

In this edition:

My college years:
Rev. H.J.Th. Velema
Page 3

In the spotlight:
The field of the Old Testament studies
Page 4 through 6



New Institutional Plan:
'Theologie voor het leven'
Page 7

Connect

BY THE RECTOR

Many reasons for gratitude

During the summer, looking back at the past academic year, there are many reasons for gratitude. It can be overwhelming, overpowering. You cannot receive too much from the LORD, but it can be too much for a person at some point, so that your heart breaks under the benefits of our God.

First, I would like to mention the commitment of all who take their place in our TUA community. Everyone in his or her place contributes to the greater whole: making the treasure of Reformed theological practices shine, and furthering it.

A great deal of work is done by a relatively small number of people. We are grateful for the health and strength we have been privileged to receive. Concerns about the well-being of loved ones have a place in our midst and in our prayers.

In addition, there has been an overwhelming number of new applications for the

undergraduate program. A more than doubling of the average number of applications is unprecedented in our history. Overall, it looks like we will receive more than sixty new students in our three programs after the summer, not to mention the number of applications for PhD studies.

Furthermore, we can look back on a fine, stimulating research visitation. This is held once every six years to test the quality of theological research and everything related to it. At the end of these two days, we received a positive result, and when the findings of the committee are published, they will also be published on our website. The great thing is that recommendations also give new energy to continue our work.

Gratitude breeds devotion and the realization that we are permanently dependent on God's blessing on and for our work at Wilhelmina Park, a safe, lovely place where theological work can genuinely prosper.



We are also very grateful for your compassion. We continue to beg for a place in your intercessions and see what we have received in terms of God's blessings as not separate from your prayers.

Prof. Dr. M.J. Kater, Rector

At Least as Dangerous as Porn

It was under this title that I found an article on John Piper's website about money. In it, it was argued that we in the West face many more temptations than we care to admit. In addition to many of the well-known temptations such as pornography, booze and gossip, we need to be especially wary of the temptations of money, Piper said. Indeed, Jesus warns more about the risks of money than anything else.

Indeed, there are few things that the Bible speaks as negatively about as money. The crux of the problem is not money itself - indeed, money is neutral, like any other material things - but our attitude towards money can become the issue. We also see this in Paul's letter to Timothy. There, it is not the medium 'money' that is the problem, but the love for it (1 Tim. 6: 10). Such love, Paul continues,

causes some to turn their backs on faith. The most telling example of this is Judas. Along with the other 11 disciples, he, more than anyone else, was committed to Jesus. But Judas had a weakness: an unspoken lust for money. His problem was so great that he stole from the disciples' purse (John 12: 6) and even, disgruntled as he was, sold his Master for thirty pieces of silver. His hunger was insatiable.

But we are not a Judas. Yet there may be more similarities between Judas and ourselves than we would like to admit. Because, when the chips are down, where do we put our trust? We often see the love of money as greed, and rightly so. Yet in practice, loving money is much more about trust. The question then is: do we trust God more than money? Intuitively, we would say we

do, but...? Jesus once met such a doubter (Matt 19). He had kept the whole law, sat in church twice every Sunday, gave his tithes, did not have sex before marriage, etc. Jesus loved him, saw through his reliance on money and said: 'Go, sell everything you have, give it to the poor and follow Me.' Disappointed, the young man drooped, for he had many resources. He did not want to give up his securities for the sake of Christ. What about us? Do we so long for Christ that, if He asked, we would give away everything to gain Him (pension fund, your house, wardrobe full of the latest fashions, holidays, dinners, cars, books, financial security, etc.)?

If the honest answer to that question is 'no', it exposes our hearts, radically. It could just be, as described in Mark 4, that the temptations of wealth and

the cares of this world will then suffocate and eventually kill us. Judas lost his soul in the pursuit of money, and possibly so did the rich young man. The title of John Piper's article 'more dangerous than porn' is not that strange, then, after all. Relying on money suffocates and kills; it is idolatry. Jesus said it, Paul said it, Judas and the rich young man prove it.



Passport

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Congregation:	PKN
Study stage:	Master's degree

Colofon

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Events Calendar

2 September 2024,
3 p.m., in Dutch

Opening of academic year 2024–2025. The lecture at the opening ceremony will be delivered by Dr Wim H. Dekker, lecturer in informal networks and late modernity at the CHE. Topic: 'Als ik geluk zeg, zeg ik te weinig. Over de taalverlegenheid bij transcendent ervaringen in onze cultuur' [When I say happiness, I say too little. On the linguistic embarrassment of transcendent experiences in our culture]. Those interested are most welcome!

25 October & 22 November 2024

In Dutch

Two-day course 'Powerful Church Education'.

31 October–1 November 2024

In English

International conference 'Raising new generations in a post-traditional society' This conference is organised in collaboration with the Theological University Utrecht and the centre 'of expertise Education & Identity'.

This events calendar continues on page 14.

Activities take place Deo volente. More information on these and other events is available in the calendar, see www.tua.nl/en

Rev. Velema: 'When I visit the TUA now, I think: Reformed theology is still alive and kicking'

As a 19-year-old young man, Rev H.J.Th. (Hero) Velema entered the TUA in 1973, as he had a desire to become a pastor in the Christian Reformed Churches. The school - the TUA was not a university at that time - was not unknown territory to Velema; among others, his father had studied there and his uncle Wim Velema was a professor there.

Rev Velema: 'I knew Prof Velema not only as a professor but also as an uncle. He always insisted that the sermon had to find its way into the lives of the members of the congregation. According to him, they had to sit on the edge of your desk, as it were, when you prepared the sermon. When he gave practical homiletics lectures on Wednesday afternoons (that meant a student had to deliver a sermon proposal), my uncle Wim's first comment was usually, 'I'm having trouble with this sermon proposal.' If then once you managed to deliver a sermon proposal where he didn't start with those words, well, that was great!'

't Is kras

Not only does Rev Velema (now 70) have memories of his professor-uncle, but also of

the other teachers who were professors in Apeldoorn during his student years (from 1973-1978). 'Prof Oosterhoff showed us the pictorial language of the Old Testament, how differently it was used by prophets and poets. It came alive for you.

Prof Versteeg taught us to accurately exegete the New Testament texts.

'all these subjects came back in my work as a pastor'

How precise he was and how much we learned from him for that very reason. Prof Van Genderen was the dogmatist, but more than that, he oversaw the whole of theology. He was incredibly broad-minded and had a formidable knowledge of Roman Catholic theology. In his dogmatic activity, he was above all else a Scripture scholar. 't Is kras,' was one of his favourite sayings. Prof Van Genderen was also known for having quite a few books from the TUA



Rev. H.J.Th. Velema as a student.

library in his study at home. In 1973, students made fun of this on his 25th anniversary by playing a game of 'which of the three?'

As a church historian, Prof Van 't Spijker taught us that everything has already happened once in history and therefore you had to know the history of the church. In terms of church law, he was a practical man who peppered his lectures with every possible example and anecdote from the congregations he had served.'

Broader

'Over the years, I learned to see that all these subjects were important and that they all came back in my work as a pastor. Of course I have already mentioned Old and New Testament exegesis and preaching. But dogmatics also helped me, when I think of all the questions I was asked at catechism. To understand our church's views, you have to know its history. And church law was my fondest love even then.'

We are now looking back in time 50 years. How does Rev Velema view the TUA today? 'Of course, a lot has changed in those fifty years. It has become broader. The TUA has gained international prominence. That is tremendously beautiful, something to be grateful for. When I visit the TUA now, I think: Reformed theology is still alive and kicking. What a blessing! And at the same time: what a responsibility to keep practising that theology in concert with the times and with an eye on the churches.'



Passport

Name:	Hendrik Johannes Theodorus (Hero) Velema
Date of birth:	7 January 1954
Marital status:	married to Herma van de Poppe
Children:	three daughters and one son
Period of study at the TUA:	1973-1978
Posts:	Dokkum (1978-1988), Ermelo (1988-1995), Zierikzee (1995-2006)

The Old Testament at the TUA



Prof Versluis lectures to master's students.

Biblical subjects play an important role at the TUA. The Old Testament subjects form an important part of this, alongside New Testament subjects. Now that Prof Peels is retired and Prof Versluis has succeeded him as professor, it is a good time to highlight the Old Testament subject in this column. Especially since there is a new Hebrew lecturer (Ms Sonneveld MA) and her predecessor Dr De Waard has switched from Hebrew lecturer to Old Testament lecturer. In this 'In the spotlight', all three have their say.

'Old Testament' at TUA does not consist of one subject, but a whole series. It has to be, because it covers three quarters of the entire Bible and a period of more than a thousand years. Anyone reading the Old Testament enters a different culture, linked in many ways to the literature and religions of the ancient Near East. This raises many and difficult questions. We want to do justice to the strangeness and unruliness of the Old Testament. And at the same time, we receive these scriptures as the Word of the living God; we hear His voice, bearing witness to Christ.

The subjects in the Old Testament courses cover various topics:

- o Hebrew. Anyone who wants to study the Old Testament properly must be able to read it in its original language. Learning Hebrew takes some time, but with good teachers and lots of practice, it almost always succeeds.
- o The world of the Old Testament. The subject 'The Bible in its Context' covers the land of Israel and customs in Biblical times. 'The History of Ancient Israel' deals with the history of Israel and the empires around it.
- o The origins of the Bible. By the term 'Canonical', we mean the origin of the various books of the Bible: what can we say about authorship and dating, and how was writing and authorship dealt with in that culture? And how and when was the Old Testament canon completed?
- o Explaining a text. Exegesis is an important subject at the TUA. You learn how to explain a biblical text and try to develop a certain sensitivity to different genres. So lots of practice is needed!

- o Theology of the Old Testament. While exegesis is about one text (section), in Old Testament theology we look at the big picture throughout the Old (and New) Testaments.
- o Hermeneutics. This is about how we read and apply the Bible. What presuppositions play a role, in others as well as in yourself? What does a reformed hermeneutics entail?

We teach the Old Testament together. Colleague Sonneveld teaches Hebrew and Aramaic. Colleague De Waard and I share subjects on the Old Testament contents. Besides teaching, we do research. In the coming years, I mainly want to do research on Old Testament ethics, both in laws and in stories. I also supervise a number of PhD students.



The field of Old Testament is expansive, and there is a lot of work to do. But it is wonderful to think through new and old questions together with students and alone in your study and to listen to the message of the living God.

*Prof Dr A. Versluis,
professor of Old Testament*

Prof Versluis' inauguration is scheduled for 7 March 2025 at 3 pm.

From Hebrew lecturer to Old Testament lecturer

For more than seven years, my main educational task at the TUA was teaching Hebrew. With great joy, I devoted myself to familiarising students with the language of the Old Testament. Together, we studied Hebrew grammar because that is where, at the level of language and grammar, understanding of the Scriptures begins.

Since the last academic year, my responsibilities shifted to other Old Testament subjects. This was not a major transition, as I had been teaching in this area many times before. For years, for instance, I have been teaching a module on the history of ancient Israel, and I have jumped in several times over time to teach Old Testament exegesis and theology in Professor Peels' absence. Yet it is different to do that structurally now, because it entails more responsibility in thinking through the Old Testament study programme as a whole. I do that together with the current professor, Prof A. Versluis. Every academic year, we divide, by mutual agreement, the OT modules to be taught, so that we both

have a good balance between teaching the students and our other tasks.

Those other duties include conducting research. At the time, in 2010, that I graduated from the TUA, I did so with a thesis on Jeremiah 44, and since then my research has focused heavily on this book of the Bible. My PhD thesis focused on Jeremiah 52, while in recent years I have been particularly exploring the preaching of salvation in the book. Currently, I am focusing on the texts that involve the verb series of destroy-build-plant (see, e.g., Jer. 1: 10). This sequence, which is unique to Jeremiah, occurs seven times in the book. Studying it can give us a better insight into how the preaching of salvation in Jeremiah relates to the proclamation of God's punitive judgement.

Just as it is wonderful to initiate students into the mysteries of Hebrew, so it is to study with them the content and context of the Old Testament. With a view to their service in God's kingdom, they should ulti-

mately be able to understand the scriptures as God's message for Israel then as well as His word for us today. The same God who reveals Himself in Jesus Christ also spoke and speaks in the Old Testament. Students must also find their way through the wide range of scholarly views they are confronted with, on, for example, the origin of the books of the Bible or the historicity of biblical history. The beauty of my work is that I get to help and encourage them in this. The students, in their turn, encourage me to keep digging up new and old things from the treasure of the Word.



*Dr H. de Waard,
lecturer in
Old Testament*

Beautiful discoveries in learning Hebrew

At the beginning of the 2023-2024 academic year, I took over from our colleague De Waard and now my first 'round' of Hebrew at the TUA is over. This first course year was a great experience, not least because of the engaged and open atmosphere among students and colleagues.

What is also nice is that the TUA is fully in the tradition that attaches importance to studying the original Biblical languages. With the Scriptures as the source, it is good practice in Reformed theology to start studying them at their foundation: the texts in the languages in which they have been handed over to us. Those languages are not necessarily special, but only in the source languages do the full stratification of meaning come to us.

In practice, this means that the study of the Old Testament at the TUA includes a solid programme in Biblical Hebrew consisting of seven modules in the bachelor's degree and two modules in the master's degree. Step by step, the world of this ancient language opens up, and being allowed to experience that process is a great privilege.

In the beginning, there is the learning of the consonants of the 'Aleph Bet' and the system of signs representing vowels and punctuation marks.

This makes decoding single words or short phrases possible and enables the students, for example, to suddenly recognise a familiar name.



Then the dissection of (trickier) verb forms begins, so that narrative texts with their evocative sentences come to life. Consider the wonderful passage about the binding of Isaac in Genesis 22.

Then a parable or poetic section can be read, where sound, cadence, word choice and all kinds of stylistic devices combine to bring a thought as clearly into focus as possible. The Psalms or a prophetic book like Amos, among others, then prove to contain many gems.

Students also get their teeth into challenging sections. They analyse complex sentence structures, figure out nuances of meaning from grammatical forms or infrequent words, often with the help of reference books. And they consider various possibilities this offers for translation, regularly also comparing what choices have been made in existing translations.

In short, it is a process that, by working on it together, regularly leads to beautiful discoveries - and occasionally to a deep sigh

for some. In any case, it provides insight into the meaning of the words and phrases of the Hebrew biblical text - the basis to build on.

In the new course year, in addition to the Hebrew modules, Biblical Aramaic is on the programme. I look forward to working with the TUA students again then!

D.A.M. Sonneveld MA, lecturer in Old Testament Hebrew and Biblical Aramaic

Lianne Kalkman appointed as Old Testament PhD student



As of September, Lianne Kalkman-Mahdi hopes to start her PhD project on the theme of God's vulnerability soon. In doing so, she is collaborating with a PhD student in systematic theology (TUU) in a double project on this theme. 'I am excited to get started studying relevant biblical passages and to compare them with sources from the Ancient Near East, e.g. Egyptian ones. That gives more depth to my work, and at least as interesting as cultural similarities, I find the differences between the Biblical image of God and that of the surrounding peoples. Especially around the theme of divine vulnerability, such a comparison seems promising to me.'

Old Testament has been lectured at the TUA under the responsibility of the following lecturers:

Rev. F.P.L.C. van Lingen (1894-1909)
 Rev. H. Janssen (1909-1919)
 Prof. F. Lengkeek (1914-1932)
 Prof. J.W. Geels (1932-1947)

Prof. L.H. van der Meiden (1938-1953)
 Prof. Dr B.J. Oosterhoff (1954-1987)
 Prof. Dr H.G.L. Peels (1987-2023)
 Prof. Dr A. Versluis (2023-present)

Hebrew word finder

מ	ח	ע	ז	ק	א	ז	כ	ש	ת	ק	י	א	ב	ג
ש	א	א	כ	ר	י	נ	א	ה	ק	ד	צ	ס	ל	ד
פ	ו	ב	ס	ע	ר	א	ר	צ	ה	א	נ	ק	ש	ו
ח	ט	א	ת	ז	ע	מ	ו	ה	ם	ד	א	ג	י	ל
ה	ק	ל	ב	צ	ו	פ	ק	א	י	ח	כ	א	מ	כ
פ	ת	ק	נ	מ	ל	א	ך	ס	ס	ג	ק	מ	ו	ט
ד	ה	פ	ה	ח	ו	א	ה	ו	ז	ש	א	ת	ס	ל
ר	ס	כ	ג	ת	כ	פ	א	י	ק	ו	ק	פ	ש	פ
פ	א	מ	ד	ל	י	ה	ך	ל	ם	ם	ס	א	ג	ג
א	ק	ה	פ	ש	פ	ת	א	ז	ל	ש	מ	ל	ו	ג
ו	מ	ע	ב	ד	ה	ל	ש	י	ד	ק	ה	א	ס	ג
צ	נ	כ	ש	ו	א	ק	פ	ס	ב	צ	ג	ש	ד	א
ס	ל	ו	ה	ת	י	ס	ט	ד	ס	ח	י	כ	ב	ש
פ	ו	מ	ל	פ	ת	א	ב	ק	ר	ז	נ	א	מ	כ
ל	ט	ו	ר	א	ק	ס	מ	ר	ש	א	נ	ם	ס	ג

geslacht - משפחה

zonde - תאטח

dood - מות

wijsheid - חכמה

boodschapper - מלאך

heiligheid - קדש

vrede - שלום

gebed - תפלמ

rechtvaardigheid - צדקה

lam - כבש

koninkrijk - ממלכה

aardbodem - אדמה

trouw - חסד

dienst - עבדה

groot - גדול

New Institutional plan: 'Theology for Life'

The TUA has a new Institutional Plan. Its title is 'Theologie voor het leven' (Theology for Life). In the Institutional Plan, the TUA articulates who she is and what she wants to achieve in the period 2024–2029.

Who is the TUA?

The TUA is a theological university that aims to contribute to the reflection and deepening of classical Reformed theology (*mission*) through academic research and teaching. It focuses its theology on scholarship and piety. In doing so, it wants to listen to the sources, live from Christ and before God, and learn in community (*vision*). In carrying out this mission and vision, the TUA knows itself to be driven by a number of *core values*:

- *inspiration* (we allow ourselves to be inspired by and marvel at God's revelation in His Word);
- *reliability* (we let ourselves be guided by the principles of scientific integrity);
- *bonding* (we are bound by faith to God, to our heritage, to each other, to the (Christian Reformed) churches, and to the world in which we live);
- *source-centredness* (theology is about life, first of all from the unique source of the scriptures and from there from the sources of a vital Reformed tradition).

What does the TUA want?

In the coming years, the TUA focuses on:

- *valuable science* (expanding and strengthening research and the publications resulting from it);
- *research-based teaching* (teaching that activates and evokes curiosity and an inquisitive attitude in students, bringing science close to students);
- *inspiring impact* (contributing to church and society);
- *efficient cooperation* (positive and timely cooperation within the TUA and with external partners);
- *optimal organisation* (striving for a professional organisation with a balance between the task-oriented and relationship-oriented).

The institution's plan lists various objectives that must contribute to achieving these ambitions. Every year, an annual plan is drawn up on the basis of the institutional plan, indicating which objectives will receive extra attention that year. Such an annual plan is then used to draw up the budget for the year in question. In this way, the money that is available is spent in a reasonable manner to fulfil the mission and vision of the TUA. Or, as the TUA's motto so beautifully puts it: 'Serving knowledge'.

An Institutional Plan is not just there to fill paper. On the contrary. It gives direction to the actions of all of the TUA's employees in order to carry out that motto. Apparently, those employees do that well: this year too, the student surveys were clear that the TUA is a good



and pleasant place to study. We strive, then, to be a place with staff whose behaviour reverses the, so to speak, motto: they 'Serve to think'...

Plans are important. However, we do not know what we will encounter along the way while implementing the plan. We depend on the LORD's blessing. Therefore, we also dedicate the work on and of the TUA to Him and ask for His blessing over it. Do pray with us!

A.J. (Arjan) Dorst MSc, President of the Executive Board
Prof. Dr. M.J. (Maarten) Kater, Rector

The Institutional Plan can be found at www.tua.nl under the heading About TUA / Profile.

The new academic year starts again, so there will be plenty of opportunities to join us for a day. Welcome! See www.tua.nl for more information.

Exciting days during the research visitation

They were exciting days, Wednesday 29 and Thursday 30 May: the every six-years research visitation for the TUA. A panel of seven theologians from other universities visited Apeldoorn to evaluate the TUA's academic research for the period 2018–2023.

Prior to this visit, the three research groups we have at TUA (Biblical Exegesis and Systematic Theology, Church History and Church Law, and Formational Practices) wrote a self-evaluation. In it, they describe what kind of research has taken place, which publications have appeared, and how the TUA is on the map internationally. We were also asked to reflect on a number of specific themes, such as appointment policy, supervision of PhD students and academic integrity.

It is always exciting, of course, to hear from academics from other universities about how the TUA's research and research policy are viewed. But it is most of all instructive. Because it is great to see how these scholars from other universities contribute constructive ideas: how can we as the TUA ensure that we meet academic standards and how can we further improve our high-quality research? It is so important to look into the mirror together from time to time.

So what did the TUA learn from the committee? The official report will only come after the completion of this TUA Connect, but at the end of the two days there was already a preliminary reflection by the chair of the committee. There was a lot of praise and appreciation for the hard work being done in Apeldoorn, but we were also given some good points for attention. Here is a selection of what was mentioned: as a small university, make sharp choices in what you want to be good at. Continue to seek cooperation with other universities. Look for ways to stay on the international map. Consider the approaching retirement of professors in good



Prof C. van der Kooi, chairman of the visitation committee, presents the initial findings of the research visitation.

time. Nurture your roots in the Reformation tradition, but be careful not to look inwards only.

A good look in the mirror, and plenty of homework to do in the coming years!

J.A. Karels MA, policy officer for research

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Nostalgia for unity



Wearing loose fitting clothes, walking the streets of Jerusalem, smelling baklava and spices... that should have been reality for the TUA students in April. But the long-planned study trip to Israel unfortunately could not take place due to the war there. Instead, theme days on the subject of Israel were held in the Netherlands on 10 and 11 April. No visit to Yad Vashem, but instead to the Holocaust Museum. No visit to the Wailing Wall, but instead to the Portuguese Synagogue. And no dinner by the Sea of Galilee, but instead at a kosher restaurant in Amsterdam. Nevertheless, they were extremely interesting and inspiring days.

The first day took place in Amsterdam, the place where many Jews lived during World War II. The second day we were in the Victor Church in Apeldoorn, where several speakers - whom we had otherwise met in Israel - came to tell us about Jewish culture, customs, religion and the land of Israel.

One such speaker stressed the importance of agitating against anti-Semitic remarks, because if the counter-reaction is not heard, the current atmosphere wins. I was reminded of quotes posted on the walls of the Holocaust Museum: 'Indifference is always the enemy's friend. It benefits the perpetrator, never his victim.' (Elie Wiesel, 1999); 'Seeing leads to awareness and awareness leads to action.' (Talmud Bavli, Menachot 43b).

I found the visit to Cheider - an Orthodox Jewish school community in Amsterdam South - inspiring. A lot was said that we can learn from, such as the need for love and unity. 'Because there are few of us,' a staff member told me, 'the community is very close. It is very important in our community to care for each other, not to judge, not to gossip and to lovingly receive the other. You have so much to lose if you put your judgement ahead of your love.'

There is no denying the impact of 7 October, but it is nice to see how the Jewish community in Amsterdam deals with the situation in a positive way: 'The task is to make it a beautiful day every day. It is a complicated time, but it is not a sad time. Everyone is full of joy and hope, even though you can have a heavy heart because you are grieving.' This lady also spoke positively and gratefully about the support Christians give them. With

a broad smile, she told of how people from Urk had said that Jews were always welcome there because: behind the dike, they were safe. And in Staphorst, they had soberly said that one would just put a tractor on the road there as a barricade, should the need arise.

During these theme days, the importance of continuing to remember the people who were killed without mercy by the Nazis as an attempt to wipe out the entire Jewish people was strongly emphasised. These people should not be seen as a number, but as individuals with their own personal history. In the words of A.J. Herzberg, repeated several times these theme days: 'Six million Jews were not murdered, one Jew was murdered and it happened six million times.'

During these days, a passionate longing for more love in the world came to me. A kind of nostalgia for unity. Partly because of what the audio tour at the Holocaust Museum stated: how can a human being be capable of harming another? How does a human being - who looks seemingly innocent in the pictures - turn into a mass murderer? Sharp words rang out from the audio tour device: 'The perpetrators do not see Jews as full human beings. They don't recognise themselves in Jews. Perhaps that is the dangerous first step from ordinary person to mass murderer. No longer recognising yourself in another.' That last sentence spoke to me. In these present times, there is so much hatred towards each other. Hatred, again, towards the Jews. And that is then in stark contrast to how warmly the Cheider staff member described the Jewish community.

Yente Huisman, undergraduate student





Psychology lecturer Van den Brink: 'Relaxed atmosphere at the TUA and students who are open to new knowledge'

A. (Bart) van den Brink MD' (42) is TUA's new psychology lecturer. He succeeded Drs A. Heystek, who retired in early 2024. Van den Brink teaches the subjects (pastoral) psychology and will combine this teaching task with research at the TUA.

Currently, Van den Brink is still working on a PhD on the relationship between psychiatry and faith, in particular suicidality and faith.

'We know that religion in general protects against suicide, but which elements protect? When is it protective, and when is it not? How does that evolve over time, on a scale of hours, days and months? My research shows that personal beliefs, such as a religious image and moral objections, can play a clear role in suicidality.' On 8 October, he hopes to obtain a PhD on the subject at the Free University.

That Van den Brink is no stranger to this field is evidenced by the fact that he has been working as a psychiatrist for ten years, for many years at the admission ward of treatment centre 'De Fontein' of Eleos. 'That is a very beautiful place. Many people there are concerned with questions around psychiatry and faith,' he says. Now he has been working at the GGz Centraal crisis service in Amersfoort for two years. Here, too, he is researching interventions: how can you introduce the theme of religion, spirituality and meaning in a secular therapy context?

Van den Brink is married and has five children. He has been an elder of the Joriskerk church in Amersfoort since 2014, where he was pastoral elder until recently and is now an elder for a nursing home. Besides his work, research, family and church activities, he is president of the Christian Association for Psychiatrists, Psychologists and Psychotherapists. And then there are his duties for the TUA. How does he actually keep all that up? For Van den Brink, a fixed regularity in his days and weeks is very important. The regularity of family, work and research days, and once in a while a week of reflection and study in the monastery in Doetinchem.

You have lectured on two modules at the TUA in the past year. What was it like?

'The great thing about being a lecturer at TUA is the combination of theoretical and practical knowledge about psychology and psychopathology in intensive conversation with theology and with very practical pastorate, and with the personal development of students. For me, this touches on one of the core notions of being a Christian. As Christians, we are given so much from our faith and tradition for how we deal with mortality and suffering. I would like to help unlock this. At the same time, I want to give students a good foundation of knowledge and skills for their future work as theologians and in pastoral care. What I also like about this position is that there is the opportunity to do research at the intersection of theology and psychology. I hope to take that further after my PhD, but how and what, that is still completely open.

I find it incredibly inspiring to work with students. I notice that they really enjoy learning and hearing new things, but are also

very much looking for what psychology, psychiatry and pastoral psychology have to offer them for their profession. It's nice to search for that with them. I try to transfer knowledge and skills, but I also ask them for input, for instance by asking them to suggest a song that they think would fit in with that day's theme (see box, ed.). That is also the vocation of a theology student: not only to understand God, but also to understand people. In all his unintelligibility sometimes.

I experience a relaxed atmosphere at the TUA, but also a great openness to new knowledge. The students are really looking for that and are very willing to make the new input their own. In short, I really like this job, it is very nice to be able to do this.'

Drs Van den Brink hopes to develop further the modules he teaches in the near future so that students can actually benefit from them. He also plans to occasionally give an elective module, in the academic year 2024–2025 together with colleagues (theologians) on a stimulating theme: the depravity of man.

'My hope is that in theology and in the practice of being a congregation, we rediscover together what the power of being a Christian is and which old and new treasures there are in it to deal with suffering and brokenness in life. Especially at a time when many people lack the tools and framework to do so and we are heading towards a society in which there are limits to the assistance available.'

Spotify Playlist

Recently, Van den Brink presented his students with a case study of a young woman who was struggling with a longing for closeness and intimacy, and who found it difficult to connect in her congregation. The lecturer asked the students which Bible passage they should think of in this case and which song would be appropriate if they wanted to address this theme in a church service. A playlist of the suggested songs was created on Spotify. Scanning the code below with your phone will take you to the playlist.





Prof Van den Belt installed as professor of Systematic Theology

Prof H. van den Belt delivered on 24 May his inaugural lecture on 'Fundament of bron? De Bijbel in de systematische theologie' (Fundament or Source? The Bible in systematic theology). With this, he accepted his duties as professor of Systematic Theology. Prior to the installation, a symposium was held around Professor Van den Belt's book *Geestspraak. Hoe we de Bijbel kunnen verstaan* (Spirit Talk. How we can understand the Bible).



Graduated / promoted

In the previous period, the Bachelor of Theology was obtained by Arend Beens and Jakko Buitenhuis.

On 9 April 2024, *J. (Joël) van Kralingen* successfully completed the **master's degree in Living Reformed Theology**. His thesis was entitled 'Augustinus' visie op de rol van het subject in gebed en de betekenis hiervan voor de gereformeerde theologie' (Augustine's view of the role of the subject in prayer and its significance for Reformed theology).

Dr T.E. Boele-Noort received her **doctorate** on 25 March 2024. Her dissertation was entitled *Een praktisch-kerkrechtelijk onderzoek naar visies op en praktijken van kerkelijke tucht volgens predikanten binnen het gereformeerde protestantisme*. ("A practical-church law study of views on and practices of church discipline according to pastors within Reformed Protestantism"). Dr Boele's PhD appointment was made possible by the generous support of the Deddens-Koppe Fund Foundation, a foundation that incidentally also financially supports other TUA projects.

On 5 April 2024, Dr A. Steammler received his **doctorate**. His dissertation was entitled *Die Verheißung des ewigen Lebens. Die neue Wirklichkeit der Auferstehung in Karl Barth's 'Kirchlicher Dogmatik'* (The promise of eternal life. The new reality of the resurrection in Karl Barth's 'Church Dogmatics').

On 31 May 2024, Dr J.D. Edwards received his **doctorate**. His dissertation was entitled *The anchor of a believer's hope: John Flavel's (c. 1627-1691) theology of death, dying, and eternal destiny*.

During the **admissions exams** held on 12,13 and 17 June, the curatorium admitted three men to study for the ministry of pastor in the Christian Reformed Churches. They are:

- *J.P. (Jan-Pieter) van Rossum* from Werkendam. He is 38 years old, married, owns a groundwork company and is a member of the Christian Reformed Church in Werkendam.
- *A.L. (Leonard) de Ruijter* from Sliedrecht. He is 31 years old, married, software developer and member of the Chr. Geref. Kerk Beth-El in Sliedrecht.
- *A.C. (Arnoud) Koopman* from Sliedrecht. He is 38 years old, married, religion teacher and mentor at a secondary school, member of the Chr. Geref. Kerk Eben-Haëzer in Sliedrecht and student at TUA.

Let us introduce

In June, *G.M. (Gerard) Bosker* and *A.J. (Arjan) Smit* passed the **proponent exam**. With this they have obtained preaching consents in the Christian Reformed Churches. We briefly introduce them to you below:



Name: Gerard Bosker
Date of birth: 18 August 1991
Marital status: married to Esther Staller
Children: Irene (5) and Christine (2)
Church congregation: CGK Ede
Main subjects: dogma history and practical theology
Graduation date: January 2018
PhD research: 'Memento mori. Een onderzoek naar de visie van

enkele Nederlandse gereformeerde predikanten in de zeventiende en achttiende eeuw op het sterven'. (kerkgeschiedenis, in de afrondende fase) (Memento mori. An investigation into some Dutch Reformed pastors' views on dying in the seventeenth and eighteenth centuries'. (Church history, in completion))

Appealing quote by a theologian: 'In the midst of death is Life.' (M. Luther)



Name: Arjan Smit
Date of birth: 17 August 1990
Marital status: married to Roelinde Boonzaaijer
Children: Job (2) and Micha (0)
Church congregation: CGK Dordrecht Centrum
Specialisation: Missiology and Evangelism
Graduation date: August 2023

Appealing statement by a theologian:

'The gospel says that you are simultaneously more sinful and worse than you ever dared to believe, but also more loved and accepted than you ever dared to hope.' (Tim Keller)

Formation Course season 2024/2025

A new Formation Course will start in September 2024. This course is intended for anyone with an interest in theological topics, regardless of issues such as age or education. The renewed format, which was initiated last season, has been well received by course participants and teachers. As a result, the course will once again be held on six Saturday mornings at four locations: Apeldoorn, Drachten, Goes and Sliedrecht. An expert teacher covers one theme per morning. The course will run from the end of September 2024 to March 2025 and will be delivered in Dutch.

Topics and teachers season 2024/2025

C.Th. Boerke	Exercises in being a Christian, Søren Kierkegaard (1813 -1855) on faith and church
E.J. van Dijk	The battle for young people's hearts in a complex world
J.M.J. Kieviet	The Letter of Jude, the servant of Christ
H. Korving	The significance of the Trinity for faith (doctrine and life)
Dr J. van der Knijff	Psalm 120-134: three hands full of songs for the road
Prof Dr H.G.L. Peels	Jeremiah, the Bible's trickiest book?

Locations, dates, costs and registration

For information on course locations, dates, costs and registration, see: <https://cgk.nl/organisatie/toerusting/vormingscursus/>

Corridor constructed between old villa and newer part of the TUA building



Until recently, if TUA students or staff were on the upper floor of the oldest part of the TUA (the old, nineteenth-century villa), which includes a much-used lecture hall, and they had to go to the newer part of the building for their lecture or consultation, it was quite an operation: first go downstairs again, walk a bit and then take the stairs up. This was not ideal. As part of the university's long-standing remodeling, a corridor was recently constructed on the first floor, between the old villa and the newer part. With this, most of the TUA is now also accessible to people in wheelchairs, as a lift had previously been installed in the newer part. Some work and meeting rooms have also been converted into a new lecture hall. Quite an improvement that clearly meets a need. Partly thanks to generous contributions from the readers of *TUA Connect*, was this realised. Thank you!

18–22 November 'Week of the Early Church'

Theme: The Greek church fathers

This year too, we will organise another Early Church Week on behalf of the endowed chair 'Biblicale Interpretation in the Early Church'. During the week of 18–22 November, there will be various activities around the theme 'the Greek Church Fathers'. All activities are in Dutch.

Preliminary programme

Monday evening 18 November 2024, 8pm: lecture (digital): 'Basilius de Grote, organisator en animator van de Vroegchristelijke Oosterse traditie' ('Basil the Great, organiser and animator of the Early Christian Eastern tradition').

Tuesday evening 19 November 2024, 8pm: lecture (digital): 'Gregorius van Nazianze, vriend van Basilius en verdediger van de Drie-eenheid' ('Gregory of Nazianze, friend of Basil and defender of the Trinity').

Wednesday afternoon 20 November 2023, 3pm mini-symposium (at TUA) around Gregory of Nyssa. Including Prof Dr M.A. van Willigen (Wie was Gregorius van Nyssa?' (Who was Gregory of Nyssa?)) and Dr P.H. Hupsch ('Gregorius van Nyssa als theolog' (Gregory of Nyssa as a theologian)).

Thursday evening 21 November 2024, 8pm lecture (digital) by Prof M.A. van Willigen: 'De drie Griekse kerkvaders als grondleggers van de belangrijkste theologische leerstukken' ('The three Greek church fathers as founders of the main theological doctrines'). This lecture will be broadcast at 20.00 from the Victor Church in Apeldoorn.

Friday evening 22 November 2024, 8pm final lecture: 'The historical context of the Greek Church Fathers.' Presentation with early Christian images of the bishop in the Early Church (TUA auditorium).

Participation in these activities is free of charge. However, please register in advance. This can easily be done via the registration form in the events calendar on www.tua.nl/en or by sending an e-mail to registration@tua.nl, mentioning the Week of the Early Church. Please also indicate which parts of the programme you would like to attend. In the case of online participation, you will receive a participation link in your mailbox in due course.





The TUA in Nunspeet

A so-called Farmers' Spring Fair is organised annually from CGK Nunspeet, which took place at the end of May. The TUA was also present this year with a stall. Led by master's student Jan Willem van Panhuis, they advertised the university and raised money for the postponed study trip to Israel, which it is hoped can still be undertaken in the future. Several nice prizes could be won by participating in a quiz and a guessing game. In addition, small gifts were handed out to the fair's youngest visitors.



Without profit

Elsewhere in this *TUA Connect*, you can read about TUA's new Institutional Plan. An Institutional Plan is a plan for an institution. Is the TUA an institution? Generally speaking, an institution refers to an organisation that is not for profit. In that sense, the TUA is indeed an institution. And therefore, as an institution, the TUA should have a strategic plan, in which it indicates its ambitions and goals for the coming period, and also from which underlying values and methods it wants to achieve these ambitions and goals.

In the previous *TUA Connect*, we appealed to your generosity in the context of the water damage caused by the heavy rainfall in January. And we did not make that appeal without consequences! We were rendered speechless when we discovered how many people wanted to contribute to making rain a blessing. In the meantime, the plan of action has been adjusted, as a result of which the funds received will mainly be used to help pay for the renewal of the floor covering, the painting work and the adaptation of the floor of the library storeroom. Thank you very much for your involvement and contributions!



The funds received will be used to pay expenses. Not for profit. After all, the TUA is a non-profit institution. Or maybe in the end it is, in fact, for the greatest profit of all? *'... But godliness with contentment is great gain...'* (1 Tim. 6: 6)

A.J. (Arjan) Dorst MSc, president of the Executive Board

From freshly ground coffee to organic biscuits: innovations in the mensa

A new study room, a new coffee machine and drinks dispenser in the mensa (canteen) and a life-size screen replacing the squishy flipchart at the entrance. There seems to be no end to all the changes at the TUA. As if the ground is slowly sinking under the feet of many TUA students, because they have to get used to it. In any case, it provides food for thought for Reformed theologians in training.

The manager, Mr Rozema, had been talking about it for months, but finally the new coffee machine has arrived. It pleases the students. And every now and then, the smell of freshly ground coffee beans can be smelled in the mensa.



Students find the arrival of the snack machine confusing: 'Did the TUA have money to spend or need money to spare?' After some

enquiries, it turns out that the vending machine does not belong to the TUA itself: it belongs to a company that places these machines for free and then the sales proceeds are also for them. The machine takes people back to their high school days. It offers 'healthy' snacks, such as organic biscuits, protein water and sugar-free drinks. The machine is not very sound-friendly from time to time, but of course, a fridge makes noise.

Whether the vending machine will last long remains questionable, but for now, we are enjoying interesting conversations and dynamics.

An undergraduate student

The book choice of...

Dr G.A. van den Brink

In this new section of the Student Life column, the student members of the editorial board ask the TUA lecturers or students to talk about a book that appeals to them, has meant a lot to them or is, in their opinion, important to be read by others. In this first installment, Dr G.A. van den Brink, associate professor of Church History and lecturer in philosophy.



Chaos, distraction, guidance... how do you see a book? Every year, an estimated four million books are published worldwide - that's eleven thousand a day and eight a minute! Perhaps you see it as a blessing - at least you don't have to fear ever being out of books - but possibly it creates more of a sense of unease. So many visions. So many thoughts of people who think their vision matters too. The question is whether reading all those books is an enrichment. Does it broaden your vision, or does it blur it? In the words of Seneca: 'In reading of many books is distraction.' (Letters from a Stoic) While some books are just words, there are also books that evoke a reaction in you that you cannot put into words. A thought that is the cause of a thousand of your own. One of those books you don't want to put away, but at the same time never want to let it end. Dr Van den Brink knows this too. He talks about a book that has meant a lot to him:

In 1998, I went to study theology in Utrecht. One of my lecturers was Dr Eef Dekker. A few years before, Dekker had obtained a PhD on the theology of Arminius. I personally bought his dissertation from him and read in it, night after night.

From my upbringing, I was familiar with the ancient writers. I knew that Gomarus had opposed Arminius, but hardly anything was known to me of the actual conversation between the two. This book changed that. I bit into the material on necessity and contingency, on freedom and grace, on personal predestination

and property predestination, on ontology and logic - with the firm intention of rereading until I understood. Although Dekker wrote mainly about Arminius, I learned a lot about Gomarus.

With this book, a world opened up for me. In retrospect, it was my first introduction to Reformed scholasticism. Behind the pastoral books of the Old Fathers, it turned out that there was a wide field of perspicacity, skillful dialogue, argumentative precision, intellectual dedication. Reformed theology was not a narrow line between dangerous errors left and right, but a deeply thoughtful engagement with Scripture, with the Catholic tradition and with each other.

After Dr Dekker, Professor Gerrit Immink was my next target. Together with a fellow student, I sought him out and we asked for his dissertation. That is how I obtained my next scholastic book, Divine Simplicity. Yet that book was less decisive. Perhaps partly because it was too difficult for me, but mainly because thanks to Dekker's book I made the joyful discovery that the tradition I had grown up in was not a plea for fideistic thoughtlessness, but turned out to be a rich source of Catholic depth. Since then, I have been liberated from the fear of thinking.

In response to: Eef Dekker, *Rijker dan Midas: Vrijheid, genade en predestinatie in de theologie van Jacobus Arminius (1559-1609)* (Zoetermeer: Boekencentrum, 1993).

Yente Huisman, undergraduate student

Events Calendar

Continued from page 2

13 November 2024

In Dutch

Symposium 'Gezag of macht? Leiderschap in beweging in kerken en christelijke instellingen.' [Authority or power? Leadership in motion in churches and Christian institutions.] Organised together with the RMU as part of the endowed special chair 'Church, Law and Society' established at TUA from the RMU.

18-22 November 2024

In Dutch

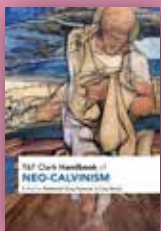
'A Week Withof the Early Church' with lectures, lectures and a mini-symposium. Theme: 'The Greek Church Fathers.' See also page 12.

Activities take place Deo volente. More information on these and other events is available in the calendar, see www.tua.nl/en



H. van den Belt, *Geestpraak: Hoe we de Bijbel kunnen verstaan* (Utrecht: KokBoekencentrum, 2024), 9789043540247, 296 p., € 29,99.

This book highlights the Spirit's work in inspiring the Bible's writers and in our acceptance and interpretation of Scripture. It is a contribution to the conversation on hermeneutics, the reflection on how we can understand the Bible, and does not avoid hot topics. In ten chapters, Van den Belt shows which presuppositions are decisive in reflecting on violence in the Bible, and on pressing questions around creation and evolution, female ministers and sexual intimacy.



H. van den Belt 'Sovereignty of God', in: Nathaniel Gray Sutanto & Cory Brock (red.), *T&T Clark Handbook of Neo-Calvinism* (Londen: Bloomsbury, 2024), 35-47. 9780567698094, \$ 136,80.

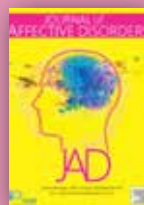
This chapter discusses the views on God's sovereignty of Abraham Kuyper (1837-1920) and Herman Bavinck (1854-1921). The emphasis on this characterises neo-Calvinism, but also leads to a difference in emphasis from earlier Reformed theology. Kuyper uses his concept of sovereignty mainly to underpin specific aspects of his theology, such as 'common grace' and 'justification from eternity'. Bavinck links God's sovereignty to the covenant to explain how our dependence on God and our freedom can go together.



A. van den Brink, et al. 'Introduction of Spiritual Psychotherapy for Inpatient, Residential, and Intensive Treatment (SPIRIT) in The Netherlands: Translation and Adaptation of a Psychotherapy Protocol for Mental Health Care', in *Religions* 15/3 (2024), 253.

For acute psychiatric settings, there are still hardly any structured ways to include religion, spirituality, and meaning in treatment. This article describes the conversion of an American manual for cognitive behavioural therapy sessions around this topic into a Dutch version. The content of this protocol is ex-

plained, as well as the steps taken towards the Dutch version. Meanwhile, several Dutch institutions are implementing it, helped by a grant from ZonMW.



A. van den Brink, et al. 'Experience Sampling of Suicidality, Religiosity and Spirituality in Depression: Network Analyses Using Dynamic Time Warping', in *Journal of Affective Disorders* 360 (2024), 354-63.

Rarely, research on suicidality also repeatedly measures how religiosity and spirituality develop and whether they are correlated with changes in suicidality. This study investigates this through a smartphone app questionnaire. The correlation is well revealed in the individual network plots using this method and a novel statistical approach, which is also explained in detail in the article. Experiencing more closeness and support from God was found to generally lead to more perceived inner peace in the following hours and subsequently to seeing more reasons to live.



A.A. Clement, 'De "Leipziger Choräle" van Johann Sebastian Bach: wat zijn dat eigenlijk? Achtergronden – Bouwplan – Collectievorming', *Het Orgel* 119/5 (2023), 16-23.

Much has been written about the chorale arrangements commonly referred to as Bach's 'Leipziger

Choräle', but some aspects have been left out. This contribution looks at the compositions from a broader context, paying particular attention to their background, construction plan and collection formation at the end of Bach's life. New insights of a theological and mathematical nature lead to the conclusion that Bach reworked a group of organ compositions, presumably composed initially as *musica sub communione*, into a collection with an eschatological charge.



P.L. Rouwendal, 'De gemeenschap en het individu. Kritische notities bij en lessen uit twee tegengestelde verbondsvisies', in *Theologia Reformata* 67/1 (2024), 24-40.

There is much debate within Reformed circles in the Netherlands about the doctrine of the covenant. Different views on the number of covenants, the (un)conditional nature of the covenant, and who belongs to the covenant of grace have been established for decades. This article examines recent publications from opposite sides ('*Verbond en doop*' by the Gereformeerde Gemeenten in Nederland and '*Woord houden*' by the Gereformeerde Kerken Nederland) and tries to bring the different covenant views into conversation with each other, by critically discussing these views and testing them for their inner consistency. This essay aims to stimulate renewed reflection on Reformed covenant doctrine by articulating the differences and elements of truth in both publications.



D.J. Steensma, *Geroepen tot de dienst. Bijbels-theologische bezinning op de plaats van vrouwen in de kerk* (Utrecht: KokBoekencentrum, 2024), 9789043541626, 270 p., € 29,99.

Most of today's Christianity prohibits the participation of women in church offices. However, this book argues that this prohibition is inconsistent with what the Bible teaches. The Bible teaches that in Christ man and woman may hold an equal position of authority. To make this clear, numerous biblical texts and biblical motifs are discussed, from both the Old and New Testaments. The final chapter discusses the place of women in the Early Church.



M.A. van Willigen and A. Dupont (ed.), *Ambrosiana Neerlandica. Context en Receptie van het Gedachtegoed van Ambrosius van Milaan* (Leuven: Peeters, 2024), 9789042952423, 451 p., € 95,-.

This book is the result of the Ambrose conference held at the Victor Church in Apeldoorn during the covid outbreak. Seventeen specialists concentrated on all kinds of aspects of Ambrose and their contribution is secured in this publication. As a result, Ambrose research at the TUA has been greatly stimulated. There are now several PhD students at the TUA working on Ambrose.

Justice preacher Frank Schneider: 'Prisoners can take off their masks for a while with me'

After ten years as a congregational pastor at the Dutch Reformed Church of Breukelen, Rev Frank Schneider (42) started as a justice pastor at the Penitentiare Instuution in Zwolle in November 2023. His motivation is clear: 'Looking after people who are given the cold shoulder, that is exactly what Jesus did, isn't it?'

At the prison, Rev Schneider is part of a team of spiritual counsellors working from different denominations. His main tasks are leading in church services, pastorally guiding inmates and discussion Bible study groups and leading Bible study groups. 'As a pastor, I am there primarily for people with a Christian background. But in prison, the dividing lines are often a bit thinner than in the church. People who get stuck often feel drawn to the church as a place of reflection and peace. In the situation they have found themselves, they look for footing and hope. Many struggle with life, with their guilt, but often also with what has happened or been done to them in life. Many detainees are themselves victims as well as perpetrators in very different ways. Many grew up in an unsafe environment in which violence or addictions played a role'.

Detention damage

'Prison is a tough world,'

Rev Schneider tells us, 'and certainly not a hotel. We speak of detention damage for a reason. You are supposed to come out of detention better than you went in, but practice shows that it is often the other way around.' The place he can offer as a pastor is a great thing. In conversations with detainees, there is a moment of space for them to tell their story, where they do not have to keep their mask on. 'The official secrecy we have and the fact that we don't report to anyone gives a sense of freedom and space that detainees gratefully take advantage of. In addition, they can discuss all their questions and concerns with me, and last but not least, we can also go to God with their concerns. I experience the gospel of Jesus as so incredibly relevant. To look after people who are given the cold shoulder, that is exactly

what Jesus did, isn't it? We may bear witness to faith, hope and love. And that in a world that is sometimes filled with despair and lovelessness.'

The training at the TUA, which he followed in combination with the Dutch Reformed Preachers' Training Programme affiliated to TUA, played an important role in his development. 'I look back on the years of study with great gratitude.

What particularly shaped me was the combination of academic expertise and living by faith. I found the characters and

content knowledge of the professors and lecturers particularly inspiring. They are examples and figures of identification that I benefited greatly from. The personal atmosphere and commitment were also formative. In it, I learned how important it is to be seen and known. I do

understand that TUA annually scores high among students. Always when I read that, I think: yes, that's how I experienced it too!'

Quest

Rev Schneider concludes with an anecdote from his student days. 'In an e-mail exchange, Prof Peels once wrote in response to a card we submitted for the subject of Biblical Antiquities: 'The card has turned out beautifully, and from now on will be given ex catedra motensis determined, a canonical status.' We felt honoured, but had no idea what he meant. After consulting all our dictionaries and even our Latin teacher Ms Sebens, who couldn't unravel the secret even after a search, we let it rest. A long time later, when we did ask, it turned out that he had meant to say 'from the catheder of Motetstraat', the street where he lived. Not an existing Latin word, then. Poor Mrs Sebens had brooded about this in vain.'

'What particularly shaped me was the combination of academic expertise and living by faith'



Passport

Name:	Frank Schneider
Marital status:	married, four children
Residence:	Zwolle region
Date of birth:	17 August 1982
Period of study at TUA:	from 2005 to 2013 (including preparatory courses in Greek and Latin)
Thesis:	'Straf mij niet in uw toorn. Een onderzoek naar de relatie tussen ziekte en zonde in Psalm 38' (Do not punish me in your wrath. An examination of the relationship between sickness and sin in Psalm 38)
Profession:	Justice pastor