At present, Europe - in its modern globalised form - is faced by numerous questions of profound significance. How will its identity and role in the world change in response to the resurgence of populist political leadership both within and beyond its own borders? How should it respond to Brexit, intra-European independence movements, and the ongoing significance of the (largely Muslim) migrant crisis?

This conference will focus on neo-Calvinism, as a theological and cultural tradition that developed in late-modern Western Europe, and aims to understand it vis-à-vis Europe in both historical and constructive senses. How did the architects of neo-Calvinism - the likes of Abraham Kuyper and Herman Bavinck - view the late-modern European identity? What did it mean to them that humankind consisted of different peoples and races? To what extent did they view Europe, as a culturally Christian continent, to have a unique geopolitical calling? How should those views be understood in our post-colonial context? What is the relation between religion and the idea of the nation? How have these neo-Calvinists, and more contemporary exponents of the neo-Calvinist tradition, considered the place of Islam in Europe? Does neo-Calvinism offer promising resources for human flourishing in a continent marked by a profound diversity of ethnicities, languages, cultures, forms of secularism, and religion?

At the end of the nineteenth century, military and economic expansion in Africa, the Middle East and Asia brought Europe into contact with Islam. This interaction sparked European political debates on how to deal with different religions and cultures. The study of Islam was encouraged within the contexts of missiology and the science of religion, and missionaries were sent to the Arab world. A range of opinions on Islam within emerged within European Christianity, varying from a comparative view to radical rejection, from the need for conversion to the search for dialogue. The late nineteenth century was also the context for the development of neo-Calvinism: a movement that attempted to articulate an orthodox Reformed faith in the modern world. Which views of Islam were held amongst neo-Calvinist theologians, missiologists, missionaries and politicians? How did these views work out in the encounter with Islam?
The conference will focus on the theological, ecclesial, philosophical, political, historical, social and cultural interactions between the two religions: in what ways did they approach each other? On which aspects did they continue to differ, and why? How could their relationship over a century and a half best be described?

**Plenary speakers**

Among others:

Dr. Matthew Kaemingk, Fuller Texas, Houston

Prof. Richard J. Mouw, Fuller Theological Seminary, Pasadena

**Call for Papers**

The conference organisers would be pleased to receive proposals for short papers that address issues related to *Neo-Calvinism and Europe: Religion, Nation, Culture*. Proposals must be approximately 200 words, and should be sent to gharinck@tukampen.nl by 1 April 2018. Proposals will receive a final response by the conference organisers by 15 April.

**Registration**

The conference registration fee is €120, which includes two breakfasts and lunches, a dinner and drinks. Conference places and lodging must be reserved by email (gharinck@tukampen.nl) by June 30th, 2018.

**Location and Accommodation**

The conference will be held in Leuven, Belgium - close to the political heart of modern Europe - on 29-31 August at:

Leuven Center for Christian Studies (L.CSS)
Evangelische Theologische Faculteit
Sint-Jansbergsesteenweg 95-97
3001 Leuven
Belgium

L.CSS offers accommodation at location for € 40 (single) and € 50 (double rooms).

**Host Institutions**
New College, University of Edinburgh

Kampen Theological University

Archive and Documentation Centre, Kampen

Historical Documentation Centre, VU University, Amsterdam