

THESES

/ W.M. Schinkelshoek: Het Stipendium Bernardinum /
(21 February 2012 – Budapest, KRE HTK)

1. When Daniel Bernard is observed in the context of his time, work and life conditions, it is incorrect to state that he seemed to have been a difficult person to deal with.
Contra S.D. van Veen, Het Stipendium Bernardinum, p. 17.
2. The marriage between Daniel and Izabella Bernard can be compared to a bubble that sooner or later would have undoubtedly burst. There was a lot at stake for both of them, so they tried to salvage what they could. The divorce lawsuit (1738-1739) left deep scars in Daniel's life. This could especially be found in the injustice done to him. The will of August 18, 1761 needs to be understood under these circumstances.
3. One can only speculate about the reason "why" Daniel Bernard bequeathed money and created a fund for reformed theology students from the Palts and (the historical) Hungary just before he died. Nevertheless, these conditions should not be waived in the future.
4. Over time there has often been controversies over the interpretation of the letter and the meaning of the will of August 18, 1761. In both cases often at the expense of the Hungarians. In the period between 1911-1945 a reasonable balance seemed to have been reached. Lately there seems to be a reversal at the expense of Pfaltic students. According to the letter of the will, Pfaltic students (still) have the preference over Hungarians. It is in the spirit of the will to also award the scholarship to Hungarians and Transylvanians.
5. According to the new policy of the Stipendium Bernardinum (Stipendium Bernardinum Policy Paper) the scholarship will become a PhD scholarship. Since the Stipendium Bernardinum has been established with both a social and a scientific aim, theology students who "just" wish to continue their studies in Utrecht, without having the intention of doing a PhD, should also be eligible for a scholarship.

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