neo-Calvinism/Lutheranism and the reformation era. Founded in the tradition of the (typically neo-Calvinist) Reformed Churches, the subgroup recognizes how this ecclesial, confessional and liturgical tradition is formed, both in the past and in the present, in the context of this diversity.

### **Subprogram Education, Formation and Christian Identity**

Neo-Calvinism has since the early twentieth century also left its mark in the field of education and human formation. There is a line of thinkers in this tradition, from Herman Bavinck and Jan Waterink to current thinkers like David Smith and Nicholas Wolterstorff, addressing issues like Christian schooling, religious education at home and in the church, vocational training and youth ministry. What is important in the neo-Calvinist approach can be characterized by these lines of thought: integral Christian schooling based on a comprehensive Christian worldview; personal formation aiming at human flourishing and Christian service in the world; the role of education and human formation in processes of cultural transformation

Today these issues and lines of thought do have a focus point in the concept of human identity. This concept combines a personal side, the formation of a personal identity, with a social and cultural side, the formation of social and cultural identities. There is an individual process of identity formation, and a social and cultural process. Both are taking place simultaneously in an interactive process of learning and experiencing. Personal formation is a process of appropriation, but this presupposes social and cultural interaction. Today there is an emphasis on the personal side of identity

formation and this process of appropriation. Issues like human formation, uniqueness, personal identity, difference, individual values and virtues are in the center of current debates.

In this subprogram these issues are studied against the background of the neo-Calvinist lines of thought. This means that identity formation is studied in the context of Christian schooling, education and formation. On the basis of a 'basic theory of Christian Education' (*Mensen kunnen bloeien*), developed at the chair Christian identity in societal practices, research projects are defined in the following areas:

1. The meaning of difference, identity and personhood in education and formation
2. Personal and social formation and Christian learning and schooling
3. The meaning of sin and redemption in relation to human flourishing
4. Theology, philosophy and pedagogy in dialogu

### **Part 3: Description of the projects**

#### **General**

Notwithstanding the requirement for researchers to define and substantiate an individual research program, one of the desiderata of the NRI is to work as researchers on a common project. This project will be a publication (and a projected conference) with contributions from the NRI-researchers on the general research theme of the meaning of difference. The result will be a multidisciplinary approach of the stated problem and hopefully a synthesis of the results of the independent research projects.

#### **Maarten Aalders**

The research concerns the relationship between the Reformed Churches in the Netherlands and the Hungarian Reformed Church during the Interbellum. This relationship is determined by similarities and differences. This relationship was very intense at first, so intense, that during the twenties there was a true Hungary-boom in the Netherlands and a Holland-boom in Hungary. After 1926 the Dutch interest declined, and so did the Hungarian interest, but it never completely disappeared.

This interest resulted in a number of charitable actions, best known among them that of the 'children's trains'. Between 1920 and 1930, more than 28,000 Hungarian children

spent a couple of months in the Netherlands. But that was not all: the Reformed Churches wanted to contribute to the reviving Calvinism in Hungary, and set up all sorts of other actions to support it. There was for example a Dutch library, in which work by Dutch Reformed authors appeared in the Hungarian language.

The aim of the research is primarily to investigate the relationship itself, how it started, blossomed and got marginalized. What motivated the Dutch Reformed to reach out to the Reformed Church in Hungary? What would ecclesiastical cooperation with a foreign church mean and what it should entail? Furthermore there was the ongoing discussion about joining the Presbyterian Alliance. With whom should the Reformed Churches in the Netherlands align internationally? These questions touch on the internal and external debate about the identity of the Reformed Churches in the Netherlands, and what would be the extent and the limits of international cooperation in the light of the robust identity of these churches?

Several articles will be published on the Dutch-Hungarian connection in 2019 and 2020, and a monography is planned for 2021.

### **Andre Bas**

In the course of years Herman van Lethmate (1492-1555) gained a lot of experience with the persecution of heretics in the Netherlands. He also contributed a lot to the reflection on it. But how are practice and reflection related? What vision did he develop on heresy and the fight against it in his *De Instauranda Religione* (1544)? How is this vision related to the policies Charles V implemented in the Netherlands? Did he put his vision into practice? And if not, are the policies Charles V implemented guilty of it? This research will result in an article about Herman Lethmate and his *De Instauranda Religione* (1544) (2019) and a book about Herman Lethmate as an inquisitor (2023).

### **Dmytro Bintsarovskiy**

The research plans are twofold: translating Herman Bavinck, *Gereformeerde dogmatiek* into Russian. This book has four volumes. One volume will be translated, edited and made ready for printing roughly in 1,5 year, working 20 hours a week on translating. So the project will take 6 years, 2018-2023.

The books will be published by Gospel and Reformation Publishing House (based in Minsk, Belarus), and distributed across all Russian speaking countries and countries

with significant Russian population: Russia, Ukraine, Belarus, Kazakhstan, Israel, USA, Germany etc. Russian language is the sixth spoken language in the world. About 260 million people speak Russian.

The other half of the research time will be dedicated to making neo-Calvinist sources available digitally. The texts that are now available on [www.neocalvinisme.nl](http://www.neocalvinisme.nl) have to be integrated in the website of the NRI. The structure will be kept intact, but the interface will be updated.

The corpus will be extended in two ways: more texts of the present representatives of the tradition on this site (Kuyper, Bavinck, Schilder) have to be made available, and more representatives (more theologians, but also philosophers and historians and others in the domain of the humanities) and their texts have to be selected.

The texts will be presented in a uniform way, interrelated and hyperlinked. Translated texts will be presented side by side on one page. This possibility is largely dependent on the willingness of translators and publishing house to grant the right to publish their texts on the NRI site.

### **Erik de Boer**

A critical edition of John Calvin's early works is in course of preparation: *Institutio* 1536 (2022); the early Strasbourg writings (2021); Anti-nicodemite writings and translations (2023). These open up a line of research to describe Calvin's writings of the 1540s against Nicodemism in their influence on the course of the Dutch reformation. In the research program 'The dynamics of the classical reformed liturgy', together with the PThU, the liturgical forms of baptism, the Lord's Supper, marriage, and the offices are studied by PhD-students and will result in four dissertations (2023).

#### *Subprogram Dutch Reformations*

PhD research:

- Ui-Hyeon Jeon, *The Vision for the Reformed Church in the Low Countries. A Study on the Practical Ecclesiology of Jean Taffin (1529-1602)*
- Moses Lim, *The Liturgical Forms for the Installation of Church Officers: Their Origins, Development and Acceptance*

### **William den Boer**

Editing the critical edition of *Synopsis purioris theologiae. Synopsis of a Purer Theology. Latin Text and English Translation* (1625) vol. 3, with Andreas J. Beck & Riemer A. Faber) (Brill: Leiden 2020).

### **Dolf Britz**

Producing a collection of essays on South-African historiography in which he, as one of the first historians, takes a wide look on the trajectories from the early settlement at the Cape until the present democratic dispensation (2022). A second book will provide a comprehensive study of the concentration camps of the Anglo-Boer war, in which he critically engages with earlier historiography (2023).

### **Ad de Bruijne**

My research deals with the theme of the NRI-program from a social-ethical and political-theological angle. I will approach the theme of difference, unity and diversity from two methodical perspectives:

- a. Research to retrieve, interpret and contextualize for today the sources of neocalvinist thought with respect to ethics and political/public theology, in order to bring them to bear on the overall research-theme of difference, unity and diversity. This research will concentrate on Abraham Kuyper and result in at least five journal articles or book chapters.
- b. Research starting from urgent and existential contemporary ethical and political-theological challenges. This research will deal both with questions of human sexuality and gender and with relevant moral questions for public policy. In both cases the aim is twofold: 1. Formation of Church and Christians for adequate public engagement; 2. Relate to non-Christians to stimulate public debate and contribute to public peace. This research will result in:
  - a. Ultimately, building on articles and not necessarily in this research-period, three books should result
    - i. Two articles and one book on the field of gender and (homo)sexuality
    - ii. Four articles on political/ public theology, with attention to
      1. the conceptual framework
      2. specific moral challenges

- a. artificial intelligence (the 'difference' of robots)
- b. nation state, worldwide church, foreigners and natives
- iii. At least two contributions to a Handbook of Ethics (co-authored with a, international group of ethicists)

I will tutor at least three PhD projects in this field

- a. Using Kuyper's pluralist public theology for Christian Public engagement in the Japanese society
- b. Resident aliens, citizens of nation states and foreigners (*or*: Artificial Intelligence)
- c. Gender: identity-definitions between creation and kingdom

### **George Harinck**

The theme of my research will be the contribution of neo-Calvinism to and interaction with difference (diversity and plurality) in modern culture. I project two historical research projects, one focusing on international Neo-Calvinism, the other on Neo-Calvinism and Dutch society.

The first has to do with the United States. In the first place the biography of a son of the Secession, Geerhardus Vos (1862-1949), focusing on the neo-Calvinist character of his theology, and the way he applied neo-Calvinism to modern developments in his discipline in the United States, a different cultural context than the Netherlands. Is there a distinctive neo-Calvinist position in theology and if so, what does this position mean for the interaction within the discipline and with modern culture? Article on Vos and Calvin Theological Seminary to be published in 2019 and the book to be published in 2020.

Related to this topic is a research of the relation of neo-Calvinist academic institutions in the Netherlands with academic institutions in the United States before World War II. Here again the research question is what distinct contribution did neo-Calvinism want to offer worldwide and what role it actually played. This research will result in a monograph in 2019, and two articles (2018, 2019).

A second project is twofold. The first theme is Abraham Kuyper and the Jews. When it comes to differences and inclusion the Jews are an interesting case. In Kuyper's days

they had obtained equal rights in the civil sphere, but were dealt with as a distinct 'nation' within the European nations, given their religion, history and culture. Kuyper was not a nationalist, and stressed the importance of the legal equality of different worldviews within a nation. He considered Jews as having a worldview distinct from Christians or non-Christians, and by implication of his view of worldview as an identity marker, he expected people to express their worldview not only within their own circles, but also in the public domain. When it turned out Jews most of the times joined the liberals in politics, who wanted to exclude worldviews from the public domain, instead of Kuyper's party or an independent Jewish political party, he criticized them: they should act like Jews in the public domain, found Jewish schools, etc., instead of joining the liberals and supporting their ant-Christian attitude. Is Kuyper an anti-Semite, why were Jews not open for Kuyper's view of society. Was distinctiveness an aim of groups in Dutch society, and how did Jews evaluate Kuyper's role in their history, and what can be learned from the tension between Kuyper and the Jews for diversity and unity in present-day society? This will result in article in 2021 and a book in 2022. The second Dutch research theme is the role of Dutch churches in World War II. The impression is churches did not do enough to oppose national ideology and practice, but this research starts with the assumption that churches and Christians – not mainly Reformed people, like Loe de Jong stressed - played a major role in Dutch society during the war, organizing resistance and hiding Jews. What arguments for this resistance were used in the case of neo-Calvinism with its view of a plural society, and what place was designated for the church in this view, and in the practice of resistance? The production will be a monography (2023) and four articles (2019, 2020, 2021, 2022).

I tutor several PhD projects in these fields:

- Anne Schipper, C. Rijnsdorp, Calvinism and Art (2018)
- Hugo den Boer, Historical views and ideas about unity and diversity in Dutch Protestantism in the nineteenth century (2020)
- Marinus de Jong, K. Schilder, the distinction of the church from and relation with the 'world' (2019)
- Jan Lubbe, The reception of Abraham Kuyper in South-Africa, 1870-1920 (2020)
- Hillie van de Streek, Principles and politics regarding women in Dutch Christian political parties (2021)

- Marc Janssens, *Classicism and anti-Nazi resistance in the biography of R.J. Dam* (2020)
- Rolf van der Woude, *Reformed pietism as distinctive renewal in the province of Groningen in the 18<sup>th</sup> Century Groningen* (2022)
- Merijn Wijma, *Development in time and space of affiliation with Reformed churches, 1930-present* (2023)

### **Sabine Hiebsch**

The research focuses on:

1. *Presentia realis* as one of the main points of conflict between the Lutherans and Reformed (connected to the network EPCOT – Eucharistic, political and cultural organized transformations before, under and after the Reformation, University of Aarhus).
2. Inauguration sermons of the 17<sup>th</sup> sermons.
3. Martin Luther as lieu de mémoire in Dutch Lutheranism.

Products and years of publication??

### **Wolter Huttinga**

Theology, Pedagogy and Education (at least from 2018-2020). This research is a systematic and analytic approach within a broader and much more practical project on the Christian identity of a group of Reformed schools in the Netherlands. This group of schools faces different challenges concerning its Christian identity: 1) the original demarcated ecclesial context of their schools is loosening; and 2) they face the situation of deepening secularization in the Netherlands and within their own circles.

The theological question in this project concerns the role and nature of theology itself. It is a constant tendency within the schools to sideline theology when it comes to the pedagogical and educational matters at stake. ‘Theology’ for many in this field stands for an old-fashioned, normative-idealistic and in fact superfluous discourse when it comes to the real questions of education.

I am creatively searching for ways in which theology and pedagogy/education can productively interact. In this research I am building on my former research on Radical Orthodoxy (John Milbank, Graham Ward) and neo-Calvinism (Herman Bavinck). Both strands of theology articulate a robust theological voice in a secular world. There is no ‘square inch of creation’ that is not theological, to paraphrase Abraham Kuyper. I try to

reconnect the worlds of theology and pedagogy/education and try to show how their visions and goals are much more united than is often envisioned.

Of course, questions of difference and identity are highly relevant when it comes to Christian education. How does it remain Christian while doing justice to 'the other'? In my research I will focus on the theological-ontological questions that underlie these themes. How can theology be helpful in a world of shifting, instable identities, which claims to embrace 'difference'?

In the early spring of 2019 I hope to publish a book under my editorship with different academics from the Netherlands and Belgium, on the relation between theology and pedagogy. I will also be the author of three articles in this volume.

Until the summer 2020 I further hope to publish two academic articles or book chapters on the same theme.

### **Jessica Joustra**

My research project is twofold. First, I will investigate the contributions that a dialogue between the Reformed and Anabaptist traditions on the imitation of Christ can bring to North American evangelical social ethics in the 21st century. This project will look specifically at a neo-Calvinist theologian, Herman Bavinck, and a North American Anabaptist theologian, John Howard Yoer, placing the two in dialogue together, arguing that the two share deep commonalities, and are instructive voices in North American evangelical ethics today.

Second, I will focus on mining insights from neo-Calvinism, particularly in the thought of Herman Bavinck, that can address existing questions and problems relating to the theme of difference, looking at navigating both theological difference within Christianity and social and ethical differences that we encounter in society.

The anticipated result of this inquiry will be a book, published by a North-American publishing house, that investigates the imitation of Christ in North America today, and drawing on Herman Bavinck and John Howard Yoder as resources to navigate concrete questions of social engagement. Alongside the book project, I hope to publish multiple articles on similar themes: the cultivation of virtue in public life and the correctives that Anabaptist thought might bring to the contemporary, North American neo-Calvinist tradition as it navigates difference in the public square.

My research will be accompanied by continuing translation and editing work on the English translation of Bavinck's ethics, in cooperation with John Bolt of Calvin Theological Seminary.

### **Dirk van Keulen**

The research will focus in the first place on the publication of the edited and annotated manuscript of the Reformed ethics by Herman Bavinck. This project is executed in cooperation with John Bolt of Calvin Theological Seminary, the editor of the English translation of Bavinck's ethics. The projected publication date is in the Fall of 1919 or early 2020. Related to this project 3 articles will be published on Bavinck.

Secondly, a research theme is the later Bavinck (after 1902), and the way he coped with the tension between unity and diversity, not only practical within the Reformed circles (his students), but al theological-philosophical. Is antithesis the way to deal with modern culture? Can the difference between Christianity and a secularizing culture be bridged, is there a common ground, if only a hint to a relationship, like Bavinck postulates in his *Modernisme en orthodoxie* within the Christian community? The research will be based on archival sources, like Bavinck's notes on his classes on major problems in present systematic theology. The products will be an edited and annotated publication of these notes, and 3 article related to this subject.

### **Hyun-Ah Kim**

Research on the Christian Hebraism of Philips van Marnix: Psalms, *Musica Poetica*, and the Protestant spirituality of Dutch exile. This research combines a literary, historical, theological and musicological approach to analyse musico-poetic constructs in Marnix's translation of the Psalms, thereby deepening our understanding of the poet's spiritual life in the context of Protestant exile in the late-sixteenth century. The way in which Marnix's work weaves a web of intertextual complexities that highlight the interaction of Christian and Jewish scholarship is researched, which influenced the theological and political views of the period. Products and years of publication??

### **Roel Kuiper**

Building on a previous research project on 'Identiteit als sterk merk' (2015-2018), this research will focus on the shaping and representation of the Christian identity of

organizations that function on the public sphere (like schools). How could their identity have societal impact? These institutions used to rely on a Christian network, with the church as facilitator of a Christian identity in society. These structures have evaporated or at least have been weakened, and these organizations now have to define and apply their identity on their own. They do this all-in their own way, but all relate to the tension between inclusiveness and distinctiveness. They at the same time want to be open to society and mark their Christian identity. How do they deal with this tension, and is there a way to overcome this tension, and make the distinctiveness a quality within a inclusive context? The product of this project will be a book and 3 articles.

This research is related to another topic: if the structures mentioned above have evaporated, what then is the function of the church in society. More and we see local congregations define its Christian identity, passing by the larger ecclesial community they participate in or belong to. What does this mean historically, theologically, and philosophically? This research asks for the distinctiveness und relatedness of the church in its organizational structure (local and national) and in the societal context.

This research has a facilitating function in relation to the projected program Kerk2030, which aims to support the reunification process of the Gereformeerde Kerken (vrijgemaakt) en de Nederlands Gereformeerde Kerken. The product of this project will be a book and 3 articles.

### *Subprogram Education*

Christians present themselves through organizations and formative practices in public life. The 'repertoire' of action and conduct of Christians is in the heart of the research of this chair. This regards concepts, narratives, institutionalized manifestations, styles and formative practices of Christian representation in the context of schools, churches, professional practices. By placing identity-issues in the center the researchers contribute to the general theme 'meaning of difference' of the research-group.

Differences do have deeper grounds and layers. We focus on theological, spiritual, moral and social meanings of difference and connectedness.

Five main projects:

1. General theoretical work on:
  - Christian education as a practice (Roel Kuiper)

- Christians styles and practices in late-modern context (Roel Kuiper)

Book in 2019

Book in 2020

2. Pedagogy and formation (Tirza van Laar)

Book in 2018

3. Theology and pedagogy (Wolter Huttinga)

Book in 2019

4. Quality standards for Christian education (Berber Vreugdenhil)

Dissertation (2019-2022)

Articles and valorization projects will be written and conducted alongside these four themes in partnership with LVGS and other bodies of Christian education

There will be conferences with Christians schools in the next three years (4 each year), and a study course for teachers. The program consists of 6-8 courses. A course book will be produced, based on the 'theory for Christian education', developed at this chair.

In August 2018 (30-31) there was a conference in Kampen, *Education, Formation and The Church*, organized by this chair and the chair of Prof. Dr. Bram de Muijnck (TUA), bringing together pedagogues, theologians, and philosophers and teachers. This started a bi-annual series of conferences. In the summer of 2020 the next will be held.

Reflections on the development and identity of the Reformed Church are part of a general self-reflections about the role of Churches in a late-modern society. Among others the chair will contribute to this self-reflection by developing short studies in this area.

### **Herman Speelman and Daniel Timmerman**

A study about the Reformed alternatives for the liturgy of the hours concerns a project of the protestant vision for and transformation of the *horae canonicae*, in particular seen from sources of the early reformed tradition in Zurich and Geneva. The aim is to explore insight in a part of the history of Reformed spirituality, which has received little scholarly attention thus far.

The first output is planned in 2020 with a Dutch language book about some source texts from the thirties and forties of the sixteenth century of Bullinger and Viret with extensive introductions, and a peer reviewed article on this topic in 2022.

Daniël Timmermans will edit Bullinger's *Catechesis pro adultioribus*, to be published in *Heinrich Bullinger Werke* (2020) and an article on Zwingli and the Zürich catechetical tradition in *Zürcher Beiträge zur Reformationsgeschichte* (2020).