

ESF Exploratory Workshop on

Calvinism and the Making of the European Mind

Doorn (The Netherlands), 3-5 November 2011

Convened by:
**Cornelis van der Kooi, Gijsbert van den Brink,
and Maarten Wisse**

SCIENTIFIC REPORT

1. Executive summary

General picture of the meeting

The ESF exploratory workshop *Calvinism and the Making of the European Mind*

(CMEM) was held from 3-5 November 2011 in Doorn (The Netherlands) at the premises of hotel Zonneheuvel. This hotel simultaneously functions as a conference centre, which had the advantage that informal talks could continue during the hours surrounding the programme – nobody had to move to some other place for staying overnight. Participation numbered 19 people from 10 countries (Belgium, Canada, England, Germany, Hungary, Ireland, Italy, Netherlands, Switzerland and United Kingdom), among whom were social historians, historians of religion, theologians as well as an economist and a philosopher. Given the various disciplinary fields covered by the workshop, this was a good mix. Some of the participants were already familiar with a number of others due to previous professional contacts, but all were new to at least some other participants whom they met for the first time. The atmosphere throughout the conference days was excellent. Next to the programme, there was enough time left for becoming more acquainted with one another and each other's work in a more informal way. Unfortunately, one of the invited scholars had to cancel his participation at a late stage; we were happy, however, to immediately find another colleague prepared to come in his place, so that the preconceived number of participants (which wasn't particularly high) did not decline.

General aim of the workshop

During 2009 John Calvin's 500th birthday was celebrated all over the world. As Europeans we were again reminded of the fact that, apart from other cultural and religious forces, our continent has been influenced by the spirituality of Calvinism. This is true of course for such European countries as Switzerland, Germany, Hungary, France, the Netherlands and the United Kingdom; but it is also true for some countries that never had a large Calvinist population, since the many contacts between European communities over the centuries led to complex forms of cultural osmosis. Even now many European countries have become secular to a large degree, the Calvinist ethos is still pervasive. A disputed question among scholars, however, is how exactly this ethos has influenced and still influences public life. How, for example, (if at all) did it affect our economic thinking, the constitution of our liberal democracies, our legal system, the development of the sciences? And how can these different lines of influence be explained from a common spiritual and theological core?

Although a considerable amount of research has been done on such issues, up to now no consensus has been reached. No doubt, this is largely due to the fact that usually the issues are tackled independently from one another on a one-by-one basis, rather than in an interrelated way. Moreover, previous investigations have often been weakened by hidden agenda's of either an apologetic nature or an anti-religious fashion (sometimes due to the local contexts within which individual researchers operated). Therefore, we are in urgent need of a revisiting of the issues by means of a fresh approach that avoids these traps and operates on a more comprehensive scale. The CMEM-workshop was intended to explore the possibilities for such a new approach by bringing together researchers from different backgrounds and countries as well as by relating the various fields of research to one another in hopefully fruitful ways.

Main scientific objectives

The scientific objectives of the workshop included:

- exploring the state of the art in research on the alleged impact of Calvinism on various branches of modern Western culture, especially economics, the political system and the sciences
- assessing the specific contours of the spirituality, theology and ethos of Calvinism, so as to be able to trace both its impact on the European mind-set and, conversely, the ways in which Calvinism itself was moulded by the European environment in which it took shape
- discussing possible lines of future collaborative research that may help overcome the isolated (and therefore sometimes barren) nature of projects that focus on only one branch of cultural development (e.g. science, or economics).
- overcoming the slanting of the evidence which is sometimes the result of working on these issues from a too narrow and/or one-sided (geographical, socio-historical or religious) perspective; the only way to reach this goal is by bringing together scholars from different backgrounds and by relating the various local research traditions to one another.

Workshop agenda

As scheduled, the workshop started with an opening lecture at the evening of the day of arrival by one of the convenors, which aimed at the presentation of a kind of helicopter view, covering the various goals and subthemes of the conference. Next, four sessions were held during which each of the subthemes of the Workshop was introduced and discussed in much more profound ways. Thus, extensive attention could be given to 'Calvinism and Economics' on the morning of the second day, 'Calvinism and Political Thought' as well as 'Calvinism's Alleged Impact on the Sciences' on the afternoon of the second day, to 'The Spirituality of Calvinism' on the morning of the third day and to 'Calvinism's Ethos and Public Influence' during the afternoon of the third day. As the Workshop advanced, it became more and more possible to compare the results of the various sessions and relate these to one another in subsequent discussions. The final session was entirely devoted to protracted discussion of the main upshots of the workshop as a whole as well as on fruitful ways to continue and expand our collaborative efforts.

Each of the subtopics mentioned above was introduced by a paper as well as a response. There was ample room for in depth discussion, which was all the more needed given the Workshop's strong interdisciplinary character. There was a strong intuition that only by serious interdisciplinary exchange new insights could be gained that will enable the understanding and assessment of the impact and continuing influence of Calvinism as one of Europe's formative traditions.

Overall conclusion(s)

Although, as things go in the academic world, on all kinds of detailed scholarly issues individual participants turned out to have different views and complementary or even contrasting perspectives, at the end of the Workshop some overall conclusions could be drawn which seemed to find general support and agreement.

First of all, it was widely acknowledged that we had only made a modest beginning with tackling the scholarly issues that should be dealt with in order to get a firmer grasp of the ways in which Calvinism has co-shaped the European mentality. Much work has still to be done in order to make possible scholarly progress on the theme. For one, although during the Workshop we

could address some important *issues* (such as economics, politics, the sciences) we had to leave others unattended (such as the arts, the 'habits of the mind', the legal system, philosophy, education). These missing themes may be equally important for a fair assessment of the role of Calvinism in the development of our common European identity. Second, it turned out that during the conference we focused on some *periods* rather than others. Most contributions concentrated on the 16th and 17th centuries, some (e.g. Graafland) also helpfully included the 20th century, but there was a lack of engagement with the 18th and 19th centuries. This was experienced by many as a serious lacuna, since in the 18th century Calvinism started to interact with the Enlightenment whereas particularly the 19th century was crucial in shaping modern appropriations of Calvinism. Third, we did not have a clear view of the trajectories of Calvinism in certain *geographical areas*, such as Poland, Lithuania and other parts of Eastern Europe where impartial historical research into religious roots was difficult for many decades. And fourth, we did not focus on popular *images* of Calvinism in Europe, on how Calvinism is remembered in public culture et cetera, whereas such images have also contributed to the European mind. So we are clearly in need of additional meetings and cross-fertilizing projects in order to arrive at a more complete picture.

Secondly, with regard to all issues discussed it turned out that a proper view of the contribution of Calvinism to the making of the European mind can only be achieved when our search is embedded in a wider network of more encompassing *comparative* research. That is, the impact of other belief systems – most prominently Lutheranism and Roman Catholicism – on the making of the European mind should also be assessed. In doing so, we should carefully keep in mind the historiographical risks which are connected to such an endeavour. In this connection, even some of the key terms of our current project could (and perhaps should) be questioned. E.g., to what extent is it still justified to speak of 'Calvinism' (which was a 19th century construct!) instead of, for example, 'the Reformed tradition'? To what extent is it appropriate to understand the relation between Calvinism and the European mind in such active terms as 'making', 'impact', 'influence', et cetera? Didn't the European mind – as well as geographically smaller and more localized mentalities – mould the nature and development of Calvinism as much as the other way around, so that in fact we should try to unearth the two way traffic which went on here? Needless to say that these questions become even more complex when other religious traditions are included in such scholarly investigations.

Thirdly, however, there was a clear feeling that we already had made some remarkable steps in the right direction during this Workshop. For example, the very awareness of the localized and contextualized nature of various forms of Calvinism and their multifaceted historical trajectories is an important development, going beyond the standard idea of Calvinism as a more or less uniform, monolithic and static entity. Moreover, the collaboration between historians, theologians and other academics turned out to be very fruitful, especially since the integrity as well as the equal validity and importance of the various disciplinary approaches were mutually acknowledged. Not every historian is able to discern the relevance of a theological account of the issues, whereas not every theologian is sufficiently conscious of the need to do his/her work in a way which is profoundly historically informed. It is exactly here, however, that we were able to help (and sometimes correct) each other, thus growing into the direction of the more comprehensive approach which we'll definitely need in order to make real progress.

2. Scientific content of the event

In this section we would like to offer a detailed picture of what went on during the CMEM-workshop. We briefly summarize the various presentations and mention some highlights of the subsequent discussions. In doing so, we will follow the order of the conference.

1. *Weber Revisited: The Economic Impact of Calvinism*

The first lecture was given by Prof. Johan Graafland, an economist (as well as a theologian) and specialized in the field of macroeconomic ethics, business ethics and corporate social responsibility. Prof. Graafland discussed the dynamics behind the present-day worldwide economic and financial crisis, in order to then delve into a close reading of John Calvin's views on social and economic ethics. He concluded that Calvin in his time emphasized the crucial importance of a number of virtues and values with regard to trade, banking and the use of money which then continued to influence Western economic culture for a long time. During the recent financial crisis, however, it turned out that these virtues and values were all but forgotten – and if this fact did not cause the crisis it at least highly aggravated it. In order to prevent similar crises from occurring in the future, it is therefore important to revisit Calvin's moral proviso's with regard to taking excessive interests on loans, putting the profit of the individual above the general well-being, et cetera.

The response by Prof. Philip Benedict, Director of the *Institute of the History of the Reformation* in Geneva, was not so much an attempt to contest Prof Graafland's argument as well as an endeavour to provide some additional material on the relationship between Calvinism and economics. Focusing on Calvinism as a religious and socio-historical tradition rather than on John Calvin, Benedict argued that the prospects for a revitalization of the so-called Weber-thesis are dim. That is, it has turned out to be very hard to make plausible a causal link between some devout 'Calvinist' form of spirituality on the one hand and the promotion of economic growth and prosperity on the other. As a matter of fact, no correlation whatsoever between any religious outlook and economic growth has been firmly established by empirical research. For any generalization one wants to make, counter-examples can easily be adduced. Since empirical studies of the link between confessional affiliation or religious outlook and economic activity abide, the window for fruitful research on the Weber-thesis is narrowing.

In the discussion on both papers it was pointed out that the level of commitment to a particular religious tradition may be much more relevant to someone's economic attitudes than one's formal adherence to a particular religion. For example, strongly committed Calvinists and Catholics were the fiercest critics of luxury and unbridled consumption. On the other hand, it seems that nothing contributed as much to economic growth and welfare as religious toleration, which usually goes hand in hand with a lower level of religious zeal. Further, research into these issues is impaired because it is difficult to ascertain how many people were actually influenced by e.g. popular devotional manuals. However, the audience was also convinced by Prof Benedict that as soon as we start thinking *beyond* the Weber thesis there is real progress to be made by looking closely at the relations between various religious belief systems (such as Calvinism) on the one hand and patterns of economic development on the other in clearly demarcated geographical regions and time frames.

2. *The Contested Calvinist Roots of Democracy and Human Rights*

The first paper on the theme of Calvinism and Political Thought was offered by Martin van Gelderen, Professor of European Intellectual History at the European University Institute in Florence. Van Gelderen analyzed the interrelations between various sorts of freedom that different confessional traditions attributed to individual human beings in early modern Europe. Giving close attention to the (in)famous debate on predestination between James Arminius and Francis Gomarus along with their mutual followers in the early seventeen century Dutch republic, Van Gelderen suggested that there is a close connection between views on the freedom of the

will on the one hand and views on freedom of religion / freedom of conscience on the other. In fact, Dirck Volckertszn. Coornhert (1522-1590) may have been right when he insisted that freedom of conscience *presupposes* freedom of the will. So those who seemed to deny almost every substantial account of human free will, such as the Calvinists who won the victory at the Synod of Dordt (1618/1619), could hardly be expected to support some kind of freedom of religion. In short, Calvinism and freedom seem to be strange bedfellows. On the other hand, it is telling that someone like Hugo Grotius, who strongly sympathized with the Arminians/Remonstrants, developed the first elaborate legal account of human individual autonomy (even Arminius was more reticent in emphasizing the notion of freedom, arguing that complete freedom of action only belongs to God). This led Grotius to an analysis of freedom and tolerance which would become tremendously influential in modernity.

In response to Van Gelderen's paper, Prof. Harro Höpfl, Research Professor at the University of Essex with a special interest in order and hierarchy in political thought, indicated that he was pretty skeptical of Van Gelderen's suggestion. In his view, there is no relation whatsoever between the doctrine of predestination and the affirmation or denial of particular theories of political freedom. Predestination is a very old doctrine which has always had its fans, also among Catholics. Moreover, its adoption by Calvinists such as Theodore Beza or the French huguenots went hand in hand with a nascent emphasis on freedom of religion. In England, the Calvinist king James I was more tolerant in religious issues than the not-so-Calvinist Elizabeth I. And conversely, even Grotius had to admit that individual rights and freedom must by definition be limited. It seems that the roots of Western democracy have to be found not so much in political theory as in the differentiation of the responsibilities of church and state (which was usually advocated by Calvinists), lay participation in church government (e.g. in the famous Genevan *consistoire*) and more generally the rise of a debating culture.

The ensuing discussion confirmed the existence of multifarious and also flexible patterns of political thought in relation to theological views. Calvinists sometimes opposed the pursuit of a more democratic rule and the emphasis on political freedom (as e.g. in the work of Pieter de la Court); but also non-Calvinists like Hobbes and Grotius argued that magistrates were necessary in order to deal adequately with religious tensions. Then again, the Middle Ages already had its conciliarists; and according to the Oberman-thesis the very doctrine of predestination engendered a strong sense of individual freedom. So there was a general feeling that it is impossible to assume simple causal relations here.

3. Calvinism's Alleged Impact on the Sciences

In his paper "Calvinism and the Study of Nature in Europe: Some Historical Patterns and Problems", Prof. Jitse M. van der Meer, Professor of the History and Philosophy of Science at Redeemer University College, Canada, offered a wealth of detailed examples of how typically Calvinist theological themes – such as a strong emphasis on the Fall of humanity, but also the notion that grace restores nature – influenced attitudes towards science – or, rather, (to put it less anachronistically) towards the study of nature. He concluded, however, that for most putative features of Calvinism "there is not enough information to be confident that their role in the study of nature has a Calvinist twist". Therefore, we are in need of more comparative studies in which the characteristics of Calvinism and their consequences for the study of nature are compared with those of Lutheranism and Catholicism.

In response (and addition) to this, Dr. Botond Gaál, Professor of Christian Dogmatics at Debrecen Reformed Theological University (Hungary), gave a sketch of John Calvin's view on the study of nature. Using a wealth of quotations from Calvin's written works, he made clear that

Calvin had a very favourable opinion on the natural sciences as these were known in his time. This was no doubt due to the humanist training he had enjoyed as a student. In particular, Calvin was enthusiastic about the impressive results of astronomy, in which he saw a confirmation of the greatness of the Creator. So it can be reasonably expected that Calvin's attitude fuelled an appreciative engagement with the study of nature among his spiritual heirs.

During the subsequent discussion other historical persons, schools and intellectual changes which can be seen as conducive to the shift towards modern science were mentioned. Many of these were not specifically Calvinistic, and some of them evidently stemmed from other confessional traditions. As a result of these observations by various participants, the need for a more comprehensive and intentionally comparative study of the issues became apparent also in this discussion.

4. The Spirituality of Calvinism

Like the previous session, the one on the Spirituality of Calvinism consisted of a paper on a particular strand of Calvinism as well as one on John Calvin himself. First of all, Dr. Mirjam van Veen, Professor of Early Modern Church History at the VU University Amsterdam, offered a fine case study of Reformed Rhineland exiles ('Exulanten') during the second half of the sixteenth century. According to a Heiko A. Oberman's well-known theory, Calvinists who were expelled from their homelands because of their deviating faith usually developed relatively radical forms of theology and spirituality. The Rhineland exiles, however, defy this thesis, since they became well-known for their moderate forms of spirituality (e.g., they valued personal religious experience and a morally good life much higher than matters of doctrine and confession) as well as their criticism of what they saw as the religious extremism of mainline Calvinism. Thus, Van Veen's paper was an important reminder not to equate the spirituality of Calvinism with its more radical and outspoken expressions.

Next, Dr Julie Canlis (University of St Andrews, UK), who recently won a Templeton-award for her outstanding dissertation on John Calvin's spirituality, discussed the roots of 'the inner dynamics of Calvinism' in Calvin himself. Did Calvin's writings support the later movement towards radicalization? Canlis meticulously traced the continuities and discontinuities between Calvin's spirituality and medieval mysticism as rooted in Augustinian and in fact Platonic spiritual thought. Calvin turns out to be very open and ecumenical here, although he gradually becomes more critical of the preceding mystical traditions when he starts to rethink the spiritual journey in christological terms. It is not by its own power but because of its participation in Christ that the soul ascends to communion with God. Jesus is the ladder towards God, and the Son of God reckons himself imperfect without us. In fact, however, this is not a rigid form of religious observance but a very inviting and hospitable spirituality of communion and participation in God.

In the discussion it was asked (among other things) to what extent Calvin's Platonist twist was at the same time responsible for the rejection of the body, of the visual arts and of aesthetical beauty among later Calvinists. This question led us to a theme which wasn't singled out for special attention during this workshop, but which definitely deserves to be examined as a crucial theme of its own: Calvinism and the arts. Is there a difference here as well between the well-known depreciation of the arts among radical Calvinists and the less well-known appreciation of aesthetics by more moderate Calvinists who were presumably less shy of the cultural pleasures of this world?

5. Calvinism's Ethos and Public Influence

After having studied the inner dynamics of Calvinism, we turned towards what might be called its outer dynamics, i.e. its public impact on everyday life and society. This theme was introduced first of all by Dr. Fred van Lieburg, Professor of the History of Dutch Protestantism at the Faculty of Arts, VU University Amsterdam. Van Lieburg helpfully traced the contours of the so-called 'Further Reformation' in the seventeenth century Dutch Republic. He discussed the various ways in which this movement, led by a number of highly influential pastors and theologians, intended to move beyond Calvin and the other sixteenth century Reformers by attempting to reform not only ecclesiastical doctrine but most of all people's habits, manners and religious commitment. In the Low Countries, church and state closely cooperated for some time to reach these goals. In times of threat, national penitence was stimulated by official prayer letters and fasting. The Sunday should be observed much more strictly than people were used to, and also the public schools should be brought in the orbit of the Reformed faith. Van Lieburg showed how this Dutch *reformatio exactior* was part of a much wider movement throughout western Europe, connected as it was with the rise of Puritanism in Britain and Pietism in Germany.

Finally, Dr Georg Plasger, Professor for Systematic and Ecumenical Theology at the University of Siegen (Germany), showed how the 'outer dynamics' of Calvinism – i.e. its intent to transform society as exhibited for example in the Dutch Further Reformation) – finds its deepest roots in the specific character of Calvin's theology. Plasger made this plausible by comparing the different trajectories of Reformed and Lutheran churches in the German countries. Whereas Luther was skeptical about 'external' means because they could easily distract us from what really matters – justification and faith (both of which are 'inner' events) – Calvin argued that a new community of believers needs a new outward structure, since all things should proceed decently and in order. For this reason, Calvin among other things developed a church order, and matters of church order have been included in Reformed confessions ever since. It was only at the synod of Barmen (1934) that the Reformed and Lutheran tradition found each other in a common attempt to restore a proper church order over against Hitler's invasions. The flipside of the high appraisal of church order in the Calvinist tradition is that Reformed churches tended to split up much more easily than e.g. Lutheran ones, thus usually weakening their impact on society.

This time the discussion on both papers was mostly limited to a couple of questions for further elucidation, since we wanted to devote the rest of our time to a more comprehensive reflection on where the totality of papers and discussions had brought us and on the ways in which we might most fruitfully proceed from there towards future forms of cooperative research on Calvinism and the making of the European mind. For clearly, there was a general feeling that we had only made a small beginning with clarifying some of the major issues; as a result, there is still a lot of work to do. For a summary of the main conclusions of this general discussion, we refer to the 'Overall conclusion(s)' in section 1 and to section 3 below.

3. Assessment of the results, contribution to the future direction of the field, outcome

Following up on the 'Overall conclusions' in section 1, we most of all learned that we had only made a beginning with the scholarly exploration of a subject which is as intriguing and important as it is complex and many-sided. It was almost unanimously agreed that all kinds of generalizing statements on the relation between Calvinism and the European mind-set are highly vulnerable at this stage. Therefore, there was a strongly felt urgency to develop an international *network* of scholars who are – from whatever perspective – involved in the study of Calvinism and its influence on public life in Europe. Too much work is still being done in relative ignorance of what

is going on elsewhere, and lack of interaction will always impoverish the quality of our research. So it is of pivotal importance to expand our circle by getting other colleagues involved in what should more and more become a collaborative effort. Moreover, establishing a network will stimulate the circulation of new and fresh ideas as to how to advance the frontiers of our knowledge and insights beyond their present stage. It would also enable us to attract scholars who are not yet involved in CMEM but who possess expertise on some of its subthemes to future scholarly meetings which may focus on the explorations of such subthemes.

In this connection, it is a pity that apparently it won't be possible to submit an application for building Research Networking Programme (RNP) on *Calvinism & the Making of the European Mind* soon. For clearly, this would have been the ideal programme to continue our efforts over the next four or five years in highly promising and fruitful ways.

For example, it would enable us to widen the scope of our project by getting more scholars from European countries involved; but it would also provide us with the opportunity to organize further meetings on various important (sub)themes, to exchange ideas, knowhow and personnel, to enhance synergy across national boundaries in Europe and beyond, and last but not least to facilitate training for the next generation of scholars.

At the Workshop there was a general feeling, however, that we should not wait until new chances are being offered by ESF or another European science agency. There are a couple of things which we can do anyhow, such as choosing a name (i.e., either deciding to stick to the name of the Workshop or agreeing on some alternative), launching a website in which our research data can be entered, inviting other scholars with relevant expertise from various disciplines to add their projects and relevant publications, et cetera. In this way, it might be possible to establish an informal network, from which then grant applications might be prepared which have a good chance of being successful (since the infrastructure for further cooperation is already there). So this is the next step, which we want to make before too long. It is to be expected that the VU research group which convened the Workshop will take the lead, but close cooperation will be pursued with other existing centers of research that were represented at the Workshop, such as, for example, those in Geneva and Florence.

Finally, as an important instrument for spreading the results of our ESF-Workshop (provisional as they may be given the huge challenges which still lie in front of us) among the scholarly community at large, we have tangible plans to publish the proceedings of the Workshop in a peer-reviewed multi-author volume. We are happy to announce that we found academic publisher Brill (Leiden/Boston etc.) prepared to publish this volume in one of their prestigious series. We trust that the appearance of this book – which is scheduled somewhere by the end of 2012, or the beginning of 2013 at the latest – will engender new attention to and engagement with the theme of our Workshop, also by both senior and junior scholars who were not involved in the Workshop, either because they could not come, or because we simply were not familiar with them. So presumably this publication will also play a role in the process of establishing an international interdisciplinary network of scholars from which future initiatives on the study of Calvinism and the European mind can be expected.

4. Final Programme

FINAL PROGRAMME**Thursday 3 November 2011**

Afternoon	<i>Arrival</i>
16.00	Registration
18.00	<i>Dinner</i>
19.30	Welcome and Introduction by Prof. Dr. Cornelis van der Kooi (Convenor)
20.00	Welcome by Prof. Dr. Wim Janse (Dean of the Faculty of Theology, VU University Amsterdam)
20.15	Opening Lecture: <i>Calvinism and the Making of the European Mind – A Survey of the Issues</i> (Gysbert van den Brink, Amsterdam/Leiden)

Friday 4 November 2011

09.00-09.20	Powerpoint presentation of the European Science Foundation (ESF)
09.20-12.00	Morning Session: Calvinism and Economics
09.20-10.10	Presentation 1: "Weber Revisited: The Economic Impact of Calvinism" Prof. Dr. Johan J. Graafland (Tilburg University, Tilburg, Netherlands)
10.10-10.40	Response Prof. Dr. Philip Benedict (University of Geneva, Switzerland)
10.40-11.00	<i>Coffee / Tea Break</i>
11.00-12.00	Discussion
12.00-13.00	<i>Lunch</i>
13.00-18.00	Afternoon Session: Calvinism and Western Culture
13.00-13.45	Presentation 2: "The Contested Calvinist Roots of Democracy and Human Rights" Prof. Dr. Martin van Gelderen (European University Institute, Florence, Italy)
13.45-14.15	Response Prof. Dr. Harro M. Hopfl (Essex Business School, Colchester, England)
14.15-15.15	Discussion
15.15-15.45	<i>Coffee / tea break</i>
15.45-16.30	Presentation 3: "Calvinism's Alleged Impact on the Sciences" Prof. Dr. Jitse M. van der Meer (Redeemer Univ. College, Ancaster ON, Canada)
16.30-17.00	Response Prof. Dr. Botond Gaál (Debrecen Reformed Theological University, Hungary)
17.00-18.00	Discussion
18.00	<i>Dinner</i>

Saturday 5 November 2011

09.00-12.00	Morning Session: The Spirituality of Calvinism
09.15-10.00	Presentation 4 "The Inner Dynamics of Calvinism" Prof. Dr. Mirjam G.K. van Veen (VU University Amsterdam, Netherlands)
10.00-10.30	Response: "John Calvin's Spirituality" Dr. Julie Canlis (University of St. Andrews, United Kingdom)
10.30-11.00	<i>Coffee / Tea Break</i>
11.00-12.00	Discussion
12.00-13.00	<i>Lunch</i>
13.00-15.00	Afternoon Session: Calvinism's Ethos and Public Influence
13.00-13.45	Presentation 5 "The Outer Dynamics of Calvinism" Prof. Dr. Fred van Lieburg (VU University Amsterdam, Netherlands)
13.45-14.15	Response Prof. Dr. Georg Plasger (University of Siegen, Germany)
14.15-15.00	Discussion
15.00-15.30	<i>Coffee / Tea Break</i>
15.30-16.45	Attempt at synthesis; discussion on follow-up activities/networking/collaboration
16.45-17.00	<i>Closing of the Conference</i>
17.00-17.30	<i>Drinks and departure</i>
19.30 -	<i>Optional dinner for those who don't have to depart immediately</i>

5. Final List of Participants

Definitive List of Participants**Convenors**

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¹ Prof. de Boer acted as a substitute for Prof. van der Borgh (Belgium), who had to cancel his attendance at a very late stage.

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6. Statistical information on participants

Belgium	1	Canada	1
England	4	Germany	1
Hungary	1	Ireland	1
Italy	1	Netherlands	8
Switzerland	1		

M/F repartition: M: 17, F: 2

