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Connect

BY THE RECTOR

An exceptional academic year

A unique academic year is coming to an end and another remarkable year is about to begin. Gone is a year in which a lot could not take place and in which a lot had to change, but it was also a year in which we learned a lot as TUA. For example, how many possibilities digital communication has and how flexible and helpful we as students, teachers and support staff are at TUA to make a fruitful virtue out of the corona crisis. And we have learned even better how important physical meetings are, how practicing theology requires communal work, and especially how vulnerable we humans are and how dependent we are on the care and guidance of the LORD.

With this care and guidance, we look forward with confidence to another special year. Special because of the inauguration of Professor Zondag, the change of the position of Professor De Muynck from endowed professor to regular professor, the promotion of Professor Van 't Spijker in Missiology, the start of an appointment process for two new professors and especially the start of the single-year Master's programme, which many TUA students, but also many people from outside the



TUA, have been looking forward to. And there is much more on the agenda. I am excited about it. I am looking forward to it. But I know even better from the last academic year that we can plan all kinds

of things, but that God's plan can be very different. Knowing this makes us humble at the TUA, but no less hopeful.

Prof. Dr. H.J. Selderhuis, Rector

For God alone my soul waits in silence... | (Psalm 62:1)

Silence... Some people longed for this last corona year: a moment of silence. Others had more quiet moments than they actually cared for. Silence comes in different forms. It depends on where and with whom we are, as to how we will experience silence. Sometimes it is unpleasant: a moment of tension, the calm before the storm... Sometimes it is a blessing: the quiet after a day's work, the intimate silence between friends, a holiday period in which we seek stillness or the peace which soothingly overtakes us.

Psalm 62 is about being quiet for God. 'For God alone my soul waits in silence' sings the poet. When you consider the circumstances of the poet in Psalm 62, you realise that 'silence' or 'rest' do not seem to fit at first

glance. The fact is that the poet is a vulnerable man. He is threatened by people who are out to destroy him. They attack him constantly. The situation is so threatening that he feels like a wall that is about to collapse.

You might expect the poet to cry out in fear or anger because of this injustice. Or that he would cry out for help. But he does neither: his soul waits in silence. Silence for God... Is this a passive silence, because he simply cannot do otherwise? Or an oppressive silence, because his heart is in shock and he cannot utter a word? No, it is not. It is precisely this silence that shows that, in his fear and vulnerability, he knows he is safe with God. Even in the midst of all the threats. The voices surrounding him and within him are silenced. This is

the silence of surrender and trust in God. God is his safe fortress. He knows: 'I depend on God for everything and on my God, I can rely; He holds me firm - therefore I will not be shaken'. This knowledge gives him great joy. The silence of surrender breaks out into a song of praise: a hymn of trust in God. He sings from his heart and urges others: 'Trust in God and call upon Him with all your heart, for God is our refuge!'

Wait in silence for God... All voices surrounding us and within us are silenced. Just for a moment not the upper hand. Just for a moment no rebuttal. No longer being constrained by all that makes us anxious or restless. In the sphere of silence, we come to ourselves. We look in the mirror and face who we are and where we stand. And in

that silence God's Voice can be heard. He who hears something of that Voice, will remember and sing the song of trust with the poet: 'He only is my rock and my salvation, my fortress; I shall not be shaken...' He urges others: 'He who puts his trust in the LORD will be secure in Him!'



Passport

Name: Jantine Donker
Date of birth: November 5, 1989
Marital status: Unmarried
Residence: Kootwijkerbroek
Congregation: CGK Ede
Study stage: Bachelor's final stage

Colophon

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Events Calendar

25-27 August 2021

Conference: 'Education Formation and The Church II – Brokenness, sin and grace in human formation' (online, English), organised in cooperation with the Theological University of Kampen.

1 September 2021

3 p.m. (CEST) - in Dutch
Opening of the academic year. The speech will be given by Prof. Dr. A. de Muijnck on 'How do school, church and family cooperate in religious education?'

8 September 2021

2 p.m. (CEST) - in Dutch
Seminar related to the publication of Prof. Huijgen's book Maria. Icoon van genade (Mary. Icon of Grace). See also Page 11.

22 September 2021

3 p.m. (CEST) - in Dutch
Inauguration of Prof. Dr. W.A. Zondag LL.M as endowed professor of Church, Law and Society (by the RMU).

See Page 15 for the continuation of this calendar.

Activities take place Deo Volente and under the condition of COVID-19 regulations. More information on these and other events is available in the calendar, see www.tua.nl.



A fire that never went out

Arie van der Veer studied at the Theological School in Apeldoorn from 1961-1966. It was a good time, which he summarises in two words: 'Ad Rostra', or 'on the way to the pulpit'. These words not only describe the charm, but also the limitations of that period in my life.

'When I started studying theology, I was nineteen. At grammar school I had to do a class twice. That was mainly because I wanted to do grammar school "alpha", while I was a "beta". Gymnasium "alpha" was quite a challenge. Not only did they teach you French, German and English, but also Latin, Greek and Hebrew. So why did I choose it? Because I really wanted to become a pastor. That has been my vocational aim since childhood.

I would not have made it unless many people had supported and encouraged me. In the final year, I even received free tutoring. I knew that I was called to become a pastor. The good thing was that people around me acknowledged that vocation. Had I experienced anything special? No. But in my heart, there was a fire that never went out. No one has ever disputed that. Not the church council of the Christian Reformed Church in Vlaardingen nor the Curatorium of the Theological School.'

Immediately back by train

'My father has always wanted to become a pastor. It never

happened though. When he was twelve, he was supposed to go to work. My grandfather, his father, was a herring fisherman and earned very little. It was quite a job to feed nine children.

All our family sympathised with me. My father himself made sure that I could live in Apeldoorn. He went to Apeldoorn on his own to find a room for me. In the train, he met a minister's wife. He told her the whole story. As a result, he was able to take the train immediately back at Apeldoorn station. The woman had told him: "Let your son come and live with us." In this way I was given a room in the parsonage. A totally different environment than I was used to. Reverend Jongeling was an educated man, with a great love for Hebrew. During the years that I was in the house, he did his PhD on one of the scrolls from Qumran.

This is how I started my course of study. My life had changed in a wonderful way. A boy from a working-class family was now living in a stately mansion at the Louisalaan, within walking



Rev. Van der Veer (right) as a student, together with (now deceased) Jo Dol.

distance of the Wilhelminapark. This period of time would last five years.'

Faith and study

'The time I spent in Apeldoorn was a good one. The professors were wonderful people. Very diverse too. I enjoyed studying there more than I did classes in secondary school. Everything was focused on God and His service. The pulpit and the parsonage came more and more into view.

But in retrospect I say: it was a bit biased. In Apeldoorn, I learned more than I studied. Everything was focused on passing my exams. There was no time for real conversation and deeper reflection. Perhaps I should say: I took no time. To

me, going to Apeldoorn meant becoming a pastor. Everything was focused on that. The song that we regularly sang at the meetings of the student fraternity fitted in perfectly: Per Fidem Studiumque Ad Rostra (through faith and study to the pulpit, ed.). The name was meaningful: the goal was the "Rostra", the tools were faith and study.

If I had to do it all over again, I would have taken more time to study. I would have read other books, taken lectures from professors at other universities, perhaps studied abroad for a year.'

Ad Rostra

'In the summer of 1965 my dream came true. I was allowed to start preaching. The first Sunday I "preached" in Winschoten. This was as far away from home as possible. In an ancient Lutheran church. With three approved sermons in my bag. When I had climbed up the high pulpit, I looked into the church while singing. And who was sitting there? My father! Not only my dream, but also his dream had been fulfilled.'



Passport

Name:	A. (Arie) van der Veer
Date of birth:	30 January 1942 in Vlaardingen
Marital status:	married to Ees Helms
Children:	4 married children (2 sons and 2 daughters), 15 grandchildren
Period of study at TUA:	1961-1966
Posts:	Nieuwe Pekela, Zwolle (retirement in 2019)

The Curatorium: what is it?

Not every university has a curatorium. But the TUA does! The Curatorium consists of nine pastors from the Christian Reformed Churches, and has an important and unique task, namely to supervise the maintenance of the Reformed-confessional character of the TUA. Other tasks include the admission of students for ordination and the withdrawal of their admittal status, the granting and withdrawal of permission to preach, and the declaration or withdrawal of candidacy of students for ordination.



The Curatorium consists of nine CGK pastors. In the academic year 2020-2021 these were (from left to right): Rev. C.J. Droger (secretary), Mr. G.J.H. Vogel MA, Mr. A. van de Bovekamp MA, Mr. L.A. den Butter MA, Mr. A.P. van Langevelde MA, Rev. J.G. Schenau, Rev. H. Polinder (chairman) and Rev. C.A. den Hertog. One place is vacant. Starting in the academic year 2021-2022 there will be a change in the division of tasks within the Curatorium, with Rev. J.G. Schenau becoming chairman and Mr. A. van de Bovekamp MA assessor.

'A candidacy is a special and rewarding moment'

The Curatorium is a deputation established by our General Synod to take care of our Theological University. We are not the only board and fortunately do not have to do this by ourselves: there is also an Executive Board, Supervisory Board and University Council. We have two tasks: We ensure that the Reformed identity of our university is preserved; and, it is our task to admit students to training to become ministers of the Word in our churches and to supervise them in this regard. I would like to say a little more about this second task.

Every year, the admission examination is an important moment. This year, too, interviews were held in June with brothers who feel called to become ministers in our churches. These are difficult and also beautiful days. They are difficult days be-

cause during the interviews the vocation is not always clear and someone cannot (yet) be admitted to become a minister. They are also beautiful days when a brother's calling becomes clear and we can decide to admit him to the course. It takes much prayer for wisdom from the Lord to make a good decision, and therefore the churches are also asked to pray for the Curatorium, and the brothers who have applied, on the Sunday before the admission examination. We

'The Lord Himself calls and shapes brethren and makes them competent for His service'

In addition, as Curatorium we are responsible for granting preaching permission to students. Students submit sermon proposals. These are discussed with them in order to help and form them further. It does

not always go well immediately, and we ask them to submit an additional sermon proposal. An important moment is also the candidacy to the churches. A special and thankful moment, also for us. We are thankful when we have been able to assist brothers in the years of their study and to speak with them about their vocation, their life of faith, their daily lives, their academic studies, and their ministry in the churches.

Each curator is assigned a few students to supervise. Home visits are made to the students' homes. There is contact about sermon proposals. The student presides once in the congregation of his trustee-coach, with a sermon discussion after the service. There are also a few meetings each year to talk with them about spiritual and practical matters, such as life in the parsonage. We do all this in the deep awareness that the Lord Himself calls, shapes and makes the brothers competent for His service.

Rev. H. Polinder, Chairman of the Curatorium in academic year 2020-2021

'I experienced the atmosphere at the admission examination as open'

How does a student experience the admission examination? I would like to tell you something briefly about this based on my own experience.

It starts with writing a letter to the Curatorium explaining why you want to do the admission examination. Why do you want to become a pastor? The writing of this letter takes a lot of tension. Every word is considered carefully and the letter is read several times. The moment of sending the letter was quite exciting for me. It is the first step on the way to the entrance examination.

When the secretary of the Curatorium has received the application letter, he will send confirmation. In due time, the candidate will receive an invitation to come to the TUA to take the examination, which consists of two tests, the preparation of an essay and an interview with the Curatorium and the Board of Professors.

The tests are used to determine the candidate's knowledge of the Bible and the faith (the confessional scriptures). Those who are already studying at TUA and have successfully completed the subjects 'Knowledge of the Bible' and 'Symbolism' do not have to take these tests.

What everyone is required to do, however, is write an essay. There are a number of topics that the essay may deal with. These subjects often have to do with the ministry, for example 'Speak Lord, for Thy servant hears' or 'The church in 2050'. This essay must then be read at the beginning of the interview with the Curatorium and the College of Professors.

This conversation, led by the chairman, is about the candidate's personal relationship with the Lord and the desire and calling to become a minister. Also matters that are mentioned in the letter can be discussed. But first of all, there is prayer for God's nearness and presence in the interviews. These interviews are very intense for the candidate. Yet I experienced the atmosphere



as open. There was opportunity to talk about the desire and vocation to become a minister, but also to focus on the issues of everyday life. At the end of the interview everyone was given the possibility of asking the candidate one last question, and finally the candidate himself was given the floor and could say the things he considered important to say.

When the interview is over, the candidate leaves the room and has to wait for the results. In the meantime, the Curatorium and the professors discuss what they have heard. So, the candidate has to wait, and that is a very thrilling time! Questions like 'Did I do it right?' 'What if the result is negative?' can go through your head.

After a while, the candidate is called again

and he receives the outcome. I myself was accepted the first time, but there are others who were only accepted after several times. When a candidate is rejected, he or she is also told why the Curatorium came to this decision and is given a number of goals for development. When someone is rejected, it raises a lot of questions and can be very disappointing.

At the moment of writing, we do not yet know the results of this year's examination, but let us commend to the Lord both those who were accepted and those who were rejected, and let us pray for His blessing on them, on the university and on our whole denomination.

Gerben Glasbergen, candidate for ordination since October 2020



The assessment: starting to learn about yourself

As Calvin says, almost everything that may be called true wisdom consists of the knowledge of God and of ourselves. That is why a newly admitted student for ordination at the TUA is given the opportunity to take an assessment.

An assessment is a way of looking at a number of personality aspects. For example, at your character qualities, your way of thinking and your conversation technique. The aim of the assessment is for you, as a new candidate for ordination, to gain insight into your strengths and weaknesses, so that you can promote your strengths and work on your weaknesses. All this is intended to help you serve in the best possible way in a congregation in the future.

Before visiting the assessment office in Gorinchem, I had to complete two tasks: fill in a personality questionnaire and do a set of logical puzzles. Then I had to go to Gorinchem for the rest of the assessment which - how wonderful in these days of COVID restrictions - could take place in physical presence.

After a warm welcome, the exact agenda for the day was explained. The morning would start with an interview. During this interview, all kinds of questions are asked about how you see yourself, how you would act in certain situations, what you find important, and more of the same. Together with the completed questionnaire, this would eventually result in a diagram of your character qualities.

At the end of the interview, I was presented with a case study that outlined a situation of confrontation in your work as a pastor. After I had had some time to think about how I would solve the confrontation, I had to execute this solution through a role-play with one of the employees. Due to a personal reluctance to role-play, this part was probably the most challenging of the entire assessment. Nevertheless, it all turned out well and it was time to close the morning. This was done by giving a short explanation of the preliminary results of the assessment. I can say that it is extremely interesting to read about who you are, at least how you come across. Now it is time to get started with the knowledge gained!

Rogier van Veen, candidate for ordination since October 2020

Holiday books



Cartoon: Jan Willem Klaassen

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TUA's first 'non-ordained' professor



In 2016, Driestar Educatief established the endowed chair 'Christian Pedagogy' at TUA, which was held by endowed professor Prof. Dr. A. de Muynck.

In June, the General Synod of the Christian Reformed Churches decided that, by 1 September 2021, this chair will be changed from endowed to regular. Thus, it will no longer be administered by Driestar Educatief, but by the TUA. Furthermore, the synod has appointed professor De Muynck as regular professor of this chair. In addition to being a professor at TUA, Dr A. de Muynck will also remain affiliated to Driestar Educatief as a lecturer.

What did you do in the past years as an endowed professor at TUA?

'One of the assignments of Driestar Educatief was to write a Christian school pedagogy. The research time I had, I spent

mainly on that. The book with the title Gidsen. Een christelijke schoolpedagogiek (Guides. A Christian school pedagogy, ed.) gives a vision on teaching in the year 2021. It is now finished and will be published this autumn by KokBoekencentrum publishers. The reactions to the drafts make it clear that this book fills a need.

In addition, I spent a lot of time supervising PhD students who came forward over the years. Together with colleague Huijgen I set up the Graduate Program, in which we try to streamline the guidance and training of PhD students in their research projects. Driestar and TUA did that together, so that employees of the Driestar research centre could also benefit from it.'

What will change now that you will be a regular professor?

'I already felt completely at home at the

TUA, but in my new appointment I will be more strongly integrated in education and research. In previous years, I have contributed intensively to the preparation of the new one-year master's programme in Living Reformed Theology, and I am looking forward to teaching it. In the last few years, together with colleague Kater, I have set up the research programme for Practical Theology/Christian Education. Among other things, the research of PhD students is discussed in it. We can develop this cooperation even more.'

What does your field of study add to the TUA?

'The field of Practical Theology, to which my chair belongs, is partly concerned with the shaping and equipping of members of the congregation. Many pedagogical and educational questions therefore play a role. This is, of course, also the case in the courses that TUA offers. I consider it a privilege to be able to use my experience with curriculum development at TUA. The previous experience with an international master's at Driestar taught me a lot. In the research group I also bring expertise in the area of empirical and practice-oriented research.'

You are the first non-ordained professor at TUA.

'My appointment does indeed mark a change in the composition of the professorial body. I am the first non-ordained professor and I consider it a great privilege to serve the churches with my knowledge and experience!'

Join us for a day?

We are at the beginning of a new academic year. Are you considering what you would like to study next year? Are you considering the study of theology? Then you are very welcome to come and follow the lectures at the TUA as a guest for a day! This is possible every week during the four lecture periods:

Period 1 - 1 September to 12 October 2021
Period 2 - 10 November to 21 December 2021
Period 3 - 3 February to 16 March 2022
Period 4 - 20 April to 3 June 2022

Welcome! We have a gift package waiting for every participant.

For more information, visit www.tua.nl





Dominik de Bruijne at the Patchwork Center

An internship on the edge of society

Candidate for ordination Dominik de Bruijne (26) is almost finished with his master's and hopes to become a pastor, which includes an internship in a congregation. Dominik does this in a very unique setting: a Christian community centre in a slum in the East German city of Schwerin.

Tell us something about the community centre where you are interning?

'Schwerin is an atheistic city. In the time of communism, Christians were opposed here, which is why many people no longer have any affinity with the church. Most people here hardly know anything about the Christian faith. Former TUA student Christiaan Kooiman came here in 2009 with his wife as a missionary worker. They have established relationships and built a network. Together with people from the neighbourhood, they converted a dilapidated building in the middle of the neighbourhood into a community centre: the Patchwork Center. And now, the centre is running very well. Among other things, there is a café, a sewing workshop and a workshop. It has a second-hand shop as well. A number of people are employed by the Patchwork Center, but most do not get paid. Often, these are unemployed people who find work, community and appreciation at the centre. In addition, many people come to do community service. There is a team of missionary workers. At the moment, there are three couples who work permanently. In addition, the Patchwork Center attracts many interns, currently three from Germany and one from Austria. These interns are of great importance to the Patchwork Center, because a lot of manpower is needed to keep everything running smoothly. The Patchwork Center organises various Christian activities, such as a weekly faith meeting (Bible hour, baptism course ed.),

children's hour and prayer half-hour. Also, once every few months a party is organised. There is music, food, drink and a Bible story told. The people are invited to participate in these activities, but are not forced to do so. Everyone can learn about the Christian faith at their own pace.'

What do you do there?

'My work here is varied. Each week starts with a team meeting of all Christian missionaries, including us, the trainees. I am responsible for looking after the garden. I also clean up a lot of rubbish. In the neighbourhood here there is rubbish on the streets everywhere. Around the Patchwork Center, it also gets dirty very quickly. People smoke and drink a lot here, so if you don't clean up, the area is littered with bottle caps and cigarette butts. I also help with the distribution of meals. Furthermore, I usually help with the children's hour. I often tell the Bible story, which I write myself in German. Even the stories in the children's Bible are too difficult for children who know nothing about the faith. Sometimes I just play with the children or let them help me in the garden. In this way, I have already established a bond with some of them. There are many children who are raised only by their mothers, and I think these children deserve some extra attention. By the way, I also play the violin sometimes. On Ascension Day, for example, I accompanied songs in the church in the city centre that is linked to the

Patchwork Center. In August, I will be presiding at this church. Whether I am eating a hot meal at the café or working with someone doing community service, in all these things I try to build relationships with people, and to bear witness to Christ through my attitude and manner. I want to share God's love and make people happy. Nobody can make people as happy as God. I don't talk about God all the time, but if there is an opportunity, I like to testify about my faith.'

How exactly did you end up here?

'I wanted a challenging internship, preferably abroad. Professor Selderhuis then mentioned that there was a minister in Germany who had asked if someone from the TUA would like to do an internship with him. I thought that would be great, so I got in touch with the minister. The pastor wanted me to apply with the missionary organisation ECM (European Christian Mission). So, I did. When the minister unexpectedly went back to the Netherlands, ECM put me in touch with Christiaan Kooiman so that I could do an internship in Germany after all.'

What are you experiencing?

'I experience all sorts of things here. For example, the azalea that I had planted in a flowerbed next to the Patchwork Center. Moments later, it was stolen! People seem to steal flowers for their balconies here. It does surprise me that you can enjoy flowers that you have stolen.

A girl once asked me if she could touch my violin. I replied that she could pick it up, and I showed her how to hold it. It was special to see how much she liked it. It surprised me that people here think it is cool that I play the violin.

I could mention many more things. For example, about the blackbird's nest on top of a children's playground. Of course, that is not a very good place, because many children can reach it. The nesting blackbird has already been nipped on the head, a ball has been thrown against the nest and the blackbird has pecked a

young boy who wanted to touch her. I myself have already had to get angry once at a girl who was waving a stick at the blackbird. Miraculously she is still there at the moment (beginning of June, ed.)'.

What do you hope to gain from this internship for your future work as a pastor?

'At the Patchwork Center, I learn to reach people who are on the margins of society. Hopefully, later on I will be able to reach these people as a pastor as well. I would also like to learn how to communicate the gospel to unbelievers. What is the best way to do that? I would also like to develop my leadership skills here, so that I can be a good shepherd in the future.'

Can readers support you financially?

'Yes, this can be done through the account number NL02 INGB 0000 2549 97 in the name of Stichting ECM-Nederland, with reference to Fonds De Bruijne. You can also do this via the website: ecmnederland.nl/debruijne.'



New roof for the TUA building



*The work is in full swing.
Fortunately, with good weather!*

Last spring the oldest TUA building (the former villa) received a new roof. This major job was really necessary, because a large part of the old roof still dated from the nineteenth century. The zinc was damaged, the battens were partly rotten, the lead seams were coming loose and cracks had appeared. The gutters, too, appeared to be in need of renewal. In short, the whole roof had to come off. The work took several months, but now everything looks good again. The exterior remained in the same state as far as the eye could see, because the building is a protected city monument. With the new roof, the building can withstand all kinds of weather and will last for many years to come.



The result. The new roof will last for many years.

'After writing my book on divorce, it was good to write about the beginning of marriage'

In November 2020, Groen publishers published the book *Waarom trouwen? De publieke bevestiging van een relatie* (Why get married? The public affirmation of a relationship. ed.), written by our ethics lecturer Dr. D.J. Steensma. We asked him a few questions regarding this book.

What is the book about?

'This book is about the beginning of the life bond between a man and a woman. This union is not a private matter. Family and church are involved, and so is society. The book first discusses this public side from the Old and New Testament's. It also describes how Judaism, in biblical times, viewed this public union. Following this, the book discusses how the public affirmation was fulfilled throughout the centuries. After that comes the core of the book, namely a theological assessment of this affirmation.

The tendency in our society is that many people start living together (for a longer or shorter period) unmarried, without or with a notarial contract. Others opt for a registered partnership. The background to this trend is outlined in the sixth chapter. The final chapter deals with registered partnership and what the attitude of

the church can be in view of this new form of public affirmation. The book concludes with an epilogue and a number of discussion questions.'

Why did you write this book?

'In the churches, the question of how to deal with registered partnerships is raised. During lectures in Apeldoorn, I addressed this. Then I continued, because I wanted to get clarity on a number of issues for myself. Gradually, a book came into being. I do not know of any other book that highlights the theological side of the public confirmation of a life bond so explicitly.

There is currently a great deal of confusion about the origins of this bond. What was once obvious is no longer always obvious. This book indicates from Scripture and from tradition why a public affirmation is important.

After my book on divorce (Buijten & Schipperheijn, 2016) it was also good to write about the beginning of marriage.'

For whom is this book relevant?

'For anyone interested in life questions and seeking insight into today's culture and its background. The book also provides insight into the question of how our form of marriage came about, and what role the church has played in it.

The book is also of interest to church councils that are considering how to deal with those who choose a life commitment other than marriage. It offers suggestions that can serve the conversation with those who choose an alternative bond. It also makes pointers to the role of the church in this process.'

What have you learned from it?

'With this book I have learned once again how important structures of living together are, and that God has given structures to support love.'

What is the most important message you want to share with the reader?

'The public affirmation of a relationship is primarily a matter for the government. What once belonged to the families involved has passed to the government. The Reformers emphasised this as well. The task of the church can be limited to intercession. If, at the beginning of their life's commitment, a husband and wife decide not to request a special wedding service, but, after the day of the marriage, simply ask for intercession in church on Sunday, this decision does not make their marriage less Christian than a marriage that began with a special church service on the wedding day itself. I hope that this book will stimulate the reader's own thinking about these questions.'



'Mary is the first person in the Bible who hears and believes the gospel'

In June a new book was published by Prof. Dr. A. Huijgen: *Maria. Icoon van genade* (Mary. Icon of Grace, ed.).

A book about Mary. That doesn't sound very Reformed. Why a book about her?

'For a long time, I thought that Mary was undervalued in our tradition, because attention to Mary was supposed to be exclusively 'Roman'. Further investigation taught me that the reformers Luther and Calvin speak about Mary in a much more positive way. Moreover, Mary is the first person in the Bible to hear and believe the gospel. The fact that all generations shall call her blessed is not an exception for Reformed people. This book gave me the opportunity to place explanations of Bible passages next to elements from the tradition of the church in order to provide current questions with a (provisional) answer. Thinking about Mary, for example, helps to find ways in the discussion about gender.'

What is the book about?

The subtitle speaks for itself: about Mary as an icon of grace. In her, you can see what God's grace is and how God's grace embraces and renews people. She is also an example of faith: where Zacharias doubts, she wholeheartedly says 'yes' to God's promise. Each chapter begins with a paragraph of explanation of a biblical passage, followed by an in-depth exploration

of the tradition. The third paragraph deals with the relevance of Mary for theology today.

The book has two parts. The first deals with Mary as a mother, with chapters on Mary as God's servant, mother of Jesus and mother of the faithful. The second is about Mary as a woman: the Jewish girl (and thus the connection with Israel), the second Eve (or: the ideal woman?) and the Queen of Heaven (a problematic title). I am constantly looking for connections with the traditions of the Reformation, but also with that of the early church, and I am exploring how far away Roman Catholic traditions are from me, and in what they come close.'

Suppose I don't have much time, which chapter should I definitely read?

'I would certainly read the chapter about Mary as a Jewish girl. In the Bible, the virginal conception (especially in Matthew) serves to underline God's faithfulness to Israel. Gradually, an independent appreciation of virginity as purity, which you don't find in the Bible, grew in church tradition. The more Mary became such an ideal of purity, the more the blind spot for Israel grew, with all its sad consequences. In that chapter, I plead for a biblical recalibration in order to bring back the theological meaning of the virginal conception. Anyway, I think many people will first flip



to the chapter on Mary as the second Eve, because gender issues are in the spotlight at the moment. And others may want to know why I advocate that more church attention be paid, for example, to the feast of the Annunciation, the announcement of Jesus' birth, on 25 March.'

Seminar on the book Maria



On 8 September, on the occasion of the publication of this book, there will be a seminar on Mary from 2 p.m. to 4.45 pm. (CEST). The seminar will be in Dutch.

Location

Victorkerk, Jachtlaan 187, Apeldoorn.

Speakers

a.o. Bishop Gerard de Korte, Dr. Hanna Rijken, Prof. Dr. Marcel Sarot and Prof. Dr. Wim van Vlastuin.

Entrance fee

12,50 euro

Registration

via <https://www.kokboekencentrum.nl/studiedag-over-maria/>



A toolkit for religious education, in church and at school

Making a virtue of necessity, that is what our catechetics teacher, Dr L. Snoek, started doing during the COVID pandemic. This resulted in something to which the colleagues of the section Practical Theology reacted very enthusiastically: a toolbox.

L. Snoek MA: 'The idea for this box was already growing, mainly due to the conviction that a teacher of religion, in church and in school, must be a craftsman. A kind of carpenter, who carries his tools with him in an orderly fashion and can use them for any job at hand. This is the result: a colourful box of sustainable wood, which has three drawers filled with all the pedagogical-didactical tools and materials you need for (church) education.

The symbolic value of the wood, the colours, the locks and the photo on the inside of the lid can only be told in the midst of a group of people who are physically present. I will now tell you the secret of the drawers. They are filled with trays, 48 in total. Each bin has a lid with the name of the skill inside and a description of the training available to (better) master this skill. All these skills are recommended if you want to lead the learning process of a group of pupils, catechists, students, instructors, pastors or whoever.

The blue drawer represents the management side of the learning process: arranging and organising. Here you will find training programmes, for example, setting up a



lesson, choosing teaching methods and giving good instructions.

The red drawer represents the warm side of the learning process: communicating and creating. You can use it to train yourself in 'controlling interaction', in 'speeding up and slowing down', in 'observation' and 'creating an open atmosphere'.

The yellow drawer contains all kinds of didactic and content-related R&Ms: resources and materials. Think of working with religious symbols, theological concepts or life themes, using activating assignments, written Bible studies and so on.

The business cards (see photos) of the box speak for themselves. The box is available to anyone who, alone or together with others, as a beginner or as an experienced leader, wants to strengthen and enrich (church) education. If you don't mind, I'll come along too.'

More information? Please contact Mr. Snoek MA via lsnoek@tua.nl.



We are connected to Givt!

Recently, the TUA joined Givt. In the April edition of this magazine, board member W.J.A. Hanekamp explained that we will be in the red in the coming years if income does not improve. Do you care about



theological education and research at our university? Then please support us financially! If you have downloaded the Givt app on

your phone, you can scan the code above to give directly and anonymously to the TUA (either once or repeatedly as you prefer). Is scanning not convenient? You can also find us in the Givt app in the list of charities.

Please note that Givt deducts a certain percentage from your donation. It is therefore better to transfer larger donations directly to us.

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Because TUA has an ANBI status, your donations are tax-deductible. Thank you for your support! We will be spending it to the best of our ability!

Promotions

- G.J. Baan received his doctorate on 15 April 2021. The title of his dissertation is 'Der Heiland lebt. De drie vroegste Paascantates van Johann Sebastian Bach - een theologisch-muzikale analyse' (The Lord lives. The three earliest Easter cantatas of Johann Sebastian Bach - a theological-musical analysis. ed.). (This was a *joint doctorate* of the Theological University Apeldoorn and the Theological University Kampen).
- On 19 April 2021 D.H. Kranendonk obtained his doctorate. His research was on 'Paul Baynes's Pastoral Teaching of Predestination'.
- On 15 June 2021 it was time for A.C. Neele to present his dissertation "'That which we have seen': Philosophical-Homiletical Foundations towards a Phenomenology of Sermon Preparation and Preaching'.
- On 2 July 2021 N.C. Smits was promoted. His research dealt with 'Plaatsbereiding. Verzoening in Christus bij Hans Joachim Iwand en Eberhard Jüngel' (Place preparation. Reconciliation in Christ, in the works of Hans Joachim Iwand and Eberhard Jüngel'. ed.).



Dr. N.C. Smits and his wife.

Graduates

On 19 May, J.A. (Jasper) de Kok was **ordained** to the CGK. The **bachelor's degree** was obtained by: Rick Schreur and Richard van der Linden. E.W. (William) van Bezooijen and J.B. (Jaap-Bram) Hannessen were admitted to the study for the ordination of a pastor in the CGK at the **admission exams** held on 18 and 21 June 2021.

Sign up for a new season of training!

Anyone interested in theological topics, regardless of age or previous education, can register for the Training Course. The programme for the 2021-2022 season consists of the following topics:

- The Puritans, what moved them? (Mrs. C.Th. Boerke MA)
- Liturgy, school of church life (Rev. J. Groenleer)
- Christian vision of poverty and injustice and what to do about it (Prof. Dr. H. Jochimsen)
- James, the brother of Jesus (Mr. R. van de Kamp MA)
- Chronicles, prophetic historiography (Dr. J. van der Knijff)
- The early church and creation (Prof. Dr. M.A. van Willigen)

The course can be followed on Saturday mornings in Apeldoorn, Drachten, Sliedrecht and Biezelinge/Goes. (All courses are in Dutch). For more information on this course, please check the agenda at tua.nl.

Like us on social media? You can find us here:

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- in linkedin.com/school/theologische-universiteit-apeldoorn/
- t twitter.com/tuapeldoorn

COVID-19

The ecclesiastical press has already written about it regularly. How should we interpret the pandemic? What do the measures mean for the church in terms of numbers of visitors and singing? What do we hope for from vaccination? Everyone has had their own difficulties / sorrows with 'COVID' over the past year and a half.

Last spring it was twenty years since foot-and-mouth disease, a highly infectious animal disease, broke out in the Netherlands. To prevent the disease from spreading, no one was allowed to enter or leave the farmyard, and all livestock within a radius of one kilometre was taken away to be killed. That is very drastic, especially for dairy farmers who have a special bond with their cows.

we to be the church after COVID? I still read (too) little about that. What do we as a church learn from the COVID crisis?

Before the first animals went into the cattle truck, Bert ter Beek, one of the farmers, stopped the work to pray the Lord's Prayer, after which - on whole notes - Psalm 121 was sung. Then he said: 'And now we get to work'. Impressive, and what a testimony of faith! Let us also draw on this when things get difficult in our personal lives: 'Our help is in the name of the Lord' and 'It is He who keeps you'.



Image from the mentioned documentary.

Last spring, four episodes of 'De Boerenrepubliek' (The farmer's republic) were broadcast on television, recapping these events. The events in Oene were the focus of the programme. Moving images and stories that touched me again, because my uncle's dairy farm - which I visited often as a boy - also had to be cleared.

Afterwards, proposals were made on how to proceed with livestock farming. In the series, it became clear that little or no action was taken, and that partly because of this, livestock farming is still struggling. From my background in Wageningen, this affects me and it makes me feel powerless. With all this in mind, I asked myself: how are



W.J.A.
Hanekamp
MSc,
President of
the Executive
Board

STUDENT LIFE

Student union in COVID times: surrogate

Thursday evening is normally the PFSAR* evening, the weekly evening where members of the student union get together. Such an evening is characterised by the threefold concept of dinner group, activity and drinks. What is meant with dinner and drinks is clear enough. The activities vary from Bible stu-

dy to meeting, from sports to lecture and from laudatio (song, meditation and prayer, ed.) to a theme party.

This three-pronged approach is rock solid and makes every Thursday evening worthwhile. Perhaps the most valuable part of the evening is the gathering

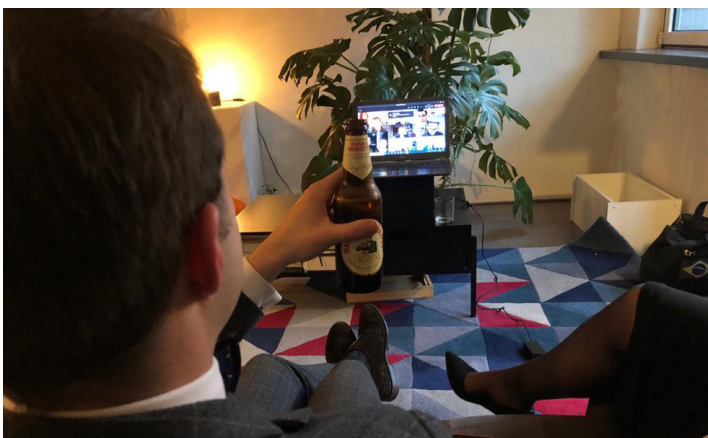
in the Areopagus, the attic of the university, where we can have a drink, play a game of pool or sink down on one of the many benches. This could be called the beating heart of our student union. Here is all the space you need for a relaxed and enjoyable evening. 'Heart-to-heart' conversations are also held here, until late hours.

lecture, meeting and sports evening, among other things. I suspect, however, that I was not the only one who found these online alternatives surrogate. We could speak blissfully of the blessings of meeting online, but it would be better to conclude that humans are not so much edified by seeing other people on their screens. From that point of view, PFSAR has nothing more to report to you. Fortunately, it seems that in the academic year that lies ahead of us, we will again be able to see and meet each other in real life!

Ludo Hartog, Praeses Corporis h.t.

But how were these practices in COVID time? You will understand that all kinds of COVID restrictions made it impossible for PFSAR to continue these traditions. The dining group had to be cancelled, and the communal stay on the Areopagus could not take place. Only for the activities could (some kind of) alternative be found in online evenings. So, we had an online study group, Bible study,

* PFSAR is the student union of TUA. The abbreviation stands for 'Per Fidem Studiumque Ad Rostra', which means: 'By faith and study to the pulpit'.



Events Calendar

Continued Events
Calendar Page 2

25 September 2021

In Dutch

TUA Ambassadors' Day. The TUA ambassadors will receive an invitation and a programme in time.

1 October 2021

3 p.m. (CEST) - in Dutch

Promotion Mr. J. van 't Spijker MA. Title of the dissertation: 'To Participate in God's Mission: Looking for an ecclesial structure to be a witnessing church today'.

15 October 2021

In Dutch

Seminar on '450 Years of Emden' with representatives from various Reformed churches. Topic: 'Is one Dutch Reformed Church still possible?'.

October 2021 - March 2022

(Saturday mornings)

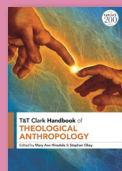
Training course in Apeldoorn, Drachten, Sliedrecht and Biezelinge/Goes. Anyone interested in theological matters, regardless of age or previous education, may register for this (preferably before 10 September). See also Page 13.

6-12 January 2022

In English

Graduate Week intended for participants in the Graduate Programme.

Activities take place Deo Volente and under the condition of COVID-19 regulations. More information on these and other events is available in the calendar, see www.tua.nl.



A. Huijgen, 'John Calvin's Trinitarian Theological Anthropology Reconsidered', in: Mary Ann Hinsdale and Stephen Okey (eds.), *T&T Clark Handbook to Theological Anthropology*. London: Bloomsbury, 2021, 194-204.

This handbook examines theological anthropology (the doctrine of man) from various angles. Arnold Huijgen highlights Calvin's approach: man is inherently opposed to the living God, in responsibility. Calvin's positive view of human sexuality can be appreciated, while his hierarchical view of reality also poses problems.



A. Huijgen, 'Calvin's Old Testament Theology and Beyond: Paradoxes, Problems, and Comparisons with the Approaches of Arnold A. van Ruler and Kornelis Heiko Miskotte' in: Bruce Gordon and Carl Trueman (eds.), *The Oxford Handbook of Calvin and Calvinism*. Oxford: UP, 2021, 88-104.

In the authoritative series of handbooks from Oxford a volume has appeared on Calvin and Calvinism. This article presents Calvin's approach to the Old Testament. However positive this approach may be, it also has its weaknesses. The approaches of Van Ruler and Miskotte can help to strengthen Calvin's vision.



Maarten Kater and Ferdi Kruger, *Preaching in Arduous Times. Outline of Perspectives from the Hebrews Sermon*. Kampen: Summum, 2021. 250 Pages, € 39,99.

The overarching research question that is answered in this study from various angles is: 'What perspectives could an examination of the letter to the Hebrews offer to the homiletic praxis of people living in harsh times?'. This study aims to indicate and illustrate that Hebrews offers profound perspectives for the discipline of homiletics and, moreover, for the broader field of practical theology. In particular, it deals with the shaping aspects of worship, preaching and attitude.



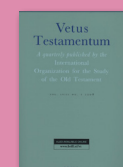
A. de Muyck and E. Visser-Vogel, "A Christian perspective on personhood formation: theological premises in dialogue with theoretical frameworks", *Journal of Research on Christian Education* 29 (2) (2020), 105-125.

In response to a strongly performance-oriented educational culture, there is currently a great deal of attention being paid to personhood formation. This article evaluates some of the theories that are often used, based on a number of theological considerations. The article also contains a couple of recommendations for practice. It states that it is not wise to set up a separate curriculum for personhood formation. Formation of the person is the heart of Christian pedagogical thinking. Therefore, pedagogical education is the first priority for teacher training and continuing education.



D.J. Steensma, "Sekse- en genderdualiteit in discussie. Spreken over mannelijk en vrouwelijk in kerk en theologie", *Theologia Reformata* 64/2 (2021), 142-158.

Many things that once seemed clear are today no longer so certain. This uncertainty has increased, among other things, because of a movement in thinking that disconnects gender roles and even gender identity from sex. In addition, scientists argue that speaking of two genders is a modern invention. Confusion is also growing from an entirely different angle. Alongside the issue of gender dysphoria is the situation of persons who possess both male and female sexual characteristics. Some theologians argue for abandoning the binary male-female model. Church and theology have to determine and (re) think their position in this climate.



Henk de Waard and James Frohlich, "The Text of Jeremiah: Re-Examining the Evidence from Kings", *Vetus Testamentum* 71 (2021), 161-174.

The surviving Hebrew (Masoretic) text of the Biblical book of Jeremiah differs significantly from the ancient Greek translation. The prevailing opinion among scholars is that the Greek translation is based on an older Hebrew version of the book. In this article, which Dr. H. de Waard wrote in co-operation with Dr. J. Frohlich (Dallas Theological Seminary), this question is examined on the basis of the (partial) parallelism between Jeremiah 40-43 and 52 and 2 Kings 25.

The black sheep of the TUA?

He studied at TUA from 2007 to 2017. Religious education lecturer Cornelis Schaap (33) can see himself in his mind's eye, sitting in the lecture room again. Looking back, he describes his work ethic as inappropriate ('if only I had the opportunity to do it all over again!'), but: 'The education at the TUA was fantastic!'

Cornelis teaches Religion & Philosophy of Life at a secondary school in Zoetermeer that is Protestant Christian. Although the subject he teaches is called 'religion', in practice it is mainly of a general philosophical nature. 'I experience it as a privilege to irritate my pupils with religion', smiles Schaap. This does require some explanation. 'A considerable number of pupils really have no idea what religions are about. Occasionally that's a bit harrowing, like when I had to explain to a Muslim what the five pillars of Islam were.'

Halfway through Ramadan, something dawned on him: "Isn't that when we all just stop eating?" As a teacher you open up new worlds and bring new thoughts, things your pupils had never heard of before. This education is especially important to be able to be a responsible citizen later on: responsible, social, ethical and empathetic. In addition, they must be able to conduct a decent and well-founded discussion. In this respect, the subject of religion is rather based

on learning to form an opinion, supported by arguments. For some pupils, it is an eye-opener that the right to freedom of expression is rather different from the fact that an opinion can actually be wrong. Since 9/11, the subject of religion has become an integral part of the curriculum of every school. It has, as it were, put itself back on the agenda. As a responsible citizen, you want to be able to empathise with your fellow citizen who believes and thinks differently from you, don't you?

Wisdom

I used to have a part-time job in a beach club in Katwijk. My colleagues there were half my age, but I think I learned more from them than they did from me. Dealing with them has been a preparation period for the work I do now. And apart from that, there was the TUA. The education there was fantastic! Even though I wasn't a model student at all.

'We really learned to think independently'

The Old Testament lectures were really an event, something happened there. Professor Peels really taught us to read and interpret. The way he took us into the world of the Old Testament, the criticism of Scripture, the scholarly discussion of certain points of controversy, in one word: breathtaking. Through

him we learned to read and appreciate the Old Testament on its own merits. If only I had the opportunity to do it all over again... One of the slogans Professor Peels hammered into our heads was: "rather listen longer". Certainly, in my current work situation, this is no superfluous luxury.

In Professor Selderhuis' Church History class, we mainly learned to think soberly and objectively about the torrent of input offered by the church past. It was also a pleasure to be present in his classes. We could always draw on the source of wisdom that he was.

My entire graduation programme consisted of systematic subjects, namely ethics, apologetics and the modern history of theology. This meant that I was always lectured to by Professor Den Hertog. Nowhere did I learn as much as from him. He was theologically erudite and a family man at the same time. In the lectures, you encountered both: the stories, the advice, and the glimpses into family, local, church, or world history. Always to the point and inspiring. It was a joy to listen to him!

Wide palette

What I learned in Apeldoorn was, first of all, how to approach things scientifically. All lectures were about learning a certain way of thinking. In addition, an enormously wide range of knowledge and literature was provided. Never just from a point of view or idealism. No, we really learned to think independently and to make our own way to a reasoned point of view on matters. That's what I'm trying to teach my own pupils now, in a small way.'



Passport

Name:	Cornelis Schaap
Residence:	Katwijk aan Zee
Date of birth:	October 6, 1987
Marital status:	married, 2 children
Period of study at TUA:	2007-2017
Master thesis:	Ethiek als taal van de hoop. Een studie naar de betekenis van de erfzonde in de sociale en politieke ethiek van Wessel Eliza Verdonk (1928-1986) (Ethics as language of hope. A study of the meaning of original sin in the social and political ethics of Wessel Eliza Verdonk (1928-1986) ed.)
Profession:	Teacher of Religion and Philosophy of Life