

**In this edition:**

**My college years:**  
rev. H.K. Sok  
Page 3

**Prof. Selderhuis:**  
**25 years of Professor**  
Page 4 and 5



**A Turkish scholar  
studying Christian  
theology**  
Page 8



BY THE RECTOR

# Remodelling at the Wilhelminapark

Those who come to the TUA can fully enjoy the splendour of God's creation in the park in front of the university. There is even a great temptation not to enter our building to study or have a meeting, but to enjoy nature in the sun. This choice can also be justified in reformed-confessional terms by reference to Article 2 of the Belgic Confession of Faith, which states that God also reveals Himself in the beautiful book of nature.

The beauty of the park explains why, over the years, many oral examinations have been taken there on a bench or while walking, with the positive result - whatever the grade - of at least a portion of vitamin D. The beautiful Wilhelminapark also explains why we are so attached to this place. Guests from home and abroad praise us again and again for such a beautiful environment. It is for all these reasons that we do not want to solve our problem of space in the building by moving, but by remodelling. The latter, however, is quite a challenge, given the zoning plans and the rules for monumental buildings. We are now trying to combine



our good name ('decent people who stick to the rules') with a smart look at what is possible. We will succeed in this, because looking from the office into the park makes

you enthusiastic and creates inspiration. Especially at this time of year.

*Prof. Dr. H.J. Selderhuis, Rector*

# 'Sheol never says: Enough'

(after: Proverbs 30: 15 and 16)

God's Word comes to us here with a seemingly depressing message. Sheol never says: 'It is enough'. Anyone who has had to make the walk to the grave sooner or later knows how painfully true this is. Especially when you yourself are getting older and the circle of brothers, sisters and other contemporaries is getting smaller. Invitations to weddings are decreasing, while invitations to funerals are increasing. The grave has an insatiable hunger.

The grave or the realm of the dead - different Bible translations mean the same thing. The Hebrew word 'she'ol' refers to the place where everyone ends up after his or her death (compare Ecclesiastes 3: 20). For every human being, the kingdom of the dead awaits one day. This is a reality that is difficult to suppress. At

best, we can cry it out for a while - perhaps literally. Unless we become still, unless we consider the meaning of our daily activities, we are not able, to a certain extent, to see our mortality. The writer of the Book of Proverbs, however, forces us to be realistic. The grave has never reached its saturation point. Like fire always burns as long as there is fuel, the grave will keep asking for more as long as there are people.

This reality also applied to the man Jesus Christ. As we confess in the Apostles' Creed: He descended to the dead. To the uttermost He became equal to men in all things. Yet He was too great for the realm of the dead. The grave could not hold Him. The insatiable grave had to let Him go on Easter morning. And so, the Word of God comes

to us in the time after Easter. It testifies of an open grave. Not as a silent witness of what once happened there in Jerusalem, but as a proclamative sign of God's promise in the present.

The resurrection of Christ has changed the grave forever. And has therefore transformed our lives forever. We all still end up in the grave, but the grave is no longer our ending point. The Son of God is the first man to come out of the open grave on the other side of death. The grave has been shattered. The open tomb is a telling sign of God's promise that He will not fail to raise from the dead not only the man Jesus Christ, but all mankind. When you have to bury your husband or wife, brother or sister, child, grandchild or other loved ones, the grave seems to enclose them

irreversibly. The grave never says, 'It is enough.' God does. And on that day the dead will be raised. And so, depressing words become a song of life.



## Passport

Name: Henkjan Ymker  
 Date of birth: November 14, 1998  
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 Residence: Meppen  
 Congregation: CGK Nieuw-Balinge  
 Study stage: Master stage (candidate for ordination)

## Colofon

TUA Connect is the customer magazine of the Theological University of Apeldoorn. The magazine is sent free of charge to all members of the Christian Reformed Churches, other relations and interested parties.

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### Appearance

3 times a year, circulation: 24,800

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### Design, printing and distribution

Drukkerij Holland, Alphen a/d Rijn

### Gifts

IBAN NL64INGB0005463945  
 t.n.v. TUA te Apeldoorn  
 RSIN-nummer: 820205941.  
 Donations to the TUA are tax deductible.



ISSN: 1877-0770

## Events Calendar

### 21 September 2022

4 p.m. (CEST) – in Dutch  
 Promotion of Rev. B.A.T. Witzier. The title of his dissertation is: 'Lezen in het licht van de Geest. Hermeneutische implicaties van het nieuwtestamentische spreken over het verlichtende werk van de Heilige Geest'.

### 24 September 2022

In Dutch  
 Start of a new season of formation courses. Courses on Saturday mornings in Apeldoorn, Drachten, Sliedrecht and Goes. Anyone interested in theological subjects, regardless of age or previous education, can register for this course.

### 30 September 2022

4.30 till 8.30 p.m. (CEST)  
 – in Dutch

Symposium: 'Child and faith'. This year's theme is "If only they were happy! - Raising children with hope in a secular society", organised together with Evangeliestek, Driestar University of Applied Sciences and the Association of Reformed Sunday Schools.

### 5 October 2022

4 p.m. (CEST) – in Dutch  
 Degree Certificate Ceremony.

### 7 October and 18 November 2022

In Dutch  
 'Powerful Church Education' course for ministers, catechists, Bible study leaders, church workers etc.

# Still benefit from old pastoral advice

After having completed the evening grammar school in Groningen, Rev. H.K. Sok went to Apeldoorn in August 1987, because the calling to the ministry was 'tied to his heart'. His time in Apeldoorn was marked by many changes. Not only did Prof. Peels and Prof. Maris become the first PhD graduates at TUA, but the Concise Reformed Dogmatics was also completed - to the "almost child-like joy" of Prof. Van Genderen.



Rev. Sok as a student.

Rev. Sok has good memories of his study in Apeldoorn: the lectures were, in all their variety, "warm and friendly". In particular he mentions, "without wishing to detract from the others", the exceptionally well-prepared Old Testament exegesis lectures by Prof. Peels. He enjoyed the critique lectures (lectures in which a student held a 'sermon' which was then commented on by several students and professors) the most. Prof. Van 't Spijker, who especially gave pastoral advice between the lines during the lectures on church law, was seen by Rev. Sok as a 'fatherly figure'. His death last year also moved him personally.

Just as the lectures differed from one another, so did the teachers. Rev. Sok, for example, sees a similarity - both in content and appearance - between Prof. Van Genderen and Prof. Van 't Spijker on the one hand, and Calvin and Luther on the other.

But just as Luther and Calvin both 'made their valuable contributions', so the same applies to the two professors. The 'non-conformism' of Prof. De Vuyst could also count on much appreciation from Rev. Sok.

He still thinks back to some of the professors' statements. Rev. Sok: 'Because in pastoral practice I often come across the idea that 'wages for works' is very deeply rooted in us people, I often think of a statement made by Professor Van Genderen. Once, when discussing the fact that we humans are often concerned about whether we have done enough to be saved, he said: "Oh, that devilish word 'enough'. When can anything about us be said to be enough? Christ has done enough!". That statement remains with him, even today, in his pastoral practice.

Asked for his opinion on the state of affairs at the university today, Rev. Sok appreciates the developments with mixed feelings. On the one hand, he appreciates the ongoing professionalisation and the focus on the practical context, but at the same time he is troubled by the fact that the university has moved further away from the churches. After all, professionalisation also

**'The idea of "wages for work" is very deeply rooted in humans'**

means that church members have less control

over what happens at TUA. Therefore, Rev. Sok is in favour of a stronger engagement with the churches: 'I plead for openness among all those who are connected to the TUA. Where do our professors and teachers stand when it comes to the issues that are discussed at the synod, which cause much tension in the churches nowadays?'

## 11 October 2022

10 a.m. till 4 p.m. (CEST) – In Dutch

Symposium: 'Areas of tension concerning work in the church', organised together with the RMU.

## 14 till 18 November 2022

Week of the Early Church.

## 17 and 24 November 2022, 19 and 26 January 2023

Lecture series of four evenings, held respectively in Wapenveld, Oldebroek, Wezep and Hattem. Lecturers and themes: Prof. Dr. H.J. Selderhuis (Tomorrow it won't be anything either - Concerning sanctification), Prof. Dr. W. van Vlastuin (Unity won't happen again - Concerning ecclesiastical unity), Prof. Dr. H. van de Belt ('Growing? I've been dry for years - Concerning faith growth') and Dr. R.T. te Velde ('Becoming desperate' - Concerning election).

## 30 November 2022

3 p.m. – In Dutch

Inauguration of Professor A. Clement to the endowed chair 'Theology and Music'.

## 27 January 2023

The Valedictory Lecture of Prof. Dr. H.G.L. Peels on the occasion of his retirement.

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/en](http://www.tua.nl/en).



## Passport

Name:	H.K. (Harm Klaas) Sok
Date of birth:	21 December 1959
Marital status:	married to Gerry Uitslag
Children:	4 children (3 sons and 1 daughter)
Period of study at TUA:	1987-1993
Posts:	Putten, Drogeham, Opperdoes and Urk-Ichthus (current congregation)

## Professor Selderhuis, celebrating his jubilee: 'More than ever impressed by the richness and power of the Bible'.



*Prof. Selderhuis at the ceremony of the bestowal of an honorary doctorate by the University of Debrecen (Hungary) in 2013.*

**This year the TUA community celebrated 25 years of professorship by its rector, Professor of Church History and Church Law Prof. H.J. Selderhuis. In all those years his work was not limited to Apeldoorn, but he was also very active at an international level. This is demonstrated, for example, by the honorary doctorate he received in 2013 from the University of Debrecen (Hungary), but also by his involvement in setting up the European research infrastructures ReIReS and RESILIENCE.**

On the occasion of this 25th anniversary, the TUA asked on Facebook and elsewhere what people would like to know about him. This request resulted in a range of questions, which were submitted to Prof. Selderhuis for this publication.

Prof. Selderhuis attaches great importance to the Twents language. His Twenthe origins, the fact that he grew up near the German border, helped him to understand and interpret the German Reformation. Moreover, it always struck him when reading the Twenthe translation of the Bible how well that language is suited to reproduce details from Hebrew and Greek. Nevertheless, he has never preached in Twenthe - after all, the sermon must remain intelligible to all. His rural origins also strongly influenced his work ethic. That he starts work every day at five in the morning, he does not consider admirable: 'So do most other [!]

farmers. Although he can manage with little sleep, he would like to have more time to catch up on the unread theological - and especially church history - literature and maybe even write a few more books himself.

In the 25 years that he has been a professor, Prof. Selderhuis has enjoyed his work very much: 'I just have a wonderful job because of the enormous variety of subjects and tasks, because of the variety of people I get to deal with, but especially because I am allowed to be so involved with God's Church and God's Word. Yet he cannot escape the necessary self-criticism. Without wanting to appear overly pious, he realises that he often should have paid more attention to what he said, wrote and preached: 'I may know that the LORD is gracious, but I also know that if I had lived more with Him, I could have been more of

use to Him. Whether he himself has changed in all this time, he cannot say: 'That is better judged by others. In any case, the TUA and the churches have. Through all these changes, he is still considered by some to be too mild, and by others too severe. So, I have remained nicely balanced', he says.

These changes in the churches lead to the theological question that concerns Prof. Selderhuis the most: the question that, in the words of one questioner, 'sticks in the throat like a herringbone'. This is 'whether and how the church in our country can flourish again'. In his view, this includes the question about the church in general, about the nature of the church and about the way in which we today '[can] truly be the church of Christ'. That question is at the same time the question of church law: how can we be church in such a way that on the one hand we do not compromise God's Word, but on the other hand how do we not lose our unity and diversity?

Asked to name the theological book that has impressed him most in recent years, he first thinks of Pope Benedict XVI's Christ Trilogie. But then he realises that it is the Bible itself, through which, in those 25 years, 'through theses, dissertations and hearing, judging and making sermons, he came more than ever to be impressed by the richness and power of that unique Book'.

## Traffic lights, oranges and cocktail nuts: quotations from the lectures of Prof. Selderhuis

We asked our students to quote Prof. Selderhuis. What does he share with them during the lectures? A small selection:

'A Reformed church is like an IKEA cupboard: it fits anywhere, it looks the same on the outside and the layout is always different.'

More than once, Selderhuis quotes with approval from a statement by Professor W. van 't Spijker: '75 percent of church conflicts go back to personal conflicts.'

'The Lord's Supper is like a daily orange: one or two days you can do without the vitamins, you don't get ill straightaway, but in the long term it doesn't go well.'

'Errors in doctrine are like cocktail nuts: they all have different coats, but the peanut inside is the same.'

'There is a direct line from Adam to the CRC, all the other denominations have deviated from that line. Don't you agree? Then you must become a member of the church that is on that direct line.'

'If you say something daring in the pulpit, just attribute it to Calvin. Then it is always good.'

A tip for the exam: 'Just write down as many things as you can and I'm sure there will be something good in it.'

'Church law is intended to keep the traffic between God and people and between people mutually "in motion". We talk often in terms of stopping lights, but they are traffic lights. Traffic lights are meant to regulate traffic and keep it moving. Church law is not a stopping light, but a traffic light.'

'The Bible does not say much about specific rules, it is up to us to deal with them in faith. So those rules can be changed. The crush barriers in The Hague on Prinsjesdag are meant to regulate the road for the King, and that is also how Church law is meant to function: to keep the road clear for the King.'

## Prof. Selderhuis as supervisor

The responsibilities of a professor are varied: lecturing, researching and publishing, organising conferences, and much more. One of the tasks is to supervise PhD students in their research. In the past 25 years, 21 people have obtained their PhD under Prof. Selderhuis. The topics of their dissertations are listed in brackets.



K.K. Lim (2001) (Women in ministry)  
 J. Kailus (2004) (Law and Gospel in Luther's Commentary on Galatians)  
 W.A. den Boer (2008) (The Theology of Arminius)  
 G. Jacob (2008) (Foreignness in Calvin's OT commentary)  
 G. Schaap (2008) (Franciscus Ridderus (1620-1683))  
 F.A.V. Harms (2009) (God's protection of the Church)  
 N.K. Lee (2009) (The predestination doctrine of the Heidelberg theologians)  
 J.K. Kim (2012) (The vision of ministry of Melancthon)  
 S.H. Kim (2013) (The doctrine of predestination by Gomarus)  
 M. Golverdingen (2014) (The Reformed Congregations 1946-1950)  
 D. Timmerman (2015) (Heinrich Bullinger)  
 C.T. de Groot (2016) (Erasmus Sarcerius' Pastoral (1559))  
 S. Ryu (2017) (Melancthon's Commentary on the Psalms)  
 P.D. Spies (2017) (The Reformed Church in the Neder-Betuwe in the area of tension between political powers and social changes)  
 A. van Harten-Tip (2018) (The Dordt Church Order 1619. Development, context and theology)  
 Th. Klöckner (2018) (Heinrich Alting, 1583-1644)  
 C.H.W. van den Berg (2019) (Anton Engelbrecht, 1487-1556)  
 Y.E. Kartawidjaja (2019) (Music in Martin Luther's Theology)  
 J.H. Hong (2021) (Caspar Sibelius and the Dordt Synod)  
 G.J. Baan (2021) (Theological-musical analysis of Bach's three earliest Easter cantatas)  
 D.H. Kranendonk (2021) (Paul Bayns' pastoral teaching on election)

# Dr. J. van 't Spijker: 'If the church does not bear witness to Christ, it is no longer the church'.

On 1 October 2021, Dr. J. Van 't Spijker, lecturer in missiology and evangelistics at the TUA, defended his dissertation 'To Participate in God's Mission: Looking for an Ecclesial Structure to be a Witnessing Church Today'. Following this, a symposium was held in June 2022 with the theme 'God's Mission, our Agenda?!'

When asked what his dissertation is about, Dr. Van 't Spijker sought an answer to the question of the nature of the church, in relation to the mission, primarily from Scripture. 'The Bible shows that the church exists because God is working out His plan of salvation. The church exists because God sent His Son to earth, to bring His salvation into being, to work out salvation. The church exists as the fruit of that work of Christ. However, the existence of the church is not what matters. God is concerned with the definitive coming of His Kingdom, as it will be at the return of Jesus. That is what God is working towards. He still is. And in this ongoing work of God, the church has its place. After all, she lives in the world



and in that world, she is an instrument in God's hand, through which He, in and by His Spirit, continues His work.'

Thus, the Bible reveals that God sees to it that the plan of salvation that He has devised is realised by the church. Because missionary work is the work of God in this way, theology speaks of the *missio Dei*, Latin for 'the mission of God'. This term indicates how God worked out and fulfilled His plan of salvation: the Father sent the Son; the Father and the Son sent the Spirit who took up residence in the congregation; the Spirit leads and inspires (sends) the congregation to this very day to be a real church, so that she allows herself to be involved in and to participate in the working out of God's plan of salvation.

## Symposium 'God's Mission, our Agenda?!'

At the symposium "God's Mission, Our Agenda!", missionary workers discussed the subject with people from the churches, ministers, students, and other interested parties. It was about the question of what it means when the church really allows itself to be used by God in the continuation of the work He is doing. What are the consequences of this when it comes to preaching, the organisation of church life, the church activities that take place within the congregation: preaching, pastoral care, catechesis etc.? What does this also require when it comes to the training of ministers?

The various contributions showed that although the Church is in crisis as far as its existence is concerned, a crisis is not always a threat. A crisis also offers opportunities. It is just a matter of seeing them. It was pointed out that, in the world in which it exists, the church must above all also take into account the fact that the church is an integral part of that world. This awareness gives an extra dimension to the questions the church is confronted with, which demands serious thought. Throughout the contributions it was clear that above all one should also look at what God has in mind for the church, and at what He actually does in and through the church.

Overall, it was a stimulating day, during which we also enjoyed a delicious intercultural meal, prepared by a member of the ICF congregation of Apeldoorn.



*Dr. van 't Spijker after the intercultural meal in conversation with some of the participants of the symposium.*

# The Christian teacher as a guide

At the beginning of this year, the symposium 'Christian Teacherhood' took place in the Sint Jan in Gouda. The symposium was held on the occasion of the recently published book *Gidsen* (Guides), written by Prof. Dr. A. de Muynck, professor of Christian Pedagogy at the TUA, and Dr. A. Kunz, lecturer in Divinity at the Driestar University of Applied Sciences in Gouda.



At the beginning of this year, a symposium was held around the book *Gidsen* (Guides).

The book *Gidsen*, which is suitable both for those reflecting on parenting and teaching and for those reflecting on theology and pedagogy, is a Christian school pedagogy. It is about the actions of Christian teachers, and was developed in collaboration with Driestar Educatief, which has been reflecting on Christian pedagogy since 1944. The direct reason for writing the book was the endowed chair in Christian pedagogy, which Driestar Educatief established at TUA in 2016.

As Christian school pedagogy, *Gidsen* wants to give an answer to the question of how to give shape to pedagogic action from a Christian view of life. Thereby the book is a conversation between pedagogy and theology. According to the authors, these are distinct disciplines between which there is mutual influence. This influence takes in their view place not only conceptually, but also practically. The book is therefore written from the idea that Christian pedagogy presupposes a personal faith relationship. This, of course, is reflected in the actions of Christian teachers.

According to *Gidsen*, this means that the teacher is a 'guide', someone who points pupils in the right direction and is called to do so by God. This pointing out of directions is referred to in the book as 'finding meaning'. The fact that the teacher guides the pupil, however, does not mean that the pupil can remain inactive. On the contrary, he himself must also get moving; education is not one-way traffic from the teacher to the pupil. This translates in the book to a focus on 'giving meaning', in addition to the aforementioned finding of meaning, and can also be seen in the choice of the pedagogical triangle as a starting point: pupil, teacher and content are always included.

The fact that the teacher is called by God to guide, means that the authors have chosen a so-called 'command-led pedagogy', in which the starting point is not the skill of the teacher, but the command of God (compare Psalm 78). From the above-mentioned pedagogical triangle, the biblical view of the pupil as an image of God could also be introduced; after all, the image of God can also be understood in relation to the teacher and the content.

A positive response to *Gidsen* has already been noted in schools, providing Prof. Dr. De Muynck and Dr. Kunz a good starting point for further reflection on the subject. A few examples: On 28 June an expert meeting on the book was held at TUA with fellow researchers from various universities and organisations. During these meetings, Prof. Dr. Doret de Ruyter (UvH), Prof. Dr. Gijsbert van den Brink (VU), Prof. Dr. Jos de Kock (ETF Leuven) and Ms. Willemieke de Jong MSc (Driestar University of Applied Sciences) gave their reactions to the book. School leaders see the importance of the book and make the book available to their staff. In addition, Driestar Educatief will organise webinars to stimulate the use of the book. In this way the book seems to enter a future in which Christian education does not only have to deal with external pressure, but also and especially has to deal with the question of how a new generation of teachers can be inspired from the ideal of Christian education.

# A Turkish scholar studying Christian theology

**Talha Fortaci, born in 1990 in Izmir, Turkey, has been working on his dissertation on Michel Servetus and his understanding of Christianity since October 2021 at the TUA. After Prof. Selderhuis' positive response to his request to study in Apeldoorn and having received a scholarship from the Turkish institution TÜBİTAK, he is very much enjoying the opportunity to study at a Christian university, and in particular at the TUA. He expects to complete his doctoral research this autumn.**



After studying Turkish Language and Literature at Anadolu University and later Theology at Necmettin Erbakan University, Talha Fortaci decided to specialise in 'the history of Christianity and theology' as part of his Master's degree. His master's thesis, which was also published as a book, was titled 'The Nestorian Church from the Beginning to the Present'. In 2018, he started a PhD program at Bursa Uludağ University, and that's what he is currently continuing in Apeldoorn.

Although he does not want to say much about the contents of his dissertation ('I would prefer you to read it after my dissertation is published'), he does want to say that his careful study of the writings of Servetus (a contemporary of Calvin) has been extremely fascinating. Servetus is, in the words of Mr. Fortaci, a 'unique genius', who, both in medicine and in theology, has proceeded in a totally different way from his predecessors. In theology, for example, he rejects the 'traditional doctrine of the Trinity'. The Apeldoorn lecturers and the TUA library have made themselves useful for his dissertation. Besides attending all kinds of lectures (he characterises this as an 'extraordinary experience') here, he has access to a large number of essential resources to which he did not have access before. He also appreciates the casual contact with other students and staff at the TUA; he prefers to study in the 'mensa' (canteen) rather than in his assigned study room in the basement.

Some of his friends who had lived in the Netherlands had already told Mr. Fortaci that the Netherlands was a very beautiful country. Now that he is here, he can only confirm this, and he is happy to be here. He is also very pleased with his stay at the TUA. He has found the people here to be extremely friendly, and they helped him a lot before and after his arrival in Apeldoorn. He would wish all his Turkish colleagues the opportunity to study in the Netherlands. 'If I lived in the Netherlands, I would like to study at TUA because the atmosphere here is very pleasant.' What is it like for him to spend so much time at a Christian university? 'I have to say that we don't really know each other very well. Because we only see one another from afar, we only have some prejudices. We need to come together and live together to see that those prejudices are not valid. It is wonderful to be able to come together on the common denominator of humanity, no matter what your faith is.' Therefore Mr. Fortaci would very much like to see TUA sign an ERASMUS agreement with its University in Turkey, so that the students at both universities have the opportunity to learn from each other.



## Hermen van der Linden about his day as a student: 'Not only education, but also really learning from the Word of God'



My name is Hermen van der Linden. I am currently in the sixth year of pre-university education at the Guido de Brès in Rotterdam-IJsselmonde. The fact that I come all the way from South Holland is not an obstacle to studying in Apeldoorn; there are several people from that province who do so.

I went for a trial day, but before that it was already clear to me that I would study theology. I just did not know yet at which university. Eventually I ended up at TUA, of which I had heard many good stories in my social circle. For instance, my pastor, who also studied there, spoke very highly of the TUA. Because the university has a very good reputation, it was only natural for me to join the students for a day. Fortunately, that was possible, on 16 December 2021. At that time, because of the pandemic, many other universities did not offer such a possibility.

At first sight, the university building does not look very big, but once inside it is not so bad. The professors, but certainly also the students, were very welcoming. Before the lecture began, a kind of introductory talk took place. I was immediately included in the group, as it were, which I found very pleasant. Of course, I followed several lectures by different professors. Each professor gave lectures in his or her own way, which was a nice contrast. I was present early in the morning, so I could attend several lectures that day. I can certainly recommend that to anyone who wants to come along: at the end of the day, you have a complete picture. I attended the lectures on the Exegesis of the Old Testament/New Testament; Hebrew; and Religious Studies.

During the trial day there will also be an opportunity to speak with the study advisor, Ms Van der Zande. Any questions can then be answered. So, if you are attending, I would certainly ask questions. A student also gave me a tour of the building. The thing that struck me most during that tour was the large library. As I said, the university is bigger on the inside than you would initially think.

The Christian faith of both teachers and students was very evident. They are not only teaching, but they are also really focussed on the Word of God. So, you do research and talk to each other about everything that has to do with God. That is very important to me. This dedication to God and His Word was especially noticeable during the lectures, when the professor gave a Christian message at the end of his lecture and did not just end the lecture. In all this, I also noticed that everyone was very approachable, as was also the case when it came to discussions about the Christian faith.

In short, I personally enjoyed the trial day. I saw and learned a lot and would definitely recommend the reader to come and join for a trial day if possible. It helps you to make a choice about which university you want to study at. But above all, know that it is God who determines your path in life.

*Would you like to join us for a day to see whether studying theology is suitable for you? That is possible! Go to [www.tua.nl/en](http://www.tua.nl/en) and click on 'Join the day' for more information. You can apply there as well.*

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# 9 reasons why you should take the Master's in Living Reformed Theology

For all those who have always dreamed of studying theology on an academic level, the Theological University Apeldoorn will start, in September 2023, the master's programme 'Living Reformed Theology'. This easily accessible part-time master's programme of 60 EC (credits) aims to connect theology to the (professional) practice of students.

What is so special about this master's? Nine reasons to choose this TUA master's:

## 1. Rich content

Reformed theology is extremely rich and has everything to do with the many aspects of life. During the Master's programme in Living Reformed Theology, you will draw treasures from it. You will do so in modules such as 'Reading the Bible in the 21st Century', 'Freedom, Law and Justice' and 'Christian Wisdom in Leadership Practices'. This is a master's programme that will have an impact on you.

## 2. Modern

We don't just delve into the past, but always make the link to the present. How are people thinking about this today? What does what we read in the Bible mean for today? And for you?

## 3. Connection to your profession

During the master's, the link is made to your current or intended professional practice. What does Reformed theology mean for your daily work as a lawyer, teacher, policy officer or doctor? How

can you deepen this? You choose modules that match your interests. And when writing your thesis, you will choose a practical or theoretical question that is relevant to you.

## 4. Lectures only on Wednesdays

Lectures are spread over four periods per year, each of six weeks, and always on Wednesdays. They are clear and compact. You choose your own learning speed. This gives you time for other important things.

## 5. Accessible

*60 EC in total:* the master counts 60 credits, spread over (optional) modules of 15 EC each, which you can pursue at your own pace. So, you can do the program in two years, just one, or even four years!

*Admission:* You can enrol without previous training in theology. The exact requirements can be found on [www.tua.nl/en](http://www.tua.nl/en), in the education menu, under Master 'Living Reformed Theology'.

## 6. Good atmosphere

The Theological University of Apeldoorn is a small-scale institution, beautifully situated at the leafy Wilhelminapark. Students and teachers know each other and have an eye for each other. And: all communication is concise.

## 7. Reformed identity

Students are asked to demonstrate their agreement with or respect for the Reformed confessional scriptures. A large number of students choose this master's because of the Reformed identity of the TUA and its professors. This identity is interwoven with all lectures. This does not mean that everyone thinks the same about everything, on the contrary! That is what makes it so fascinating.

## 8. Affordable

The master's in Living Reformed Theology is affordable, especially compared to other programmes. Especially if you have not yet completed another master's degree in the past. You can find the current rates at [www.tua.nl/en](http://www.tua.nl/en), in the education menu, under Master's programme 'Living Reformed Theology'.

## 9. Unique

The above reasons together make this master's program unique in its kind. Come and experience it for yourself during a trial day! You are welcome on the Wednesdays when lectures are held. Join us!

*Would you like to know more about the Master's programme in Living Reformed Theology? For more information, please visit [www.tua.nl/en](http://www.tua.nl/en). You are also welcome to come and join us for a day, without any obligation, to see if you like it!*





From left to right: William de Hek and his wife; Meeuwis Veldhoen and his wife; Puck de Wilde and her friend; Charlotte Glasbergen-Molenaar and her husband; and Jantine Donker.

## Graduates

The **bachelor's degree** was obtained by: Jantine Donker, Charlotte Glasbergen-Molenaar, Puck de Wilde, Evert van Wolfswinkel and Leonard van 't Wout.

- On 4 February 2022, M. (Meeuwis) Veldhoen graduated from the **Master of Theology**. His thesis was entitled 'A hopeful change. An exegetical study of Paul's use of metamorphosis in 2 Corinthians 3:18'.
- On 11 April 2022, W.P. (William) de Hek graduated. The title of his thesis was 'Affective Theology. Affects in the Anthropology and Theology of the Loci communes of 1521 and the Loci praecipui theologici of 1559 by Philipp Melancthon'. William received the predicate 'cum laude'. In the meantime, he has accepted an appeal to the CRC in 's-Gravendeel.

On 16 June 2022 the Curatorium admitted three brothers as **students for ordination** at the TUA. These are:

- M.C. (Marco) de Lijster. He is 38 years old, married, a teacher at the School met de Bijbel in Nieuwer Ter Aa and a member of the CRC of Utrecht-West (ICF).
- J.W. (Jan Willem) van Panhuis. He is 41 years old, married, a teacher of English at the Pieter Zandt Scholengemeenschap in IJsselmuiden, a member of the CRC in Nunspeet.
- J. (Jan) Post. He is 34 years old, married, a youth work advisor at the Interchurch Knowledge Centre and a pastoral youth worker in the CRC Urk-Maranatha, where he is a member as well.

## Promotions

- On 11 April 2022, P.D. (Petronelle) Baarda received her doctorate. The title of her dissertation is in Dutch 'Floreren. Een praktisch-theologisch onderzoek over positieve psychologie in de praktijk van onderwijs' (Florizing. A practical-theological study about positive psychology in the practice of education).
- On 28 June 2022, H. (Hessel) Visser obtained his doctorate. His research was about 'Translating Person, Gender and Number into Naro. PGN-markers in Naro and their impact on Bible Translation'.



Hessel Visser flanked by his Botswana-born paranympths.

## Meet and greet

In the recent period W.L.W. (Willem) Kater, R.B.J. (Richard) van der Linden, and B.H. (Bernd) Mussche passed their **examinations for proponents**. With this they have obtained permission to preach in the Christian Reformed Churches. Below we briefly introduce them to you:

**Name:** Bernd Mussche  
**Date of birth:**  
 16 February 1995  
**Marital status:** Married to Melinda Mussche-Bettink  
**Children:** none  
**Congregation:** CRC Ede  
**Major:** Dogmatics



**Expected date of graduation:** September 2023  
**A striking statement by a theologian:**  
 'Wahrer Mensch werden hieße: Gott weider zuerkennen, was God zukommt, Gott Gott sein lassen, das erste Gebot erfüllen und damit sich so arm und leer und in allen Dingen so auf Gott angewiesen sehen, wie wir es nun einmal als Menschen sind.' (Hans Joachim Iwand)

**Name:** Willem Kater  
**Date of birth:**  
 06 August 1988  
**Marital status:** Married to Ruth Kater-Berkhof-  
**Children:** Charlotte (6), Isabel (4), Josephine (1) and Rosemarie (0)  
**Congregation:** CRC Ede  
**Major:** Dogmatics



**Expected date of graduation:** Summer 2023  
**A striking statement by a theologian:**  
 'To seek Him is to find Him and to find Him is to praise Him.' (Augustine)

**Name:** Richard van der Linden  
**Date of birth:**  
 13 July 1972  
**Marital status:** Married to Marieke van der Linden - van Vuuren  
**Children:** Daan (18) and Liza (16)  
**Congregation:** CRC Gorinchem  
**Major:** Practical Theology



**Expected date of graduation:** The end of 2023  
**A striking statement by a theologian:**  
 'Wer bin ich? Den oder jener? (...)  
 Wer ich auch bin, Du kennst mich, Dein bin ich, o Gott!' (Dietrich Bonhoeffer, Prison Berlin – Tegel, July 1944)

# Theme days on 'Believing and seeing - being a Christian in a disenchanted world'.

Twice a year our lecturers and students come together for a few days around a theme programme.

This takes place during the integration lectures (at the TUA) and during the theme days (at a location (usually) abroad). This year the theme days took place in a reduced form due to corona and unfortunately not abroad, but they were nevertheless beautiful days with an interesting programme. The topic was "Believing and seeing - being a Christian in a disenchanted world".

A small impression in a few photos.



*In the beautiful Victorkerk in Apeldoorn various lectures took place.*



*Dr. Rob Compaijen spoke about 'An Eye for beauty' - About a world where water is no more than H<sub>2</sub>O'.*



*Discussing during lunch.*



*Some of the professors in discussion.*



*Dr. Frank Bosman's lecture was on 'An Eye for Virtual Reality? - About the (im)possibility of a digital church'.*



*At the end of the first day a Choral Evensong took place in the Grote Kerk at the Loolaan in Apeldoorn with the TUA Choir conducted by Dr. Hanna Rijken (image: Koos Mechielsen)*

# Translating is surprising

The TUA has a special affinity for Bible translation. After his retirement in 1909, the *founding father* of the TUA, Prof. F.P.L.C. van Lingem, a renowned linguist, was one of the first men involved in the deliberations on a new translation of the Bible. In the years before and after the Second World War, Prof. L.H. van der Meiden was intensively involved in the preparation and later the revision of the new Bible translation, the NBG-1951. The baton was taken over by Prof. B.J. Oosterhoff, who for a long time was a member of the revision committee NBG-1951. Since 1994 the undersigned has been involved as supervisor in the Nieuwe Bijbelvertaling, which was to appear as the NBV in 2004. As a member of the supervisory committee, I was happy to be involved in the revision that was to be given the name NBV-21 and of which the first copy was presented to the king last year.

Not only teachers, but also students at TUA were and are very interested in Bible translation. Tineke Bol-Drieënhuizen did her internship as a student at the NBG in Haarlem and has been employed there for many years now. Other students also did their internships in Haarlem, some of them as part of an excellence programme. One former student, Rineke van Rijn, works as a Bible translator in Chad. Two other former students have worked for years as Bible translators in Tanzania: Albert Verhoeff and André Kamphuis, both of whom have done splendid work as translation consultants in the production of Bibles and Bible volumes in various languages. The latter applies not least to former student Hessel Visser, who worked for decades with his wife Coby in Botswana to translate the Bible into Naro. In June he defended his thesis on Bible translation work at the TUA, accompanied by two Bushmen as paranymphs, who had come from Botswana to Apeldoorn for this special occasion.

The world of Bible translation is and remains fascinating and often surprising. On Friday 19 May, a symposium was held in Haarlem under the title 'Vertalen is Verrassen' (Translating is Surprising), in honour of the now-retired Dr. Jaap van Dorp, who has done so much for Bible translation in the Netherlands and abroad.



On this occasion a festive volume was presented to him under the same title *Vertalen is Verrassen*, to which no fewer than 38 colleagues, most of them from the circle of the Dutch-Belgian Old Testament Workgroup, had contributed.

I myself wrote an article in this collection about the closing verses of Psalm 139, which many Bible readers and preachers read as a prayer to the LORD to see that the poet does not go astray. Especially after the curse prayer in the preceding verses, the poet would hesitate, look into his own heart: maybe I am wrong too? In my contribution, I try to show that this is precisely not the intention of these verses. The usual psychologising explanation seems incorrect to me. In Psalm 139:24 the poet does not ask God in uncertainty to check whether he is going the wrong way, but he asks in confidence that God will establish that he is not going the wrong way. He is not in the circle of the mockers and does not go the way of the

wicked: let the LORD Himself determine this. To my surprise, I also found this explanation ... in the work of Calvin; one of the very few exegetes who has seen this. My article ends with the proposal to replace the word 'or' in the translation of Psalm 139:24 by the word 'that'.

Translation is and remains surprising, in many ways. I wish teachers and students at TUA plenty of surprises of this kind. The Bible, the Word of God, is always richer and deeper than we ever thought. It is not for no reason that we spend so much time at the TUA studying the source languages. In order to build a bridge exegetically, technically and hermeneutically from the target languages to the present.

*Prof. Dr. H.G.L. Peels, professor of Old Testament*

This article was previously published as a blog on [www.tua.nl/en](http://www.tua.nl/en).

# Excellent education!

Each year, a survey is sent out to students at all universities and universities of applied sciences, asking them to assess their study programme on a large number of points. These include the content of the programme, the lecturers, the tests, the study guidance, the facilities and the connection to professional practice. The completed surveys result in a ranking per type of programme, which is published in the *Keuzegids Universiteiten*.

Last autumn, for the tenth time in a row, the TUA bachelor's programme received the designation 'Top Study Programme' within the field of theology. That is very honourable. After the announcement of the results, we treated our students to pastries during the coffee break.

The university in Wageningen, where I come from, scores high in the rankings as well. On the door of the Forum education building is written 'Top education' in capital

letters. Although we in Apeldoorn do not flaunt it, it may be said for once. So, it is here!

Now it is also ten years ago that I started at the TUA... But I guess there is no causal connection ;-). By the time this *Connect* appears, I hope to have retired and to be following TUA's score from a distance.



I recently saw an internal memo that stated that the content of the study programme and the TUA's identity are the most important reasons for students to choose TUA. Perhaps it is a good thing that we have not hung 'Top Education' on the front door of the Wilhelminapark. After all, it is much more important to cherish our own identity as a classical reformed institute. Classical because of the attention paid to the source languages of the Bible and the sources of the Reformation. Not to preserve the ashes, but to keep the fire burning. 'Serving Knowledge,' is the TUA's slogan, with a hint of Wageningen's 'for quality of Life'.

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

*Editor's note: In the next edition of Connect, we hope to give more attention to the departure of W.J.A. Hanekamp and the arrival of his successor, A.J. Dorst MSc.*

## STUDENT LIFE

# Processing 300 metres of books

Although I have been working as a student assistant at the TUA for quite some time, I started a new job last year. I will tell you about that here. Initially, I mainly functioned as

a facilities assistant, but last year I was given another task: sorting out and tidying up the more than three hundred metres of books that the TUA library received from the estate

of Professor Peter Walter. Fortunately, besides me someone else has been appointed to deal with this huge amount of (mainly German) literature.

The library suddenly had the opportunity to expand considerably through this donation of the library that Prof. Selderhuis had brought over from Germany. That is where my first job began: I was asked to help sort out the books by checking in the catalogue whether they were already in our library. As a result, a considerable number of them found a destination elsewhere, but more than three quarters of the collection remained. But where were these books to be displayed?

Fortunately, Prof. Walter's estate offered a solution: when his library was moved, a number of beautiful cabinets were also brought along, which were installed in the Senate Chamber.

In the summer of 2021, the cupboards were ready and could be arranged. I took care of that job too. After that, I was also asked to put the books in the library catalogue. The system used to do this is quite complex, but fortunately I was able to learn the basics very quickly.

The library has thus been supplemented with a lot of Roman Catholic theology and philosophy. The Protestant theological literature that I discovered from time to time has been given a destination elsewhere, because our library already had it.

In short: it is a big job, but with my part-time studies in the Master's programme in Living Reformed Theology alongside it, I can switch comfortably between studying and working on the books.





A. Huijgen, 'The Lasting Value and Limitations of the Canons of Dordt', in: Henk van den Belt a.o. (ed.), *A Landmark in Turbulent Times: The Meaning and Relevance of the Synod of Dordt (1618-1619)*, R5AS 84 (Göttingen: Vandenhoeck & Ruprecht, 2022). ISBN 9783525560563, p. 411-426, € 145,-

P.L. Rouwendal, 'A Slight Modification in a Classic Formula. The Extent of the Atonement in the Judicia at the Synod of Dordt', in: Henk van den Belt a.o. (ed.), *A Landmark in Turbulent Times: The Meaning and Relevance of the Synod of Dordt (1618-1619)*, R5AS 84 (Göttingen: Vandenhoeck & Ruprecht, 2022). ISBN 9783525560563, p. 193-198, € 145,-

This book contains the contributions of a conference held to mark the four-hundredth anniversary of the Dordrecht Doctrines. Prof. Huijgen explores the theological value of the Dordt Doctrines and which limitations are visible after four hundred years.

In this article, Dr. Rouwendal describes why the classical formulation that Christ died for all people is not included in the standard form, but in a slightly modified form in the Dordt texts. The interpretation of the classic formula by the Remonstrants made this revision necessary.



A. de Muynck and A.J. Kunz, 'Having a great thinker as a companion: Toward a didactical framework for studying core texts at the last stage of teacher education', in: Brooks, E. a.o. (ed.), *Literature and Character Education in Universities: Exploring Core Texts from across the Disciplines* (New York: Routledge, 2022). ISBN 9781003162209-3, p. 59-76, £96,-.

This article discusses how future teachers can learn from reading source texts for their professional development. It argues that reading authoritative sources is especially useful for teachers if they also connect with the author of these texts. A number of guidelines are given for what this might look like in practice.



A. de Muynck, 'Theology in The Classroom: How Tensions Help Teachers Reform Their Ideas on Education', in: *Verbum Christi: Jurnal Teologi Reformed Injili* 8(2) 2021, 163-179.

Teachers usually find it difficult to connect their daily practice with theological understanding, for example regarding the image of man. The article explores why this is the case. It also argues that dealing with tensions in the profession is an important driver for learning theology, something that should be promoted in Christian teacher training.



G.A. van den Brink (translation), *Machtige Arm, lijdende Knecht* (Luther's Commentary on Isaiah 53) (Apeldoorn: De Banier, 2022). ISBN 9789087187323, 152 p. € 17,95.

Some of Luther's last lectures were on Isaiah 53. In a combination of scholarly exegesis and topical application, Luther describes Jesus Christ as the suffering Servant. Gradually, many of the themes that occupied Luther throughout his life are addressed. This book can therefore serve as an excellent introduction to Luther's theology. The translation by Dr. Gert van den Brink is the first Dutch translation ever.



Michael Mulder a.o. (ed.), *Covenant: A Vital Element of Reformed Theology: Biblical, Historical, and Systematic-Theological Perspectives*, Studies in Reformed Theology 42 (Leiden: Brill, 2021). ISBN 9789004503311, 392 p., €68,-

This book offers a multidisciplinary reflection on the theme of the covenant, from historical, biblical-theological and systematic-theological perspectives. The interaction between exegesis and dogmatics in the volume shows the potential and relevance of this biblical motif. It proves vital to build bridges between God's revelation in the past and the current question of how to live with Him today. With contributions from A. Huijgen, M.C. Mulder, A. de Muynck and A. Versluis, among others.



Herman J. Selderhuis, 'Augsburg in Heidelberg – Der reformierte Umgang mit der Confessio Augustana', in: Günter Frank a.o. (ed.), *Die „Confessio Augustana“ im ökumenischen Gespräch. The Augustan Confession in Ecumenical Dialog* (Berlin: De Gruyter, 2021). ISBN 9783110683769, 484 p. € 30,95.

How did Reformed theologians in the 16th and 17th centuries evaluate the Lutheran creed of Augsburg (1530)? That question is addressed in this article with the answer that Calvinists felt connected to Lutherans as standing on the same confession. The differences were differences within the unity of the Reformation tradition. (N.B. The entire book is available digitally free of charge via the publisher's website).



D.J. Steensma, 'Work between Creation and Recreation', in: *Unio cum Christo. International Journal of Reformed Theology and Life*, 8/1 (2022), p. 27-44.

Human life is mainly about being busy. For many, their work is a source of happiness. But work is sometimes (or often) also accompanied by difficulty, sadness and crisis. Theology has a message for all who are active. This article shows something of that; it puts work in the light of our cultural mission, and in the perspective of re-creation. In this sense, work has value not only for purposes such as livelihood, character development and care for creation, but also as a source of joy.

## Next time in TUA Connect:

- Changing of the guard: new staff
- The TUA is going to remodel!

# College wearing a party hat

Former student Gert Jan Hendrik Vogel reflects on his time at the TUA through his work as a spiritual counsellor in both the Van Weel-Bethesda Hospital and the Calando hospice in Dirksland.

As a spiritual counsellor, Mr Vogel MA is available to patients, their families and the staff of healthcare institutions, to talk about what is on their minds and what they want to discuss with someone. So, he mainly talks to people, or rather: he listens to people, which means he can talk to anyone: 'Because my approach is to listen to and not talk to, I can also be a listening ear for many people who have nothing to do with a church or a religion.'

By the way, I never present myself as a minister; I do not come on behalf of the church, but on behalf of the hospital. The fact that I know myself to be dependent on Who has sent me is enough. The content of the conversations varies greatly. They are often about relational problems or the fear of dying.' Rev. Vogel notes that the fear of what happens after death is still not very prevalent, mainly among church people.

He is also chairman of the medical ethics committee of the Van Weel-Bethesda Hospital, which means that the proposed research of the doctors is approached from an ethical angle. That this involves acute ethical issues should not come as a surprise. In this capacity, he is also involved in reflecting on the Protestant-Christian identity of the hospital. Attention is also paid to the theme of meaningfulness. 'We try to have conversations with nurses about meaningfulness in all clinical departments.'

'Meaningfulness' is high on the hospital's agenda anyway. It's about more than paying attention to the illness or disease, it's about the whole person. We have regular consultations with the nurses who have been exempted for this purpose and we will soon be having a meeting in a monastery.'

**'I owe the quality of my sermons to the TUA'**

Rev. Vogel looks back with pleasure at his time at the TUA. He remembers a cheerful moment during a lecture by Professor Versteeg, which took place on his birthday. The students had decided to treat him to cake and a party hat, and Professor Versteeg, with a shining face, gave the rest of the lecture wearing a party hat, which he enjoyed even more than the cake. On a more serious

note, Rev. Vogel said that he had grown up in his faith at TUA thanks to the great reformers - especially Luther - with whom he was introduced. Rev. Vogel also found the open attitude of the professors very pleasant. It was possible to think 'in a quiet way' about 'what really matters'. That is why he is very surprised when in the churches there are sometimes so many fierce discussions about 'things we have learned from day one that you can also see it diffe-

rently. That's not how I learned in Apeldoorn.'

Although nearly all the lectures had some common ground with practice, it is not easy to state in concrete terms how he uses what he learned at the TUA in his profession. He has learned 'a great deal about how to address and treat the congregation separately', but in practice - certainly in hospitals - it is difficult. The influence of the TUA was therefore particularly noticeable during the thirty years that Rev. Vogel was a congregational pastor. Because of this practice in the congregation, which was made possible by the TUA, he is now able to do his work as a spiritual counsellor well. 'The collection of conversations, theological reflections, biblical stories, and so on, turns out to come from a large storehouse in my brain and heart. And furthermore, I preach almost every Sunday with great joy, and I owe the good quality of my sermons to the TUA.'



## Passport

Name:	Gert Jan Hendrik Vogel
Residence:	Oosterland
Date of birth:	15 May 1962
Marital status:	Married, father and grandfather
Period of study at TUA:	1982-1991
Thesis:	History of the investigation into the background of 1 John
Profession:	Pastor/Spiritual counsellor