

“Only One Small Village? Dutch Church History in Global Perspective (17th-18th c.)”

“Slechts één klein dorpje? Nederlandse kerkgeschiedenis in globaal perspectief (17^{de}/18^{de} eeuw)

With a keynote lecture by/met een hoofdlezing door:

Prof. dr. Charles H. Parker, St. Louis University

14 November 2015, 9.00-14.30

Lutherse Kerk Utrecht (Hamburgerstraat 9, Utrecht)

09.00: Aankomst met koffie & thee / Arrival, coffee & tea

09.30: **Opening en inleiding / Opening and introduction**, Prof. dr. Peter-Ben Smit (bijzonder hoogleraar Oude Katholieke Kerkstructuren/extraordinary professor of Ancient Catholic Church Structures, Utrecht)

09.40: Keynote lecture: **“Only One Small Village? Dutch Catholic Conflicts in Global Perspective (17th-18th c.)”**, Prof. dr. Charles H. Parker, St. Louis University.

Prof. Charles H. Parker is a leading church historian and published on both Dutch Protestantism and Catholicism. His works include: *The Reformation of Community: Social Welfare and Calvinist Charity in Holland, 1572-1620* (1998/2006) and *Faith on the Margins: Catholics and Catholicism in the Dutch Golden Age* (2008). His current research focuses on the history of Calvinist missions.

10.30: **“Making Dutch Church History in Rome: Fr. Jacob Krijns, Apostolic Vicar Petrus Codde and their Anti-Jesuit Networking Mission,”** Dr. Dirk J. Schoon, Oud-Katholiek Seminarie/Old Catholic Seminary.

11.15: **“Memory, Activism and the Catholic International of Early Modern Europe,”** Prof. dr. Judith Pollman, Hoogleraar vroegmoderne Nederlandse geschiedenis/Professor of Early Modern Dutch History Leiden University.

12.00-12.45 Lunch

12.45 **“The Origins of Dutch Calvinism? Exile in the Historiography of the Dutch Reformation,”** Prof. dr. Mirjam van Veen, Hoogleraar kerkgeschiedenis/Professor of Church History, Vrije Universiteit Amsterdam.

13.30 **“Rev. Jacobus Elisa Capitein: the predicaments of an 18th century liberated African in Elmina”**
Prof. dr. Martha Frederiks, Professor of World Christianity, Utrecht University

14.15 – 14.30 **Conclusion:** Dr. Jo Spaans, Associate Professor of Church History, Utrecht University

Aanmelding voor het symposium gebeurt door een bijdrage van EUR 10,- over te maken op rekening NL63INGB0005319821 t.n.v. Peter-Ben Smit (p.b.a.smit@uu.nl) en wel voor 7 november.

Registration for the symposium is done by transferring EUR 10,- to the account NL63INGB0005319821 in the name of Peter-Ben Smit (p.b.a.smit@uu.nl), prior to 7 November.

Samenvattingen/Abstracts

Prof. dr. Charles H. Parker, St. Louis University: "Only One Small Village? Dutch Catholic Conflicts in Global Perspective (17th-18th c.)" – zie: <http://www.slu.edu/departement-of-history/faculty-and-staff/regular-faculty/charles-h-parker>

Abstract: Dutch Catholic identity will be placed and considered within the context of a global missionary movement of the post-Tridentine church. Many of the struggles that took place in Dutch Catholicism (a pastoral/diocesan vision associated with the later Cleresie vs. a missionary vision as favored by religious orders) also occurred in many other parts of the Catholic world – Mexico, Peru, and India and can be better understood in comparison with them.

Dr. Dirk J. Schoon, Oud-Katholiek Seminarie/Old Catholic Seminary: "Making Dutch Church History in Rome: Fr. Jacob Krijns, Apostolic Vicar Petrus Codde and their Anti-Jesuit Networking Mission"

During the years 1700-1703 archbishop Petrus Codde, apostolic vicar of the Catholic Church in the Dutch Republic, stayed in Rome, where he had to defend his policy against accusations concerning jansenist tendencies. What exactly Codde and his company did during this period, whom they met and what they talked about, never has become very clear. Thanks to the diaries of one of Codde's companions, the Amsterdam parish priest Jacob Krijns, it is possible to outline not only the circle of friends of the Dutch in Rome, but also the common topics at stake.

Prof. dr. Judith Pollmann, Hoogleraar vroegmoderne Nederlandse geschiedenis/Professor of Early Modern Dutch History Leiden University, "Memory, Activism and the Catholic International of Early Modern Europe"

In recent years there has been a revival of scholarly interest in the notion of an early modern Calvinist International – not as an organized revolutionary movement directed from Geneva, but as network through which people, ideas, images and memories circulated across Europe, and inspired people to efforts to fundraise and lobby for coreligionists abroad, or even enlist in foreign armies fighting for the Calvinist cause. This paper explores to what extent there was a para-ecclesiastical Catholic equivalent of such transnational activism, focusing especially on the role of memories in creating a sense of common identity, and political and religious urgency.

Prof. dr. Mirjam van Veen, Hoogleraar kerkgeschiedenis/Professor of Church History, Vrije Universiteit Amsterdam, "The Origins of Dutch Calvinism? Exile in the Historiography of the Dutch Reformation"

According to historiographical convention, the experience of exile by Protestants from the Habsburg Netherlands from the 1550s to the early 1570s played a critical role in promoting Calvinism as a voluntary confessional church in the early Dutch Republic. But there are too many problems in the evidentiary basis to sustain this conclusion. In my paper I will trace historiography on the Dutch Reformation in order to isolate where and why this idea emerged. It demonstrates that no specific role for religious refugees in the development of Dutch Calvinism can be found in historical writing from the late sixteenth to the mid-nineteenth century. Only in the late nineteenth century, during a debate about the role of the Dutch Reformed Church in the Netherlands, did the experiences of religious refugees come to take on a specific role in explaining the development of Dutch Calvinism.

Prof. dr. Martha Frederiks, Professor of World Christianity, Utrecht University, "Rev. Jacobus Elisa Capitein: the predicaments of an 18th century liberated African in Elmina"

In 1742 a liberated African known under the name of Jacobus Elisa Capitein was ordained by the Amsterdam Classis of the Dutch Reformed Church and appointed by the West Indian Company to serve as its chaplain at fort Elmina in present-day Ghana. Only a few years later, in 1747, Capitein died, disillusioned and impoverished. Capitein's story is well-known, but usually studied in isolation. However, Capitein was but one of a number of West Africans, who became known in Western Europe. Contemporaries of Capitein include other European-educated West Africans who served as chaplains/missionaries at the Gold Coast such as Frederik Svane (Danish Lutheran), Christian Protten (Moravian) and Philip Quaake (SPG) as well as key figures of the 18th century Black Atlantic world such as Olaudah Equiano, Boston King, Ukwasaw Gronniosaw, Phyllis Wheatly and Ottobah Cuguano. This paper aims to look at these wider connectivities and interpret the story of Jacobus Eliza Capitein against the background of 18th century European experiments with indigenous ministry and emerging debates about the slave-trade and its abolition.

Together with a master class for PhD students and a workshop in which Prof. Parker presents recent research, the above is organized in cooperation with the Department of Philosophy and Religious Studies and the Department of History and Art History of the University of Utrecht, the Faculty of Theology of Radboud University Nijmegen, NOSTER (Netherlands School for Advanced Studies in Theology and Religion), and the Old Catholic Seminary at Utrecht University (with generous support of the Metropolitan Chapter of Utrecht and the Diocese of Haarlem [HBK]).