



International Reformed Theological Institute

# Program

## 13th biennial international conference

“The Calling of the Church in Times of Polarization”

July 4-7, 2019, Amsterdam, the Netherlands

# Welcome!

A very warm welcome to all at the 13th biennial IRTI international conference! I feel grateful that so many colleagues from all over the world found the opportunity to join us in Amsterdam. It indicates that doing 'living Reformed theology' meets a need: retrieving the Reformed theological tradition in relation to actual issues and with an open eye to the various contexts in which we live and work.

The theme of polarization and the calling of the church is challenging. We live in times of increasing polarization on many levels. The theme immediately refers to the big global challenges of our time, such as nationalism, climate change, migration, globalization (or 'glocalization') etc. At the same time it may refer to how polarization is at stake in our own contexts and situations, including the churches to which we belong. Then, what is, theologically speaking, the calling of the church?

Although the conference theme is polarization, our aim is not to polarize! Rather is it my hope that being together will contribute to mutual understanding, intellectual rigor and theological friendship. Enjoy the conference!

On behalf of the IRTI Management Team,

Prof. Pieter Vos, Director of IRTI

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## Conference theme

In many societies all over the world an increasing polarization between various groups can be observed. Tendencies of polarization extend from the political to the economic and from the religious to the social sphere. Polarization is often motivated by prejudices about differences in ethnicity, race, religion, culture, gender, sexuality, economic or social background. Driven by fear about losing what is regarded as valuable, particular groups become to demonize other groups as cause of imagined or real threats. On the political level polarization becomes manifest in populist movements with the explicit aim to polarize against and distance themselves entirely from any political establishment, as for instance in new political parties in many European countries. In some cases, populists succeed in occupying important positions in traditional democratic countries. In other cases, nationalism is promoted as counterforce to a globalizing world. Different but related is the polarization of groups of native inhabitants towards newcomers, for instance native inhabitants of European countries who fear the arrival of large numbers of migrants from the African continent, often suggestively associated with the worldwide danger of Muslim extremism. In other cases, violence of majorities to religious or ethnic minorities is sanctioned because the minority is regarded as not belonging to the national identity and therefore marginalized, as for instance in Indonesia. Sociologists observe an increasing tension between high-educated people, often living in the cities and with a global orientation, on the one hand, and less-educated people living in the country or poor neighborhoods in the cities and oriented to the local, on the other.

All these instances of polarization affect the church as well. The church worldwide and locally is often deeply divided on highly contested issues, as for instance on how one judges about same-sex relationships, gender or migrants. There is a great gulf between the so-called 'main-line' (or ecumenical) and the so-called 'evangelicals,' a gulf which can be experienced within one church community. The churches themselves are part of, and internally experiencing, polarization.

Given this increasing (or at least ongoing) polarization of various groups within societies as well as within the churches, what may be the calling of the church? How can the church contribute to a viable society or community where people of different backgrounds and convictions live together peacefully? What should be the role of the church in society? How to cope with polarization within and between the churches and their theologians? How may Bible and tradition shed light on these questions?

The 13<sup>th</sup> biannual IRTI conference will be devoted to these and other questions. Answers to these questions depend on the particular contexts and situations, socio-political conditions and how local congregations understand themselves and their role in society. In all this, congregations should find their way in faithfulness to the Lord of the church. Being Reformed means that the context of every church and its membership is acknowledged as an important factor in the way discernment will take place. For our reflection we also hope to be inspired by the celebration of the 400th anniversary of the Synod of Dort, which in itself showed the transnational character of the Reformed identity. In a similar spirit we invite theologians from all over the world to share their concerns and reflections. The theme asks for both analyses

of particular contexts and profound ecclesiological reflection, as well as theological-political reflections on the relationship between church, state and society. Therefore, three subthemes in particular are to be addressed.

### *1 The church in times of polarization*

This sub-theme addresses the issues of polarization, populism, nationalism and radicalization from local and global perspectives. Attention is to be paid to the various contexts and situations in different countries. What is precisely at stake in a particular society? How is polarization manifesting itself? Given these specific contexts, what is precisely the challenge for the church in these situations? How do societal developments influence how the church understands herself? Does the church play herself a role in processes of polarization? In what way is polarization affecting the church community or interchurch/interfaith relations as well?

### *2 The calling of the church*

Whereas the first sub-theme starts its reflection from society and its challenges, this sub-theme addresses similar questions but starting from the church's self-understanding, i.e. from ecclesiology. What does it mean for the church to be church? What is, theologically speaking, the calling of the church, given the challenges of our time? This asks for profound theological explorations of how the church should relate to society.

Particularly in the Western world religion is conceived as especially or even exclusively restricted to the private sphere of life where one may choose to relate to a church or other religious community. At the same time, governments and civilians often ask for the support of churches because of the binding potential of religion and its contribution to civil society. How does this relate to the church's self-understanding? Should the church contribute to civil society and the 'common good'? Or should the church rather form a 'counter culture' as opposed to the powers of the world? Should the church adopt a prophetic role and be ready to criticize political and societal injustice? Or should the church perhaps be present in a more 'priestly' way, fully aware of her marginalized role 'after Christendom' but still devoted to the wellbeing of the world? In post-communist societies, the church is often a primary player in a rather weak civil society. How should the church handle this responsibility, how does the church understand the calling to serve the common good? What is the calling of the church in countries and regions where the church has a minority position and is permanently at risk to become the victim of societal polarization between groups of different religious backgrounds, sometimes ending up in violence? What is the calling of the church in African or Asian countries that are still deeply marked by ethnic, religious and social-economic polarizations, regularly exploding in violent conflicts?

### *3 Church, state and society – in particular in the light of 400 years Dortian Church Order*

The position of the church in a particular country depends on how church, state and society are related. In turn this affects how the church may respond to processes of polarization. For instance, the role of the church and its contribution to society are dependent upon how much space the government gives to societal initiatives and associations in general and religious communities in particular. Traditionally, in Western countries there is much space for such initiatives. The separation between church and state precisely intended to save the church from governmental interventions in religious affairs. This created many opportunities

for churches to contribute to civil society. When the freedom of religion or the freedom of opinion is under pressure, this requires from the church a different approach.

How the church relates to the state and to society and what this means for her calling with regard to the various phenomena of polarization to a great extent depend on historical backgrounds and developments.

In this respect a more or less shared historical background of Reformed churches worldwide is how the Synod of Dordrecht 1618-1619 operated in society and dealt with issues of increasing religious and political polarization. In times of tribulation it contributed to national and social unity, thanks to the privileged position of the church in the Netherlands. In 2019, it will be 400 years since the Reformed Synod of Dordrecht agreed to the so-called Dortian Church Order (May 28, 2019). During centuries this Church Order influenced to a great extent not only how the Dutch Reformed Church was organized internally, but also how the church related to society as a whole and to the government in particular. Moreover, this influence was not limited to the Netherlands. In more or less revised form the Dortian Church Order is still used in various Reformed denominations in North-America, South Africa, the Netherlands, Indonesia, Australia and New Zealand. Interestingly, it contains regulations about the relation between church and government as well as all kinds of public affairs such as marriage, charity, education, funerals, and disciplinary jurisdiction (which, in fact, were directed to internal church affairs but because of the privileged position of the church had great impact on mutual relationships within society as a whole). Almost every Reformed Church Order reveals how the church relates to society, although the extent to which attention is paid to this issue varies. The same holds for a Church Order like *The Form of Presbyterian Church Government* (Westminster, 1645).

The Dort Church Order allows for great difference within a church. It is very elastic. However, the order can be, and has been used as a political tool as well. The same holds for the Canons of Dort. The Canons themselves have been used as instruments of division, polarization even. Against this background relevant historical and theological questions arise: can the Canons be read differently, for instance understanding election as a doctrine of inclusion? How did the Dortian Church Order influence society and vice versa; how do we evaluate these influences? What is its relevance to nowadays challenges, in particular challenges of political, social and religious polarization?

## Keynote speakers

The organizing committee is pleased to announce the following keynote speakers to you:

**David D. Daniels, PhD**, Henry Winters Luce Professor of World Christianity at McCormick Theological Seminary, Chicago



'Prelude to a "Post-Xenophobic" Future: Interrogating the Baptism Debate at the Synod of Dordt'

Xenophobia and racism fracture many societies around the world. This lecture will argue that the Synod of Dort's pan-Reformed debate about baptizing children of non-Christian parents in the Global South offers an inclusive framing of incorporating new peoples into the Christian community. Occurring prior to rise of modern racism during the early 1700s, this baptism debate points to a constructive manner in which difference can inform how societies think of community and peoplehood in terms other than ancestry, land, and language, supplying an alternative to the polarizing currents within today's world.

**Nadine Bowers Du Toit, PhD**, Associate Professor in Theology and Development and Director of the Unit for Development and Religion Research at the Faculty of Theology, Stellenbosch University



'Can Conviviality Trump Polarization? Exploring the Notion of Conviviality as Calling of the Church in Times of Polarization'

The notion of conviviality (the art and practice of living together) has recently been revived within the field of Diaconia as way in which to think anew around what it means to "live together in solidarity in sharing resources in the joint struggle for human dignity and sustainable community" (LWF: Seeking Conviviality). It is also directly linked to calls for justice, dignity and a shared understanding of the common good as a way to seek and build life giving community in direct opposition to the fragmentation brought about through increasing polarization. This contribution seeks to explore the possibilities inherent in this notion (also in conversation with the African ethic of Ubuntu) for challenging faith communities to engage forces of polarization at grassroots.

**Rev. Andreas Yewangoe, PhD**, Senior Fellow of Leimena Institute, Jakarta, and former Chairman of the Communion of Churches in Indonesia (PGI)



'The Calling of the Church in Times of Polarization: An Indonesian Perspective'

This lecture focusses on polarizations in Indonesia, first by elaborating on Indonesia as a pluralistic society. Although the majority of its population is Islamic, Indonesia is not an Islamic state. Next, the place of the churches within this society will be outlined. The churches in Indonesia are also pluralistic, denominationally speaking. Sometimes, it is quite appropriate to speak of polarizations within the churches themselves. Finally, the question is how the churches can bridge polarizations in society as well as in the churches. What kind of theologies should be developed in order to be able to bridge polarizations?

**David Fergusson, PhD**, Professor of Divinity and Principal of New College, University of Edinburgh



'Can a National Church Survive Secularism?'

Throughout much of European history, churches have functioned as national institutions through their ordinances, geographical organization and social influence. With rapidly declining patterns of attendance and affiliation allied to a commitment to pluralism, much of this seems obsolete. The lecture will explore from a Reformed perspective some ways in which national churches might reassess their socio-political contribution.

**Program of the 13th Biennial IRTI Conference on  
'Calling of the Church in Times of Polarization'  
Amsterdam, VU/ PThU, July 4-7, 2019**

**Thursday, July 4**

16:00 – 17:30 Registration  
17:30 – 19:00 Dinner

**Opening and Lecture** (moderator: Pieter Vos)

19:00 – 19:15 Opening of the Conference by prof. Pieter Vos, director IRTI  
19:15 – 19:30 Word of welcome by prof. Ruard Ganzevoort, dean VU Faculty of Religion and Theology  
19:30 – 19:45 Word of welcome by prof. Mechteld Jansen, rector Protestant Theological University  
19:45 – 20:15 Lecture I: Prof. David Daniels, 'Preclude to a "Post-Xenophobic" Future: Interrogating the Baptism Debate at the Synod of Dordt'  
20:15 – 20:30 Discussion  
20:35 – 20:45 Evening Prayer (Szilveszter Füsti-Molnár)

**Friday, July 5**

**Lecture** (moderator: Heleen Zorgdrager)

9:00 – 9:10 Morning Prayer (Robert Vosloo)  
9:15 – 9:45 Lecture II: Prof. Nadine Bowers-Du Toit, 'Can Conviviality Trump Polarization? Exploring the Notion of Conviviality as Calling of the Church in Times of Polarization'  
9:45 – 10:00 Discussion on the lecture  
10:00 – 10:15 Presentation of *Journal of Reformed Theology and Studies in Reformed Theology* by prof. Eddy Van der Borght  
10:15 – 10:45 Break

**Paper presentations 1.1, 1.2., 1.3, 1.4 (parallel sessions)**

10:45– 11:00 Paper a  
11:00 – 11:15 Paper b  
11:15 – 11:30 Discussion on both presentations  
11:30 – 11:45 Paper c  
11:45 – 12:00 Paper d  
12:00 – 12:45 Discussion on both presentations  
12:15 – 14:00 Lunch and break

### Paper presentations 2.1, 2.2, 2.3, 2.4 (parallel sessions)

14:00 – 14:15 Paper a  
14:15 – 14:30 Paper b  
14:30 – 14:45 Paper c  
14:45 – 15:15 Discussion on presentations

15:30 – 16:00 Break

### Keynote lecture (moderator: Eddy Van der Borght)

16:00– 16:30 Lecture III: Dr. Andreas Yewangoe, 'The Calling of the Church in Times of Polarization: An Indonesian Perspective'

16:30 – 16:45 Discussion  
16:45 – 17:15 Presentation of Next Conference

17:30 – 19:00 Dinner

### Paper presentations 3.1, 3.2, 3.3, 3.4 (parallel sessions)

19:00 – 19:15 Paper a  
19:15 – 19:30 Paper b  
19:30 – 19:45 Paper c  
19:45 – 20:15 Discussion on presentations

20:20 – 20:30 Evening Prayer (Wahyu Wibowo)

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### Saturday, July 6

#### Lecture (moderator: Pieter Vos)

9:00 – 9:10 Morning Prayer (Jessica Joustra)  
9:15 – 9:45 Lecture IV: Prof. David Fergusson, 'Can a National Church Survive Secularism?'

9:45 – 10:00 Discussion

10:00 – 10:40 Meeting of the participants

10:40 – 11:00 Break

### Paper presentations 4.1, 4.2, 4.3, 4.4 (parallel sessions)

11:00 – 11:15 Paper a  
11:15 – 11:30 Paper b

11:30 – 11:45 Discussion on both presentations

11:45 – 12:00 Paper c  
12:00 – 12:15 Paper d

12:15 – 12:30 Discussion on presentations

12:30 – 14:00 Lunch and Break

### Paper presentations 5.1, 5.2, 5.3, 5.4 (parallel sessions)

14:00 – 14:15 Paper a  
14:15 – 14:30 Paper b  
14:30 – 14:45 Paper c

14:45 – 15:15 Discussion on the presentations

### 15:30 – 18:30 THEMATIC EXCURSION in the city center of Amsterdam

Participants can choose between three interesting thematic excursions. Under guidance of an assistant you will go by public transport to downtown Amsterdam, where you will meet with your tour guide. The guide will walk with you along historical sites in the city center and share fascinating and surprising stories with you. At 18:30 hrs. the guide will end the tour at Restaurant Humphrey's (address: Nieuwezijds Kolk 23, 1012 PV Amsterdam), where we will enjoy the festive conference dinner.

NB Excursion is free. **Subscription required!**

The excursions are free. If you want to take part in one of the tours, please subscribe in advance. There is a maximum of 20 persons for every tour. The lists will be available in the conference room.

#### 1. Sacred and Religious Sites in Amsterdam

Guide: Guido Scheepe. Assistant: Froukje Eikelboom

*Amsterdam has a strong religious heritage, particularly with respect to Calvinism and Judaism. Though religion is on the decline in Amsterdam, like much of Europe, the city's rich religious heritage is reflected in the many churches and synagogues. You will also see an Armenian Apostolic Church built in 1715 in Amsterdam and the hidden churches ('schuilkerken') from the centuries when the Roman-Catholic Church and other non-Reformed denominations were not allowed to build recognizable houses of worship.*

## 2. Christianity and Slavery in Amsterdam 1563-1863

Guide: Gert van Klinken (PThU church historian). Assistant: NN

Meeting point: monument on Dam Square

*Connecting to the conference theme of polarization and the calling of the church, this walking tour will introduce you to material heritage of Dutch colonization and slavery. Attention will be paid to the role of churches, both in supporting the system of slavery and in the protest against it, and to the perspective of the colonized people. An interesting book guide has been published by Dienke Hondius, *Gids Slavernijverleden Amsterdam/ Slavery Heritage Guide Amsterdam, 2014*. This bi-lingual book is available in the bookshops.*

## 3. LGBT History Tour in Amsterdam

Tour guide: Alexander Noordijk (PThU student and pastor in Amsterdam). Assistant: Heleen Zorgdrager

Meeting point: entrance Central Station

*Connecting to the conference theme, this tour will introduce you to the history of lgbt in Amsterdam and shed light on its current fame as the 'gay capital of the world'. You will see places that are important to lgbt people, and get introduced to churches and Christian organizations that affirm an inclusive ministry or have a different understanding of their ministry towards lgbt people. The tour will bring you to the Homo-monument, the first monument in the world dedicated to the gay and lesbian victims of the Holocaust, and to Café 't Mandje, the first bar for homosexuals that opened in 1927.*

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### Sunday, July 7

- 10:30 – 12:00 Sunday Morning Service at English Reformed Church, Begijnhof Amsterdam (including Holy Communion, reverend dr Lance Stone, <http://www.ercadam.nl/>)
- 12:30 – 13:00 Farewell Round
- 13:00 – Picnic hosted by the Congregation of the English Reformed Church  
Departures

## Overview of Paper Presentations (parallel sessions)

### Friday, July 5: Paper presentations 1 (parallel sessions)

#### Session 1.1 Moderator: Eddy Van der Borght

- 10:45 – 11:00 Paper a **Richard Siwu** – The Calling of the Church in a Multicultural Society of Indonesia in Times of Polarization
- 11:00 – 11:15 Paper b **Jaeseung Cha** – Passivity, Violence, and Sacrifice: Feminist and Daoist Christology
- 11:15 – 11:30 Discussion
- 11:30 – 11:45 Paper c **Louise Prideaux** – Against polarization: considering a sense of “otherness” from a conversation between anthropology and neo-Calvinism
- 11:45 – 12:00 Paper d **Yuliia Vintoniv** – Godforsakenness as a Meeting of Faith and Atheism: Spiritual Reconciliation?
- 12:00 – 12:15 Discussion

#### Session 1.2 Moderator: Martien Brinkman

- 10:45 – 11:00 Paper a **David VanDrunen** – The Unity and Holiness of the Church: Implications of Matthew 9:9-13 for Reformed Ecclesiology
- 11:00 – 11:15 Paper b **Michael Borowski** – Identifying key-elements of evangelical theological decision-making
- 11:15 – 11:30 Discussion
- 11:30 – 11:45 Paper c **Kang Mingyue** – God’s Providence in Chinese Christianity: A Study of the Development of the Churches in Harbin
- 11:45 – 12:00 Paper d **Wahyu Wibowo** – Religious buildings in a culturally diverse society: A case of some Indonesian Churches in negotiating a religious symbol
- 12:00 – 12:15 Discussion

#### Session 1.3 Moderator: Pieter Vos

- 10:45 – 11:00 Paper a **Theo Hettema** – A Liturgy of Persistence and Hope: the Bethel church asylum (The Hague) and the calling of the church
- 11:00 – 11:15 Paper b **Viktória Kóczyán** – Ecumenical Theology of Migration: the Global and the Local

- 11:15 – 11:30 Discussion
- 11:30 – 11:45 Paper c **Jessica Joustra** – Theological Bridge Building in Times of Polarization: Reformed and Anabaptist Traditions in Dialogue on the Imitation of Christ
- 11:45 – 12:00 Paper d **Tae Wha Yoo** – The calling of the church in times of polarization: From Korean Churches' perspective
- 12:00 – 12:15 Discussion

**Session 1.4** Moderator: **Allan Jansen**

- 10:45 – 11:00 Paper a **Kathy Smith** – Church Polity as an Agent of Unity in the Church in Times of Polarization
- 11:00 – 11:15 Paper b **Koos Vorster** – The Kingdom of God as paradigm for defining the calling of the church
- 11:15 – 11:30 Discussion
- 11:30 – 11:45 Paper c **Klaas-Willem de Jong** – The ideal of a unanimous vote (Dortian church order)
- 11:45 – 12:00 Paper d **Jan Dirk Wassenaar** – The ideal of a unanimous vote (Dortian church order)
- 12:00 – 12:15 Discussion

Friday, Jul 5: **Paper presentations 2 (parallel sessions)**

**Session 2.1** Moderator: **Kees van der Kooi**

- 14:00 – 14:15 Paper a **Tjeerd de Boer** – Religion hijacked: About Populism and Christian faith
- 14:15 – 14:30 Paper b **Jozef Hehanussa** – Mission of Javanese Christian Churches in the Context of Religious Polarization
- 14:30 – 14:45 Paper c **Marinus de Jong** – Counterculture or Cultural Mandate: Stanley Hauerwas and Klaas Schilder on the Calling of the Church
- 14:45 – 15:15 Discussion

**Session 2.2** Moderator: **Robert Vosloo**

- 14:00 – 14:15 Paper a **Thandi Soko-de Jong** – Reforming the Conversation as a Calling for the Church in Times of Polarisation
- 14:15 – 14:45 Paper b and c **Mirella Klomp and Peter-Ben Smit** – Only Messy Meals are Meaningful: Beyond the Sacred – Profane Polarization in Liturgical Theology

- 14:45 – 15:15 Discussion

**Session 2C** Moderator: **Wahyu Wibowo**

- 14:00 – 14:15 Paper a **Najib George Awad** – 'They Are *in* the World, But not *Of* the World': Biblical and Contextual Reflections on Church, Alterity and Self-otherizing
- 14:15 – 14:30 Paper b **YoungMin Jung** – The Minjung Church as the Yeast for the Reunification of Korean Peninsula
- 14:30 – 14:45 Paper c **Jan Jorrit Hasselaar** – Hope in a Polarized Agriculture
- 14:45 – 15:15 Discussion

**Session 2D** Moderator: **Pieter Vos**

- 14:00 – 14:15 Paper a **Richard Mouw** – Spiritual Formation for Polarized Churches
- 14:15 – 14:30 Paper b **Annemarieke van der Woude** – 'Remove the Sandals from your Feet'. Holiness in the Dutch Euthanasia Debate
- 14:30 – 14:45 Paper c **Béla Visky** – The case of surrogate motherhood in Romania
- 14:45 – 15:15 Discussion

Friday, July 5: **Paper presentations 3 (parallel sessions)**

**Session 3.1** Moderator: **Szilveszter Füsti-Molnár**

- 19:00 – 19:15 Paper a **Sangdo Choi** – The Calling of the Church: An Essential Figure of Christianity and its Distortion From Dying to Killing for God
- 19:15 – 19:30 Paper b **Alfons Brüning** – "Nepsis" (Sobriety) – A neglected term of patristic spirituality and its anti-ideological potential
- 19:30 – 19:45 Paper c **Ruben van Wingerden** – Radical Attitudes as an Answer to Polarization? Tertullian and Origen on Martyrdom
- 19:45 – 20:15 Discussion

**Session 3.2** Moderator: **Jessica Joustra**

- 19:00 – 19:15 Paper a **Allan Jansen** – Election and hope: Van Ruler and Dort
- 19:15 – 19:30 Paper b **Fieke Bijnage** – Polarisation and education: About the importance Herman Bavinck in contemporary education
- 19:30 – 19:45 Paper c **Joas Adiprasetya** – The Church as a Diaclesial Friendship
- 19:45 – 20:15 Discussion



**Session 3.3** Moderator: **David VanDrunen**

- 19:00 – 19:15 Paper a **Hans Burger** – The church as community of reading and understanding
- 19:15 – 19:30 Paper b **Agus Batlajery** – Calvin and Polarization in the Church: A case of Anabaptist Radicals
- 19:30 – 19:45 Paper c **Tamás Kodacsy** – Beyond (Un)limited Atonement?
- 19:45 – 20:15 Discussion

**Session 3.4** Moderator: **Heleen Zorgdrager**

- 19:00 – 19:15 Paper a **Jaeshik Shin** – Mega Church, *Minjung* Church, and *Maeul* Church: Beyond the Polarization of Churches in Korean Protestantism
- 19:15 – 19:30 Paper b **Reggie Nel** – Overcoming polarization through a South African Reformed missional ecclesiology: A dialogue with the Belhar confession
- 19:30 – 19:45 Paper c **Wim van Vlastuin** – Retrieving the concept of *unio mystica cum Christo* for the application to sexuality in a pluralistic postmodern culture
- 19:45 – 20:15 Discussion

Saturday, July 6: **Paper presentations 4 (parallel sessions)**

**Session 4.1** Moderator: **Szilveszter Füsti-Molnár**

- 11:00 – 11:15 Paper a **Robert Vosloo** – Redeeming Identity: Theological Remarks on the Struggle for Recognition in a Time of Polarization
- 11:15 – 11:30 Paper b **Pieter Boersema** – The church in dialogue with herself and society: an understanding of contextualization and diversity
- 11:30 – 11:45 Discussion
- 11:45 – 12:00 Paper c: **Binsar Pakpahan** – The paradox of love and fear: The polarizing concept of the theology of love in the wake of politics of identity
- 12:00 – 12:15 Paper d **Christopher Aigbadumah** – Proposed criminalization of hate speech law, and the promotion of religious harmony in Nigeria
- 12:15 – 12:30 Discussion

**Session 4.2** Moderator: **Wahyu Wibowo**

- 11:00 – 11:15 Paper a **Nico Koopman** – Embodying *aequitas*? Overcoming polarisation in societies of socio-economic inequality
- 11:15 – 11:30 Paper b **Lady Paula Mandalika** – Majority and minority: politics of identity in Indonesia

- 11:30 – 11:45 Discussion
- 11:45 – 12:00 Paper c **Handi Hadiwitanto** – Religion and Generalised Trust
- 12:00 – 12:15 Paper d **Danny Bock** – Social cohesion in a context of historical division and inequality
- 12:15 – 12:30 Discussion

**Session 4.3** Moderator: **Heleen Zorgdrager**

- 11:00 – 11:15 Paper a **Tanya van Wyk** – Redressing the past, doing justice in the present: Necessary paradoxes
- 11:15 – 11:30 Paper b **Germari Kruger** – The calling of Christian churches when faced with HIV stigma
- 11:30 – 11:45 Discussion
- 11:45 – 12:00 Paper c **Eddy Van der Borgh** – Patriotism as a theological problem: Rereading Abraham Kuyper's Twofold Fatherland (1887).
- 12:00 – 12:15 Paper d **Elim Wilsen Taruk** Celebrating Diversity as God's Grace, Not as A Source of Polarization: the Calling of the Church in Tana Toraja
- 12:15 – 12:30 Discussion

**Session 4.4** Moderator: **Allan Jansen**

- 11:00 – 11:15 Paper a **Henk van den Belt** – Called Inwardly to a Life of Sanctification
- 11:15 – 11:30 Paper b **Willem-Jan de Wit** – God's Shoe: Singing Polarizing Psalms in Light of Their History of Reception, with Special Attention to Psalm 60:8
- 11:30 – 11:45 Discussion
- 11:45 – 12:00 Paper c **Henco van de Westhuizen** – Public theology in the light of the theology of Dirk J. Smit
- 12:00 – 12:15 Paper d **Szaszi Bene** and **Arjen Siegmann** – The Church in the West and the City of God
- 12:15 – 12:30 Discussion

Saturday, July 6: **Paper presentations 5 (parallel sessions)**

**Session 5.1** Moderator: **Robert Vosloo**

- 14:00 – 14:15 Paper a **Paulus Widjaja** – The impact of identity politics on the behavior of Christians in the public sphere

- 14:15 – 14:30 Paper b **Elizabeth Marteiijn** – A Theology of Martyria: The revival of the Palestinian church
- 14:30 – 14:45 Paper c **Leepo Modise** – A Christian ethic of power: An African Protestant
- 14:45 – 15:15 Discussion

**Session 5.2** Moderator: **Jessica Joustra**

- 14:00 – 14:15 Paper a **Heleen Zorgdrager** – Theological assessment of the sexuality debate in the Netherlands in global perspective
- 14:15 – 14:30 Paper b **Nicholas Scott-Blakely** – Christian Supersessionism and the God of Israel's Common Grace
- 14:30 – 14:45 Paper c **Steve Gaspertsz** – Sailing through the waves: Ecclesiological experiences and theological reflection of the archipelago GPM parishes in eastern Indonesia
- 14:45 – 15:15 Discussion

**Session 5.3** Moderator: **Henk van den Belt**

- 14:00 – 14:15 Paper a **Elizabeth Hinson-Hasty** – A Reformed theological history of madness
- 14:15 – 14:30 Paper b **Abraham Kovacs** – The calling of the church in times of polarization in the Central European region
- 14:30 – 14:45 Paper c **Sipho Mahokoto** – “For such a time as this” ...: A South-African ecumenical public statement and the prophetic witness of the church
- 14:45 – 15:15 Discussion

**Session 5.4** Moderator: **Eddy Van der Borght**

- 14:00 – 14:15 Paper a **Gerrit Singgih** – The Indonesian Communion of Churches (PGI) and the issues of Religious Plurality and Gender Equality/Equity (LGBT) in the context of (Political) Polarization in Indonesia
- 14:15 – 14:30 Paper b **Wesley Cheng** – On fire and under fire: The PCT's theological struggle and political battle on same-sex sexuality
- 14:30 – 14:45 Paper c **Verry Patty** – Out of the KNIL and out of the trouble: The calling of the Geredja Indjili Maluku (GIM) in the Netherlands
- 14:45 – 15:15 Discussion

Name of participant	Institution	Country
Ábrahám Kovács	Debrecen Reformed Theological University	Hungary
Agustinus Batlajery	Indonesia Maluku Christian University	Indonesia
Albert Nijboer	Protestant Theological University	Netherlands
Alexander Noordijk	Protestant Theological University	Netherlands
Alfons Bruening	Protestant Theological University	Netherlands
Allan Janssen	New Brunswick Theological Seminary	USA
Annemarieke van der Woude	Radboud University Nijmegen	Netherlands
Anne-Meta Kobes-Gerritsen	Protestant Church in the Netherlands (PCN)	Netherlands
Antonius Steven Un	Vrije Universiteit Amsterdam	Indonesia
Arjen Siegmann	Vrije Universiteit Amsterdam	Netherlands
Béla Visky	Protestant Theological Institute Cluj-Napoca	Romania
Binsar Pakpahan	Sekolah Tinggi Teologi (STT) Jakarta	Indonesia
Christopher Aigbadumah		Nigeria
Csongor Szabolcs Bene	Tyndale Theological Seminary	Netherlands
Daniel Carlo Bock	Co-Management Forum	South Africa
David Van Drunen	Westminster Seminary California	USA
Eddy Van der Borght	Vrije Universiteit Amsterdam	Belgium
Elim Wilsen Taruk	Georg-August-Universität Göttingen	Indonesia
Elizabeth Hinson-Hasty	Bellarmino University	USA
Elizabeth Marteiijn	University of Edinburgh	Netherlands
Elizabeth Welch	United Reformed Church	United Kingdom
Emanuel Gerrit Singgih	Duta Wacana Christian University	Indonesia
Eva van Urk	Vrije Universiteit Amsterdam	Netherlands
Fieke Bijnagte	Theological University Kampen	Netherlands
Germari Kruger	Vrije Universiteit Amsterdam and North-West University	South Africa
Gyula Homoki	Sárospatak Reformed Theological Academy	Hungary
Handi Hadiwitanto	Duta Wacana Christian University	Indonesia
Hans Burger	Theological University Kampen	Netherlands
Heleen Zorgdrager	Protestant Theological University	Netherlands
Henco van der Westhuizen	University of the Free State	South Africa
Henk van den Belt	Vrije Universiteit Amsterdam	Netherlands
Janos Simon	Sapientia Hungariae Alapítvány	Hungary
Jaeshik Shin	Honam Theological University and Seminary	South Korea
Jaesung Cha	New Brunswick Theological Seminary	USA
Jan Dirk Wassenaar	Protestant Church in the Netherlands	Netherlands
Jan Jorrit Hasselaar	Vrije Universiteit Amsterdam	Netherlands
Jan Muis	Protestant Theological University	Netherlands
Jessica Joustra	Theological University Kampen	USA
Joas Adiprasetya	Sekolah Tinggi Teologi (STT) Jakarta	Indonesia
Johannes Linandi	Gereja Kristen Indonesia Nederland	Netherlands
Jonathan Zondag	Protestant Church in the Netherlands	Netherlands
Joost van den Boogert	Protestant Theological University	Netherlands
Jozef Hehanussa	Duta Wacana Christian University	Indonesia
Kang Mingyue	Fuller Theological Seminary	USA
Kathleen Smith	Calvin Theological Seminary	USA
Kees van der Kooi	Vrije Universiteit Amsterdam	Netherlands
Klaas-Willem de Jong	Protestant Theological University	Netherlands

Name of participant	Institution	Country
Koos Vorster	North-West University	South Africa
Lady Paula Mandalika	Vrije Universiteit Amsterdam	Indonesia
Leepo Modise	University of South Africa	South Africa
Lenta Simbolon	PERSETIA	Indonesia
Louise Prideaux	Exeter University	United Kingdom
Maarten Wisse	Protestant Theological University	Netherlands
Marinus de Jong	Reformed Churches in the Netherlands (Liberated)	Netherlands
Marthen Pattipeilohy	Gereja Jemaat Protestant Indonesia di Nederland(GJPIN)	Indonesia
Martien Brinkman	Vrije Universiteit Amsterdam	Netherlands
Matthew van Maastricht	Reformed Church in America	USA
Michael Borowski	Vrije Universiteit Amsterdam	Germany
Mirella Klomp	Protestant Theological University	Netherlands
Najib George Awad	Hartford Seminary	USA
Nicholas Scott-Blakely	Fuller Theological Seminary	USA
Nico Koopman	Stellenbosch University	South Africa
Paulus Sugeng Widjaja	Duta Wacana Christian University	Indonesia
Peter-Ben Smit	Vrije Universiteit Amsterdam	Netherlands
Pieter Boersema	Evangelical Theological Faculty Leuven	Netherlands
Pieter Vos	Protestant Theological University	Netherlands
Reggie Nel	Stellenbosch University	South Africa
Richard Mouw	Fuller Theological Seminary	USA
Richard Siwu	Indonesia Tomohon Christian University	Indonesia
Rineke van Ginkel	Protestant Church in the Netherlands / Kerk in Actie	Netherlands
Robert Vosloo	Stellenbosch University	South Africa
Ruben Jonathan van Wingerden	Tilburg University	Netherlands
Sangdo Choi	Honam Theological University and Seminary	South Korea
Shih-Chang (Wesley) Cheng	Protestant Theological University	Taiwan
Simon Ririhena	Moluccan Theological Seminary	Netherlands
Sipho Mahokoto	Stellenbosch University	South Africa
Stephen Pedro	Uniting Reformed Church in Southern Africa	South Africa
Steve Gaspersz	Indonesia Maluku Christian University	Indonesia
Szilveszter Füsti	Sárospatak Reformed Theological Academy	Hungary
Tae Wha Yoo	Baekseok University	South Korea
Tamás Kodacsy	Karoli Gaspar University of Reformed Church in Hungary	Hungary
Tanya van Wyk	University of Pretoria	South Africa
Thandi Soko - de Jong	Protestant Theological University	Netherlands
Theo Hetteema	Seminary of the Free Evangelical Churches in the Netherlands	Netherlands
Tjeerd de Boer	Lutheran Theological Seminary	Netherlands
Very Patty	Moluccan Theological Seminary	Netherlands
Viktória Kóczyán	Vrije Universiteit Amsterdam	Hungary
Wahyu Satria Wibowo	Duta Wacana Christian University	Indonesia
Willem-Jan de Wit	Evangelical Theological Seminary in Cairo	Netherlands
Wim van Vlastuin	Vrije Universiteit Amsterdam	Netherlands
Young Min	New Brunswick Theological Seminary	USA
Yuliia Vintoniv	Ukrainian Catholic University	Ukraine

## Travel information

The conference will be held in the main building of the Vrije Universiteit Amsterdam, at the Protestant Theological University (first floor, "E wing").

From Schiphol Airport we recommend you to take a train to "Amsterdam Zuid" station. You can buy your train ticket either at the ticket machines of NS (national railway company) or at the NS ticket office at Schiphol Plaza. The Schiphol railway station is located directly below Schiphol Plaza. You can use the NS website ([www.ns.nl](http://www.ns.nl)) to plan your trip or the public transport travel app ([www.9292ov.nl](http://www.9292ov.nl)). From Schiphol Airport it is just one stop to "Amsterdam Zuid" railway station. From the railway station you can either walk (15 minutes) to the Vrije Universiteit or take the tram (number 5 in the direction of Amstelveen) and get off at "De Boelelaan/UMC" stop (2 stops).

## About IRTI

### IRTI Management Team



Pieter Vos, director  
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Heleen Zorgdrager, member  
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Eddy Van der Borgh, vice-director  
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Albert Nijboer, secretary  
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### Advisory Board



Allan Janssen, Ph.D., New Brunswick Theological Seminary, USA



Jessica Joustra, Ph.D., Calvin Theological Seminary, USA



Robert Vosloo, Ph.D., Stellenbosch University, South Africa



Szilveszter Füsti-Molnar, Ph.D., Sárospatak Reformed Theological Academy, Hungary



Wahyu Wibowo, Ph.D., Duta Wacana Christian University, Indonesia

## About IRTI

### *Introduction*

IRTI is an international network of academically involved Reformed scholars, most of them working in the field of systematic theology, church history and ecumenical theology.

### *Living Reformed Theology*

The main focus of IRTI is upon 'Living Reformed Theology', recognizing the historical roots of its own tradition, but with an eye towards the future and the new contexts and questions of today's Reformed world in mind.

### *World Communion of Reformed Churches*

IRTI is an affiliate member of the World Communion of Reformed Churches (WCRC), but has no link with any specific Reformed church.

### *Management*

IRTI has a Management Team and an International Board of Advisers that convenes with the Director and vice director(s) during the biennial conferences.

### *History*

IRTI was founded in 1995 by a group of Hungarian, South African and Dutch theologians. Representatives of the Reformed world in North America and Australia were also involved in the founding event. The fall of the Iron Curtain between East- and West-Europe and the end of the apartheid regime in South Africa offered new opportunities for academic exchange. From the outset quite a number of Korean and Indonesian scholars were involved as well, later on joined by theologians from all parts of the world.

### *Living Reformed Theology*

IRTI's main focus has always been upon 'Living Reformed Theology'. This meant that IRTI never neglected the historical roots of its own confessional tradition, but this confessional tradition was always studied with an eye towards the future of Reformed theology and with the new contexts and questions of today's Reformed world in mind. This approach turned out to be attractive for Reformed theologians with either a historical, systematic or contextual interest. It explains why the themes of the IRTI conferences ('Freedom', 'Faith and Ethnicity', 'Christian Faith and Violence', 'Unity of the Church', 'Calvinism and Law', 'Liturgy and Ethics') had always a historical, systematic and contextual component.

### *Leadership*

The Dutch theologian Prof. Abraham van de Beek (VU University) was the director during the first ten years of existence. In 2005 he was followed up by Prof. Martien Brinkman, (former) holder of the chair of intercultural theology at VU University. In 2011 the Protestant Theological University (PThU) became co-owner of IRTI, which made it a joint VU-PThU initiative. Since 2015 Dr. Pieter Vos, professor by special appointment in military chaplaincy and assistant professor of ethics at PThU, has been the director of IRTI. Belgian theologian

Prof. Eddy van der Borgh, holder of the Desmond Tutu chair at VU University, is its vice-director. The management team is completed by Prof. Heleen Zorgdrager, chair holder of systematic theology and gender studies at PThU. Albert Nijboer (PThU) is the part time secretary.

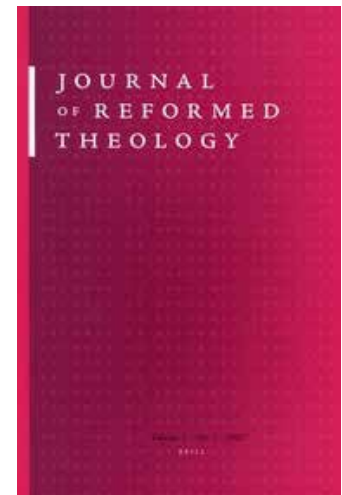
### *Biennial conferences*

IRTI has organized biennial international conferences in Visegrad/Hungary (1995), Stellenbosch/South Africa (1997), Doorn/The Netherlands (1999), Princeton/USA (2001), Bogor/Indonesia (2003), Seoul/South Korea (2005), Kolozsvár (Cluj-Napoca)/Romania (2007), Aix-en-Provence/France (2009), Potchefstroom/South Africa (2011), Sárospatak/Hungary (2013), New Brunswick/USA (2015) and Hong Kong/China (2017).



## Publications

The Journal of Reformed Theology (JRT) - a refereed international journal of systematic, historical, and biblical theology - and the Studies in Reformed Theology (SRT) - an international triennial series that offers thematic volumes with articles on current issues and in-depth monographs in the field of Systematic, Historical and Biblical theology - are publications related to IRTI.



Eddy Van der Borght, vice-director of IRTI is editor-in-chief of both the JRT and the SRT. IRTI's director, Pieter Vos, is member of the editorial board of the SRT, as are the former directors of the Institute, Bram van de Beek and Martien Brinkman. Whereas the SRT is edited by IRTI, the Journal of Reformed Studies originates from IRTI.

