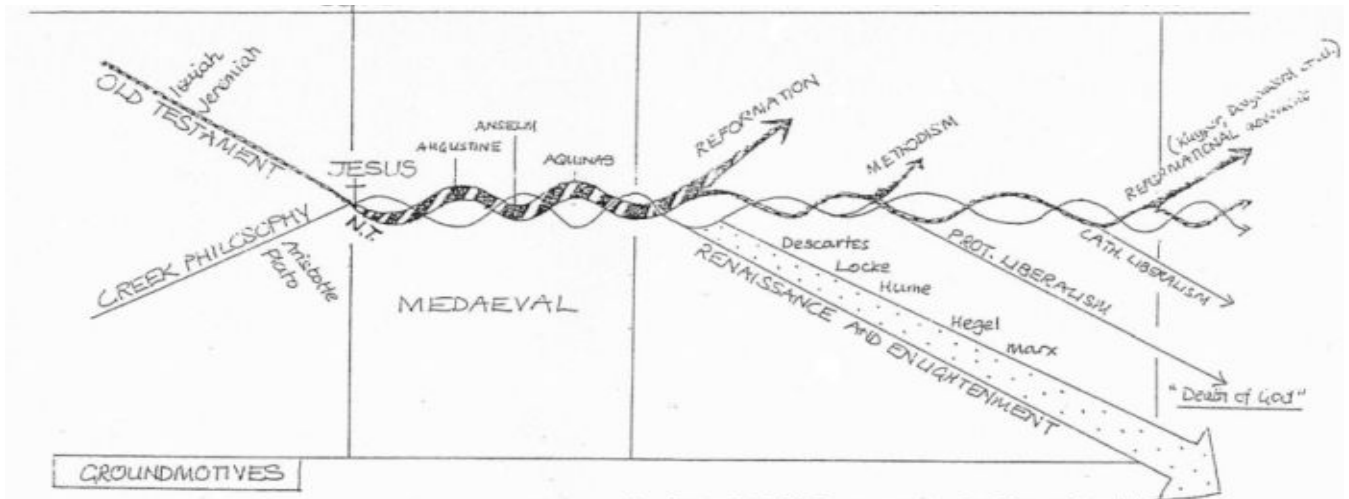


CHRISTIAN PHILOSOPHY DIAGRAMS



Richard A Russell

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This booklet is a revised and updated version of the many diagrams produced by Richard Russell over several decades.

All diagrams © Richard A. Russell – unless stated otherwise

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Christian Philosophy Diagrams

Richard A. Russell

These are some of the rough sketches of diagrams which will constitute the core of the book I am writing to introduce the Reformational, Christian philosophy of prof. Herman Dooyeweerd to students.

This is the philosophy which was developed at the Free University of Amsterdam which was set up by Abraham Kuyper in 1880. He later became prime minister of the Netherlands. A striking feature of this philosophy is that it attempts to honour the richness of the created order in all its diversity, aspects and relationships. Consequently, it involves a program of principled anti-reductionism. This is in marked contrast to the major modern secular-humanist philosophies that absolutise just one or two aspects of reality- regarded them as self-existent and then attempt to reduce all others to them or simply deny their reality. This idolatrous absolutising due to the richness of creation generates.

These in turn structure and penetrate all of the other academic disciplines producing -isms, diverse conflicting schools of thought within them. Consequently, the modern university lacks inter- and intra-disciplinary coherence; it is a multiversity or more pointedly a Tower of Babel. The Reformational philosophy has been found extremely fruitful by scholars across the entire range of disciplines – from mathematics, biology and information systems to sociology, aesthetics and jurisprudence – has provided a precise language in which they can communicate with each other and share their insights.

British anti-intellectualism is automatically dismissive of philosophy. Likewise, British evangelicals follow suit usually with even more vehemence – after all true religion is a matter of the heart not the “head”! The idea of Christian philosophy has not been popular with theologians either who have historically claimed that theology is the queen of the sciences” [like Aquinas) and have often rejected the very idea of Christian philosophy (like Barth). Hence in Britain, we have Christian theological colleges but no Christian universities. Why not? Behind this is the presupposition that Christianity is about part of life (spirituality, morality, church or whatever) and not about the whole of reality. This new philosophy calls for a coordinated Christian cultivation of all disciplines, including theology. Theology, not only the liberal variety but also that which considers itself “conservative, “biblical”, and evangelical”, has been shaped, in great measure by pagan and humanist philosophies - so far not much by Christian ones. Good theology itself is crucially dependent on the Christian cultivation of the other disciplines (including philosophy) as it needs them for its own constructive work. Lacking this it will inevitably import Trojan horses while naively insisting that they are both neutral and vitally helpful.

Diagrams - like maps - have the benefit of presenting a huge amount of information and relationships simultaneously which if put into a text would only be available over a long duration. Indeed just imagine the impossible project of describing in just-words the content of an Ordnance Survey map—even if not impossible in principle then at least mind-bendingly vast and complex. The result would be humanly unusable.

The best introductions to Dooyeweerd are
Roy Clouser 2005. *The Myth of Religious Neutrality* University of Notre Dame Press.

More technical
Danie Strauss 2009. *Philosophy: Discipline of the Disciplines* Paideia Press.

For Dooyeweerd himself I would recommend his:

2012 *In the Twilight of Western Thought* Paideia Press.

1979 *Roots of Western Culture: Pagan, Christian and Humanist Options* Wedge.

A vast treasury of papers by leading Reformational scholars from all disciplines is found on: www.allofliferedeemed.co.uk

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Introduction to the CSU Booklist (1986, 1997)

Even though this introduction was written around 1986 (and the postscript in 1997) as the opening pages of the Christian Studies Unit Booklist it seems little dated. The booklist had on it hundreds of Reformational books and papers covering virtually every academic discipline and served to introduce many British students to the tradition of Reformational thought. It was powerful in that it not only made a case for a Christian mind, Christian worldview, Christian philosophy and a Christian perspective on all disciplines but also displayed some of the first fruits of these endeavours that made the whole project more graspable. Though many books were sold by post I was eager for people to see them and buy them wherever I could see a possible niche. So I engaged in the sport of extreme bookselling. I ran a bookstall in the House of Commons, in Windsor Castle, in a Moscow Palace of Culture in the early 1990s, and finally a pop-up pirate bookstall at the Urbana Missionary Conference (Illinois) in 1970 which had about 17,000 in attendance. And I should add that I have still to sell books in North Korea ... I have not cracked that one yet! This was, of course, in addition to the normal Christian academic conferences and university Christian Unions (UCCF).

The purpose of this book list is to make available Christian scholarship most of which are difficult if not impossible to obtain in Britain. The books listed are rooted in the conviction that it is possible in principle, and a necessary part of Christian discipleship to develop a Christian perspective on every area of created reality and hence in every academic discipline. The conviction flows from the Christian confession that "Jesus is Lord", that He claims our whole lives ...including our thinking in the academic context. We are to serve Christ with our minds. This requirement coheres with the way in which the Creator has structured men, women and the world. We have been made "religious" creatures, inescapably committed. Our commitments shape all our cultural activities including our theorising and scholarship. Furthermore, the whole cosmos, nature and history have been structured by God in a way which is not neutral towards Him. Rather it is revelational of Him and so can only be fully and truly understood in terms of His revelation to us in Christ' The fear of the Lord is the beginning, or foundation, of human wisdom and understanding.

However, this Christian vision immediately encounters the opposition of what Prof. Dooyeweerd has called the "dogma or the autonomy of theoretical thought" The dogma is the view that all serious academic disciplines (or ought to be) free from all metaphysical or religious controls. The introduction of the latter could bring bias and prejudice and could bring a loss of objectivity. Then comes the horror stories about Roman Catholic (Galileo), Soviet and Nazi interference with the "freedom of science". The message is that each discipline ought to work with its own canons of scholarship,

its own concepts and methodology and firmly "resist" any-outside pressures. It follows then that according to this view scholarship and education are part of the "public" world while all religious beliefs are "private" and should be kept private. Religious toleration here means that religious beliefs can be tolerated only while they remain private and only to that extent. You are free to leave your religious beliefs at home!

Many Christians have been indoctrinated into accepting this Secular Humanist definition of religion as a personal/private matter and the corresponding dogma of the autonomy of scholarship and of the public- secular world. Indeed - as invariably happens - there have even been theologians who have maintained that this autonomy is permitted and even required by the Christian faith. It was over a century ago that the great Dutch theologian Abraham Kuyper (1837-1920) began to subject this dogma to a searching Christian critique. Kuyper maintained that the religious and metaphysical neutrality that the dogma maintained was neither actual or even possible in principle, for no such scholarship is possible without such presuppositions.

However, for the past century, our universities have been committed to producing such neutral scholarship. The Logical Positivists tried to articulate the ideal of metaphysically neutral science. The leading members of the academic establishment are now beginning to concede - albeit with little enthusiasm - that the pursuit of such neutrality is the pursuit of an illusion. Cambridge philosopher of science Mary Hesse has written:

The work of Popper, Quine, Kuhn and their successors has made it increasingly apparent that scientific theory is not independent of certain metaphysical assumptions (paradigms in one of Kuhn's sense of the term), which are not fully determined by observation and experiment. We perceive and understand nature within the nature of categories which do not remain stable through the history of science, but change in response to experimental input and cultural fashion. The recent anti-positivist revolution in-the philosophy of science means that there are new possibilities of a rapprochement between science and religion, for the metaphysical framework of science at different periods may be more or less sympathetic to religious interpretations of the world. (*Theology*, March 1982, p131).

However, while the universities of the western world pursued this illusion of the religious neutrality of science, Kuyper established the Free University of Amsterdam in 1880 as a centre for the development of Christian science and scholarship. He

describes his Christian academic vision in his well-known lecture at Princeton University in 1898. He affirms that

...theology is only one of the sciences that demand Calvinistic treatment. Philosophy, psychology, aesthetics, jurisprudence, the social sciences, each and all of these when philosophically conceived, go back to principles, and of necessity even the question must be put with much more penetrating seriousness than hitherto, whether the ontological and anthropological principles that reign supreme in the present method of the sciences are in agreement with the principles of Calvinism, or are at variance with their very essence.

By Calvinism Kuyper meant not a narrowly conceived "Five Points" (though he accepted them) but a biblically based world and life view that saw all things under the Lordship of Christ. However, if it is acknowledged that the ontological and anthropological presuppositions of modern scholarship are in conflict with the Christian faith then Christians have a choice. Either they can abandon scholarship as godless and destructive of faith - many have done this and set faith against reason, theology against philosophy, scripture against theology or feeling against thinking - or they can recognise that they should not abandon scholarship to unbelief but claim it as rightfully subject to Christ. To do this means the serious hard work of developing alternative Christian ontological - and anthropological principles as a metaphysical framework for science and scholarship. To do precisely this formed the life work of many Christian scholars such as Herman Dooyeweerd, to whom the majority of writings on this list are indebted. However this task has only just begun for most Christians have either been committed to the Humanist ideal of neutral scholarship, or have lacked the equipment to work positively at an alternative. This booklist provides a few good tools with which better ones can be made.

Postmodern Postscript (1997)

The introduction written over a decade ago now feels a little dated. In some disciplines and some of the theorising about all of the disciplines, the reluctance to question the neutrality of scholarship and science has turned into a veritable enthusiasm. Sometimes, this has playful-ironic-mocking character - joyful liberation from the pursuit of an illusion ... fresh air. Sometimes the feeling has been more like vertigo, peering over the brink of the void, glimpsing the prospect of a deeply nihilistic relativism. This is hardly surprising as the acknowledged founding father of post-modernism is none other than Abraham Kuyper's famous, contemporary Friedrich Nietzsche (1844-1900), and behind him Schopenhauer (1788-1860). Kuyper's and Nietzsche's visions are locked in mortal combat ... this would make a brilliant book or PhD thesis!

Nietzsche - who eventually began to sign his letters 'The Anti-Christ' - was convinced that only the total de-Christianisation and re-paganisation of Western civilisation was its only hope. Diametrically opposed Kuyper believed both that the (de-paganising) biblical Reformation of the 16th and 17th centuries needed to be further developed (hence his neo-Calvinism) and that Western and world culture needed to be radically and systematically Christianised. He saw the greatest contemporary challenge stemming from the European Enlightenment and the ideology of the French Revolution, this being the reference of the Anti-Revolutionary Party that he founded. From his strategic standpoint in the later 19th century continental Europe Kuyper was able to witness - at close quarters - not only the rising power of modernism but also portents its self-destruction in the 'postmodernism' of Nietzsche. The parallel development in Britain was in many ways retarded, muted and diluted by the historical influence of the evangelical revival inaugurated by Wesley and Whitfield, amongst other factors.

However the postmodern dis-illusion with the illusion of modernism often leads to the view that not only the grand-narratives of modernism (e.g. Hegelianism or Marxism) are to be rejected as violent and oppressive (intellectually, ethically and politically) but that all grand-narratives, including and sometimes especially Christianity are equally guilty. Historically there is some guilt and need for repentance here. But post-modernism is itself yet another (at least implicit) grand-narrative (or family of grand-narratives) which in turn ought to acknowledge its own totalitarianism and its own marginalising of others - including Christians and their worldviews. In many ways this

feels like a replay of the situation under modernism. A key and perhaps the key feature of logical positivism was the 'abolition of metaphysics', especially of the Christian sort. God was metaphysical entity public enemy number one, followed closely by the human soul as number two. Traditional metaphysics was thrown out the front door while the metaphysics of logical positivism (in physicalist and phenomenalist forms) was welcomed at the back. From Descartes onwards this same plot has repeated itself with endless post-Christian reductionistic philosophies sawing through the very branches they are sitting on ... the intellectual suicide of self-referentiality.

The upshot of all this is that Christian thinkers, scholars and scientists are now required to constructively critique both residual modernism (e.g. neo-positivism and naturalism) in 'retarded' areas of culture (e.g. much science and technology) and various degrees of hyper/postmodernism in 'advanced' areas (e.g. philosophy, art and literary criticism). Such a critique presupposes the positive development of Christian philosophy and scholarship of inter- or rather transnational dimensions. Failure in this respect puts the Christian community in the position of ever reacting to or borrowing from the mainstream academic culture ... producing but a parasitic subculture always seen by the mainstream – rightly - as boringly predictable and invariably obsolete. We hope that this booklist gives some substance to the hope that Christian scholarship is not a futile passion and that in Christ is to be found and founded all the knowledge and wisdom of God for us.

#1 A Christian Ontological Hypothesis (1990ad)

- a suggestion about what there is ...

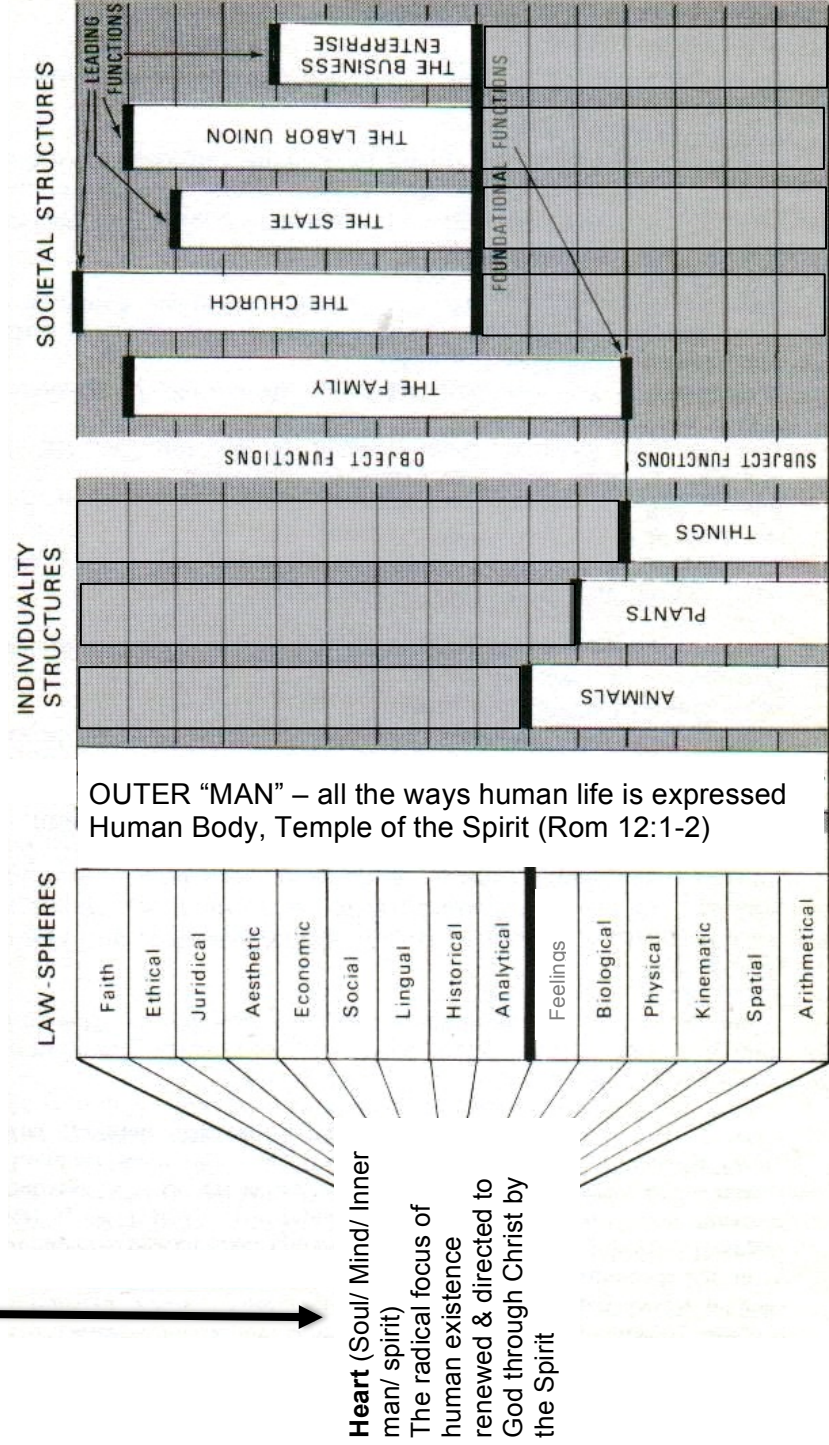
FATHER

CREATOR, UPHOLDER, REDEEMER Law-order for creation

JESUS

GOD INCARNATE

Heaven, angels, archangels
Satan, powers & principalities



Heart (Soul/ Mind/ Inner man/ spirit)
The radical focus of human existence renewed & directed to God through Christ by the Spirit

CREATOR

CREATION

INVISIBLE

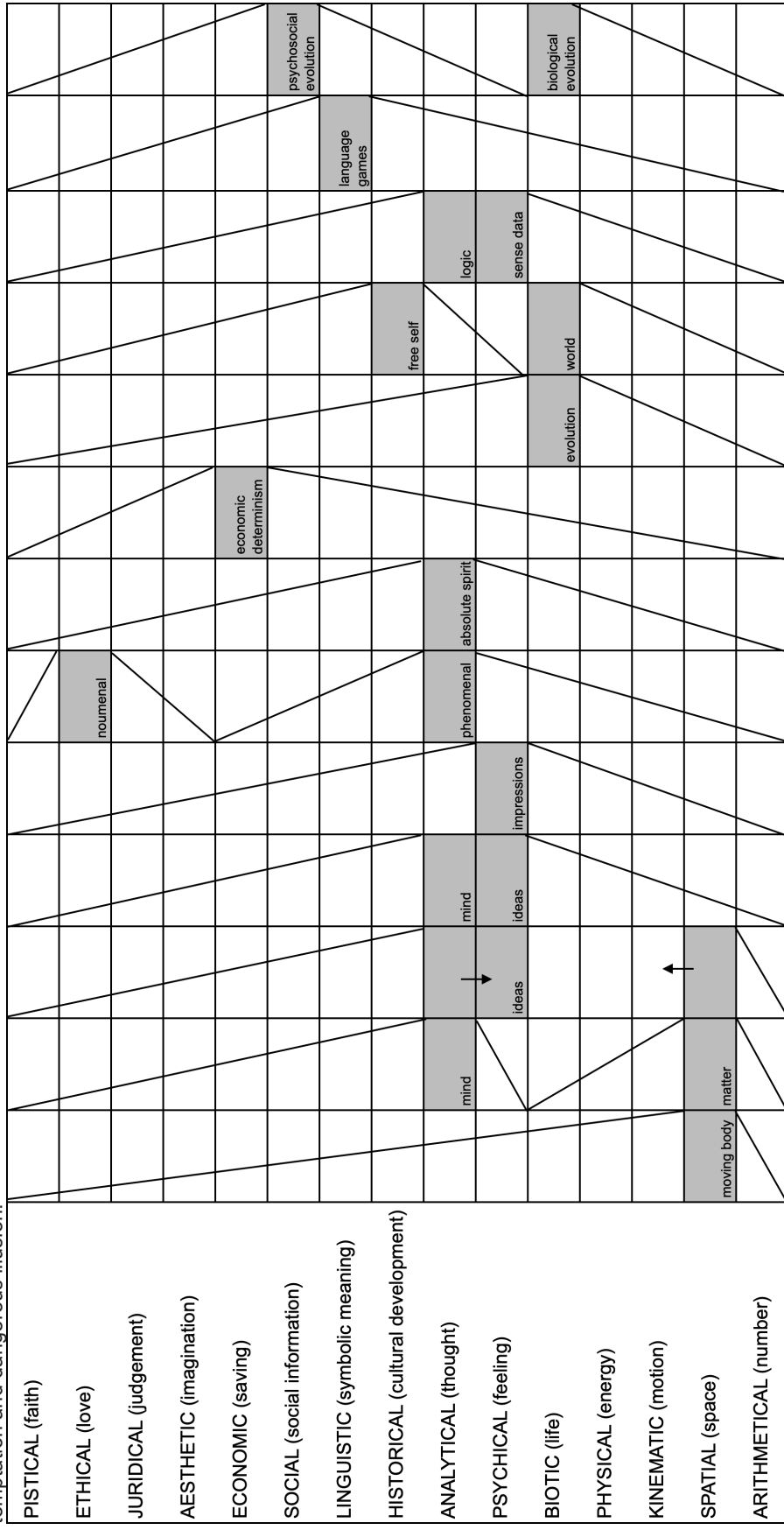
VISIBLE

#2 The Development Of Western Humanism

... in which the ground-motives of NATURE and FREEDOM progressively involves itself in DIALECTICAL TENSIONS and the reduction of the fullness of created reality to one or two of its modes (see also the ontology in #1 diagrams #3 and #4)

Each philosophy is a research program for demonstrating that all the apparent ontological richness of the world, which we experience in everyday life, is merely an appearance. The reality is the one or two modes that have been absolutised and are regarded as the keys to all knowledge and understanding. All have claimed to be rigorously rational and scientific and therefore universally valid.... but they are all radically different.

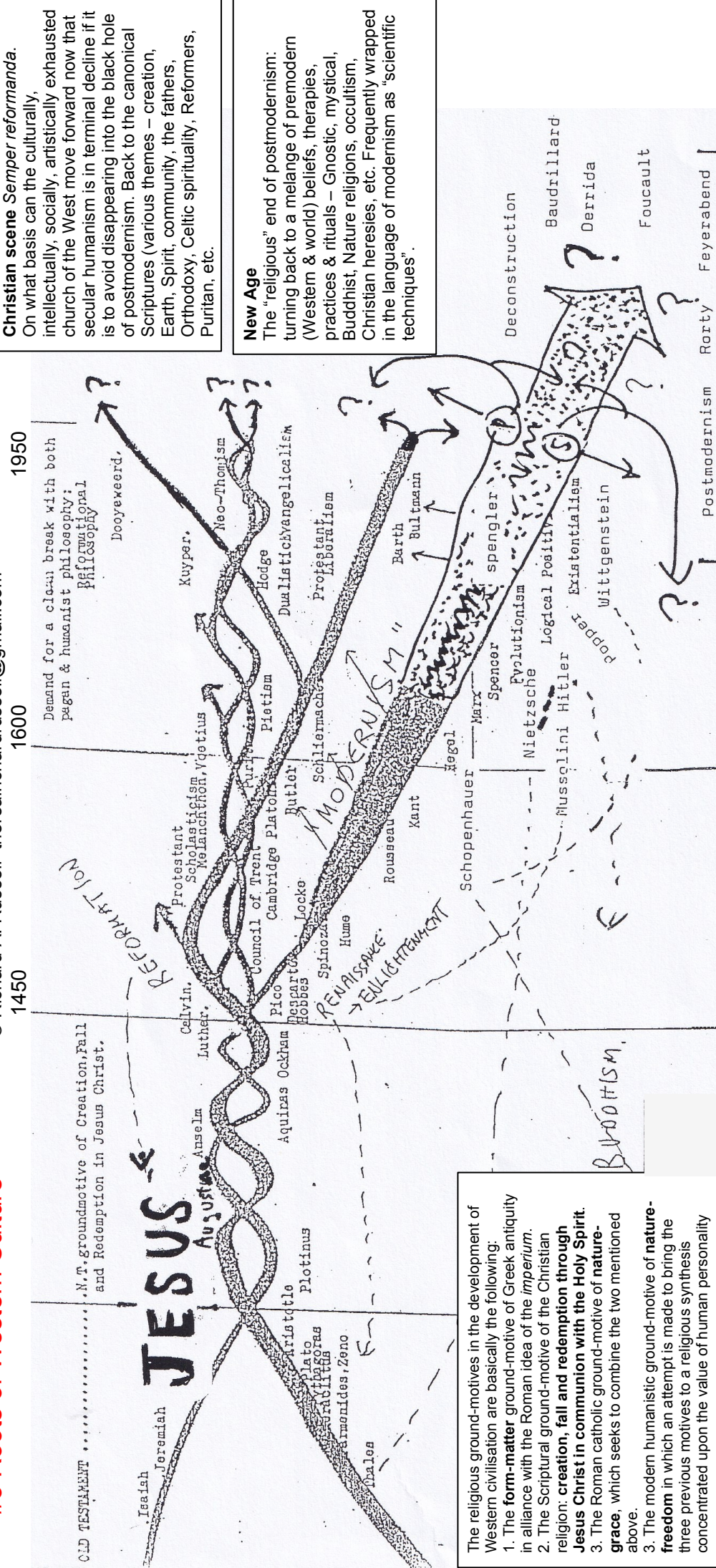
The whole modern humanist project has exhausted itself. Now as postmodernism it has abandoned this defining quest and rejected the very idea of meta narratives along with the ideal of systematic/synoptic understanding...and has sunk into a confused mix of scepticism about rationality, language and reality itself....a veritable twilight of the idols. However unlike the prodigal son who eventually realised his error and returned to the father's house postmodernism has the revelation that hunger in the pigsty is the human condition ...and that the father's house is a beguiling temptation and dangerous illusion.



HOBBS	DESCARTES	LOCKE	BERKELEY	HUME	KANT	HEGEL	MARX	DARWIN	SATRE	AYER	WITTGENSTEIN	HUXLEY
1588-1679	1596-1650	1632-1704	1658-1753	1711-1776	1724-1804	1770-1831	1818-1883	1809-1882	1905-1980	1910-1989	1889-1951	
								SPENCER				

#3 Roots of Western Culture

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Christian scene Semper reformanda.
On what basis can the culturally, intellectually, socially, artistically exhausted church of the West move forward now that secular humanism is in terminal decline if it is to avoid disappearing into the black hole of postmodernism. Back to the canonical Scriptures (various themes – creation, Earth, Spirit, community, the fathers, Orthodoxy, Celtic spirituality, Reformers, Puritan, etc).

New Age
The “religious” end of postmodernism: turning back to a melange of premodern (Western & world) beliefs, therapies, practices & rituals – Gnostic, mystical, Buddhist, Nature religions, occultism, Christian heresies, etc. Frequently wrapped in the language of modernism as “scientific techniques”.

The religious ground-motives in the development of Western civilisation are basically the following:

1. The **form-matter** ground-motive of Greek antiquity in alliance with the Roman idea of the *imperium*.
2. The Scriptural ground-motive of the Christian religion: **creation, fall and redemption through Jesus Christ in communion with the Holy Spirit**.
3. The Roman catholic ground-motive of **nature-grace**, which seeks to combine the two mentioned above.
3. The modern humanistic ground-motive of **nature-freedom** in which an attempt is made to bring the three previous motives to a religious synthesis concentrated upon the value of human personality

GROUND MOTIVES	C-F-R GRACE	Cult of FREE HUMAN PERSONALITY (Rationalism → Existentialism)
Cultural religion of FORM	_____	_____
Nature religion of MATTER	_____	Cult of unlimited SCIENCE
TYPE OF PHILOSOPHY		
Pre-synthesis (Purely pagan)	Synthesis (i) Medieval (ii) RC & Protestant Dualism → present day	Anti-Synthesis (i) Reformation – Return to the Bible (ii) Renaissance → Enlightenment → back to pagan Greece and Rome, before the ‘dark ages’ of Christianity

Postmodernism/ Hypermodernism
Crisis with respect to the identity of autonomous [personality & science, & the dialectical relation between them. Problem what basis can Western (& world) culture move forward?

1. Renewed Modernism (Renewed by what?)
2. A turning back to premodern Western & non-Western resources?
3. An ironic/ nihilistic paralysing hyper-awareness of world options & possibilities amongst which we can as consumers shop or window shop.

#4 The Rise of Modern Secular Humanist Philosophy as Secularised Christianity and its Dialectical Self Destruction in Post-Modernism

Nature eats up 'Grace'
 God is abolished
 Humanity or Nature takes his place

1. Creaturely freedom and responsibility in Christ becomes unconditional freedom to do my own thing.
 But if this is true, then the science ideal must be restricted – it cannot include humanity

2. The cultural mandate to unfold and subdue the creation, becomes the scientific and technological domination of reality (conquest of Nature).
 Science Ideal-Determinism
 But if this is true, then freedom (human dignity and responsibility) is a prescientific myth.
 Science has no limits. But doesn't science need responsible thinkers, rather than determined organisms or cogs?

Personality Ideal
 BA
 Artist
 Imagination
 Interior world
 Subjective
 Romantics
 Creatives
 Individual
 Timeless insights, works of art plus novelty
 Beauty
 Auto-biography
 Aesthetic-pure form

Science Ideal
 BSc
 Scientist
 Describe
 Exterior world
 Objective
 Materialist
 Rigorous method
 Public
 Progressive, cumulative
 Truth
 Maximal impersonality
 Disciplined detachment pursuit of truth and precision



Each side sometimes wants to steal some of the clothes (cultural brownie points) from the other side. Scientists sometimes want to be seen as daring geniuses rather than boring technicians, and artists sometimes want to claim to have deep insights into reality (little Einsteins), rather than just indulging in self-expression.

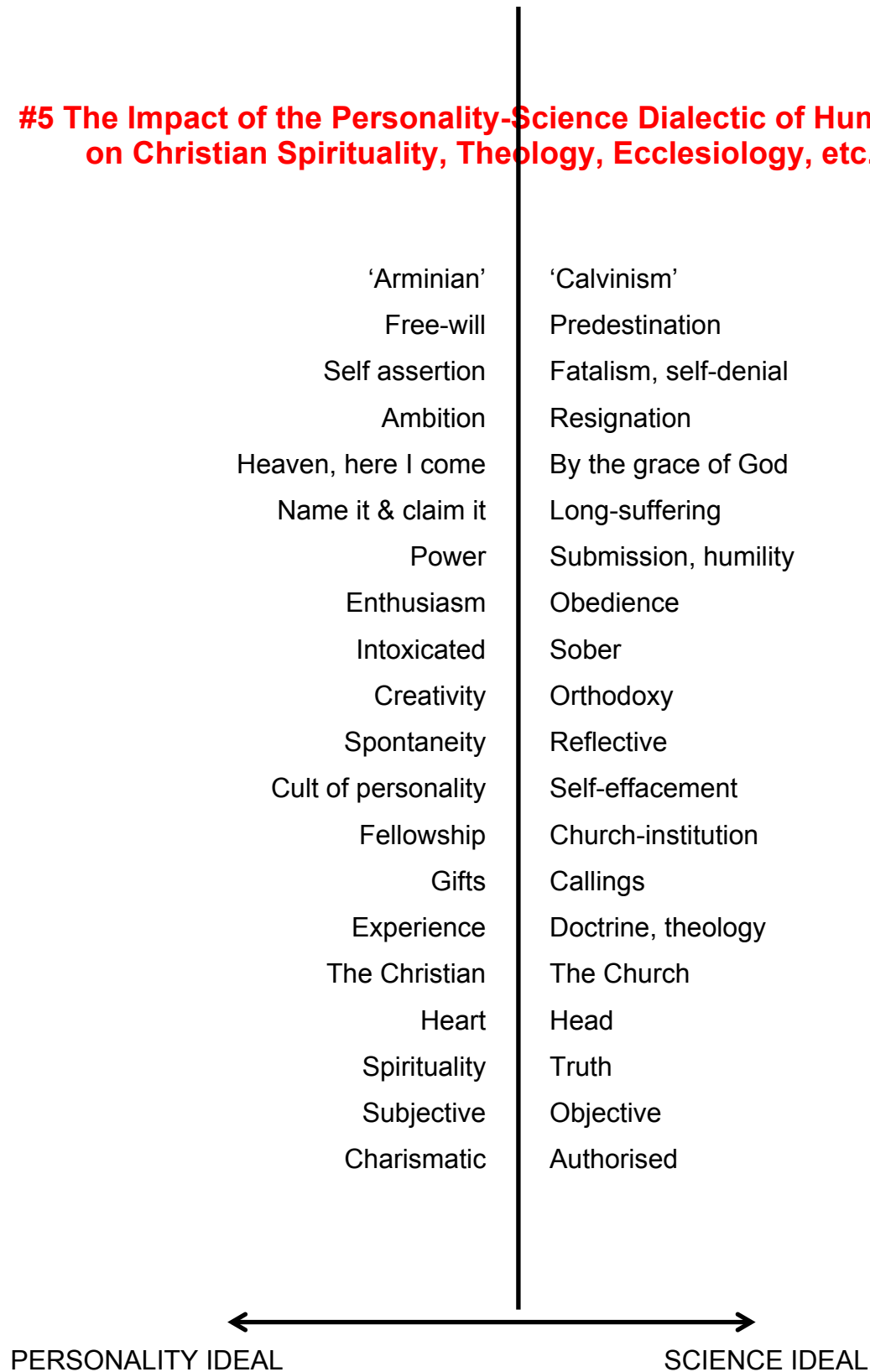
Postmodern critique of the self as a multilayered cultural product to be deconstructed like an onion which has no centre

Postmodern critique – history, philosophy, sociology and economics of science undermining the super-human, super-historical, super-cultural pretensions of science and 'scientists'

Result
 Identity crisis:
 Who am I?

Result
 Crisis of the rationality of science.
 What is Science? Where am I?
 Humanity/ Nature

#5 The Impact of the Personality-Science Dialectic of Humanism on Christian Spirituality, Theology, Ecclesiology, etc.

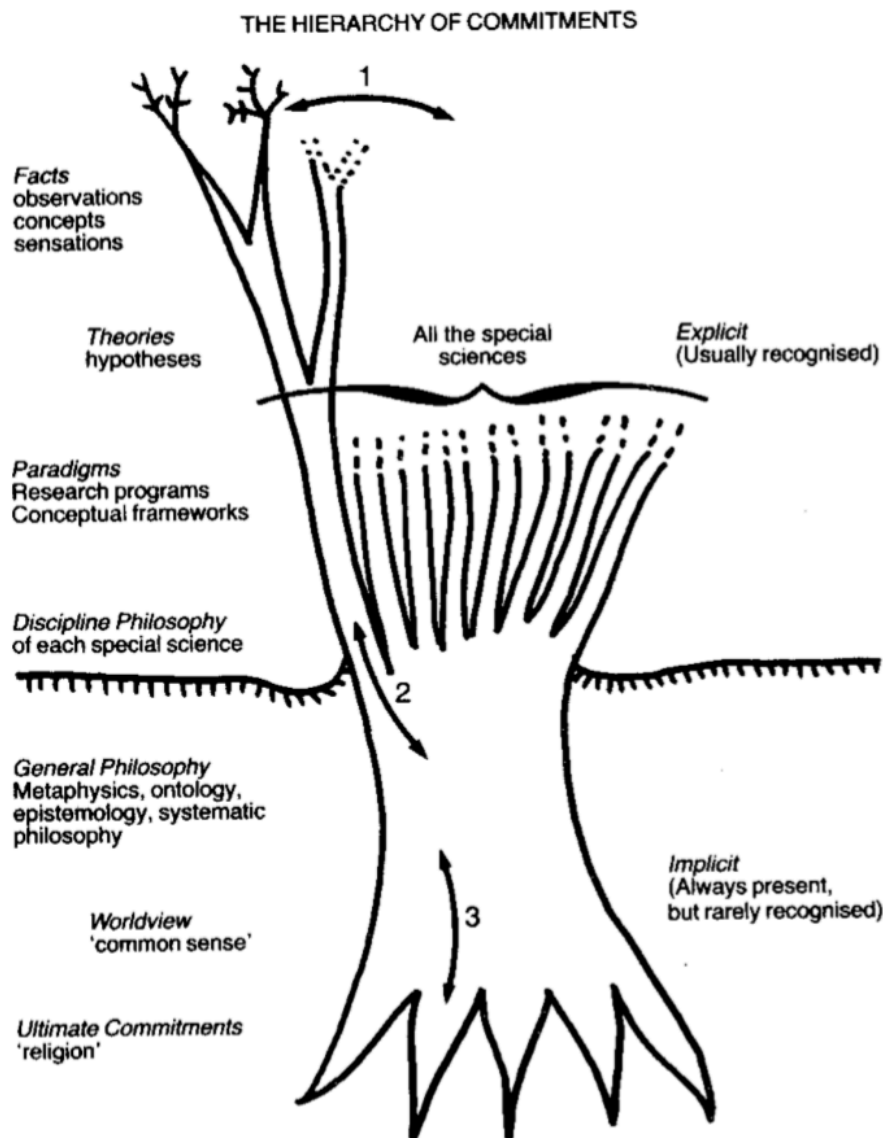


#6 Worldview Table

WORLDVIEW	ORIGINS	THIS AGE (SAECULUM)	POST MORTUM & THE AGE TO COME (ESCHATOLOGY)
Buddhist	Rejected "speculation" about origins	The Wheel of existence, endless reincarnations, individual existence as desire and anguish; quest for detachment	Reincarnation (as human or sub-human) or Nirvana (loss of individual identity)
Plato	Eternal forms and eternal matter	Struggle for the entrapped rational soul to escape the prison of the body and this empirical world of change and decay, for the higher unchanging world of forms	Reincarnation (as human or sub-human) or escape to the world of the forms by means of philosophic contemplation
Medieval Catholic	Divine creation	Transient earthy pilgrimage to the heavenly city, aided by ascetic practices	Transcendental heaven (via purgatory) or descent to hell. Earth destroyed?
Modern evangelical	Divine creation or creation by evolution	Quest for personal salvation (individual happiness) + social integration (sometimes) + sharing the quest for personal salvation (= evangelism) in this age	Heaven – the salvation of souls (how does this fit with the resurrection of the body?). Abstract references to Glory or Eternity, embarrassment with hell, drift towards conditional immortality or universalism. Earth destroyed?
Secularist	Big bang Cosmic evolution proceeded by organic evolution	Social Darwinism-capitalism-socialism (struggle for survival and supremacy views or the view that we must now reject Darwinism as a social ethic and replace it by a caring humanitarianism)	Death is terminal(!), heat death of the universe by means of entropy, final destination the big crunch. "In the long run we're all dead" J. M. Keynes
Reformational	Good, undeveloped creation	Human mandate to unfold the creation, which through the curse, lives in hope of sharing the immortality of the children of God (Col 1, Rom 8)	Resurrection of creation (reuniting of heaven and earth) followed by the endless development of creation in which the glory of God fills everything (Eternal = Endless)
Liberal Christian	Creation by evolution (Creation = evolution?)	Quest for social integration (justice?)	Salvation of the soul – universalist/ agnostic/ sceptical. Immortality rather than resurrection; rejection of miracles and divine intervention.

PAST MEMORIES  **PRESENT DECISIONS**  **FUTURE HOPES**

#7 The structure of human knowledge



What is the relation between religion (in the sense of ultimate commitments) and the academic disciplines? Frequently any positive relationship is denied. The sciences claim to have become autonomous (a law to themselves) with respect to philosophy, let alone religion. And the various schools of philosophy claim to be autonomous with respect to religion. It is generally admitted that this was not always so, but it is now claimed that since the disciplines have come of age, having developed their own methodologies and concepts, they are now autonomous with respect to

1. each other
2. philosophy and
3. religion.

If this Enlightenment view of intellectual maturity is embraced, then religion has no structural role in the special sciences (including even theology) or in philosophy. Any mention of religion, other than as a phenomenon to study, would be seen as a reactionary and obscurantist intrusion: a source of bias and distortion leading to a

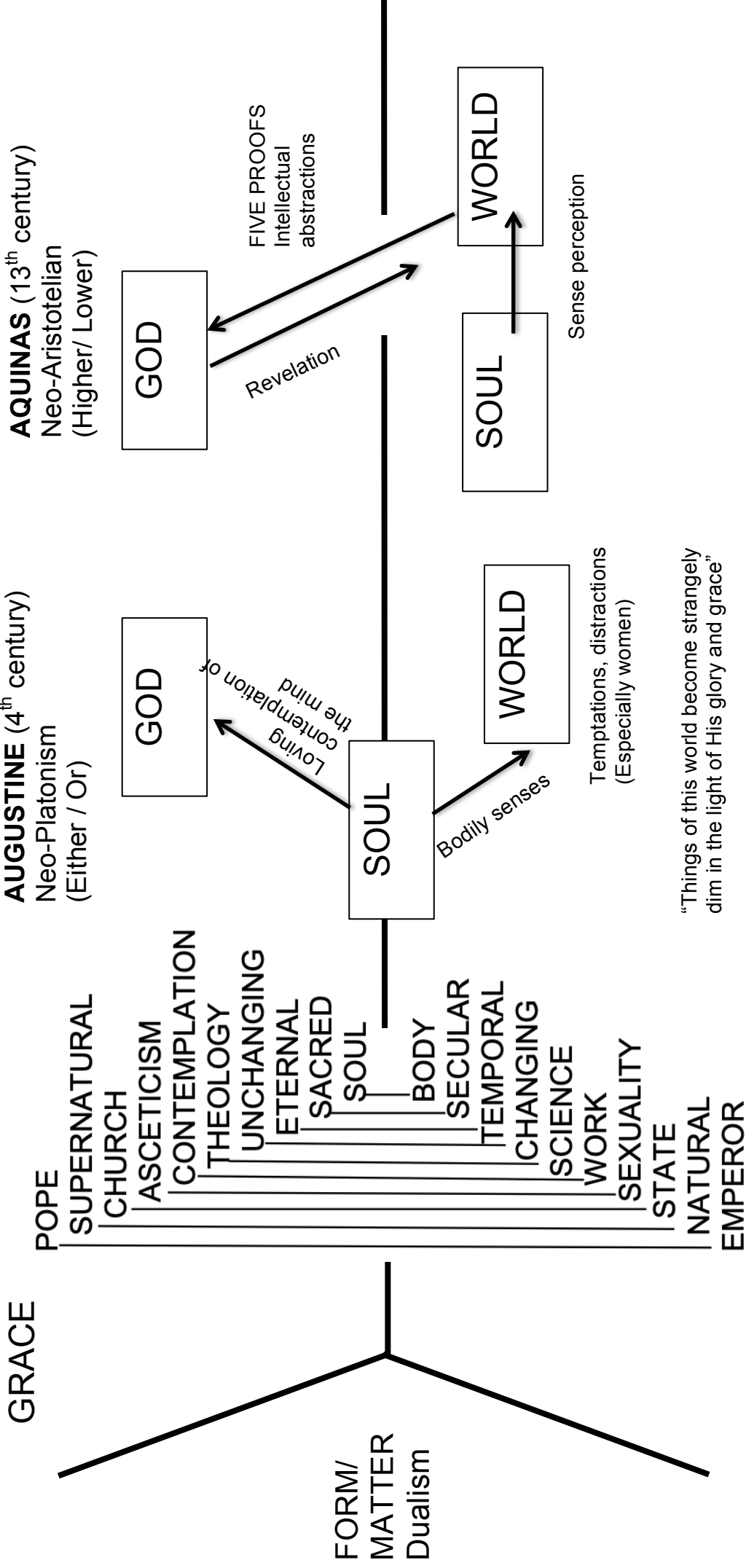
loss of scholarly neutrality. Scientific scholarship then requires the elimination of all metaphysics and religion - especially the Christian religion, so awkwardly intertwined with the rise of modern science!

The bush model illustrated here presents an alternative view of intellectual maturity. The truly critical thinker will seek to explicate the philosophical presuppositions of the special sciences and the religious commitments underlying various philosophical approaches and methodologies. If the three autonomies mentioned above - especially (2) and (3) - are impossible in principle (as Herman Dooyeweerd argued and as growing numbers of scholars are starting to concede, albeit reluctantly) then a Christian re-formation of philosophy and all academic disciplines is possible. Indeed, it is necessary: for it is mandated by the First Commandment: to love God with our minds (Mt 22:37), and so to make every thought subject to the lordship of Christ (2 Cor 10:5).

The diagram here illustrates, for the sake of argument, three religious roots that have intertwined in the development of academic disciplines. Theism, materialism and humanism underpin a range of worldviews (pre-theoretical, non-scientific commitments) that have motivated academic work. They in turn produce systematic philosophies that spawn analytical research in communities gathered into a range of disciplines. Paradigms (in Thomas Kuhn's sense ([link is external](#)), but also see [here](#)) are generated in each discipline, and working within these, academics hold to theories that contain laws, structures and typologies. These in turn lead to hypotheses, which may in time become new laws and so on. Any of these elements may also in time be discarded - but generally not (pace Popper) on the occurrence of a single refutation: even hypotheses are theoretical commitments! (Dick Stafleu (2016) has explored this paradox in his *Theory and Experiment*.) At the tips of the twigs here, we have observations represented as leaves. These have a different status from the other 'tools of thought' because they are unique particular experiences. Data are not so much part of scientific knowledge but guide our discernment of the underlying structure of reality, represented by the rest of the bush.

Finally, this model makes clear that there is no simple deductive relationship between religion and the contents of the academic disciplines. What is proposed is a hierarchy, with the lower levels providing the conditions for the possibility of the higher ones: their transcendental pre-conditions. What should also be clear is that the development of Christian philosophy is a prerequisite for a serious Christian renewal of the disciplines (what Dooyeweerd calls the special sciences), for otherwise they will remain in the grip of non-Christian philosophies and religions. Without Christian philosophy there cannot even be a Christian academic theology that is faithful to the biblical religion.

#8 Medieval Philosophy (Nature/ grace)



“Things of this world become strangely dim in the light of His glory and grace”

1. MONASTICISM
 2. REJECTION OF “NATURE”
 3. REJECTION OF CHRISTIAN PHILOSOPHY
(It is either theology or philosophy)
1. Acceptance of “NATURE” as lower and subject to “HIGHER” eg Church
 2. NATURAL life as religiously neutral – a matter of REASON and COMMON SENSE

#9 "Gingerbread" Model

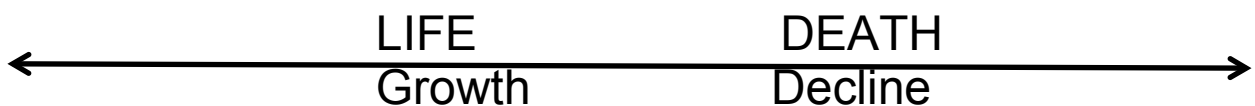
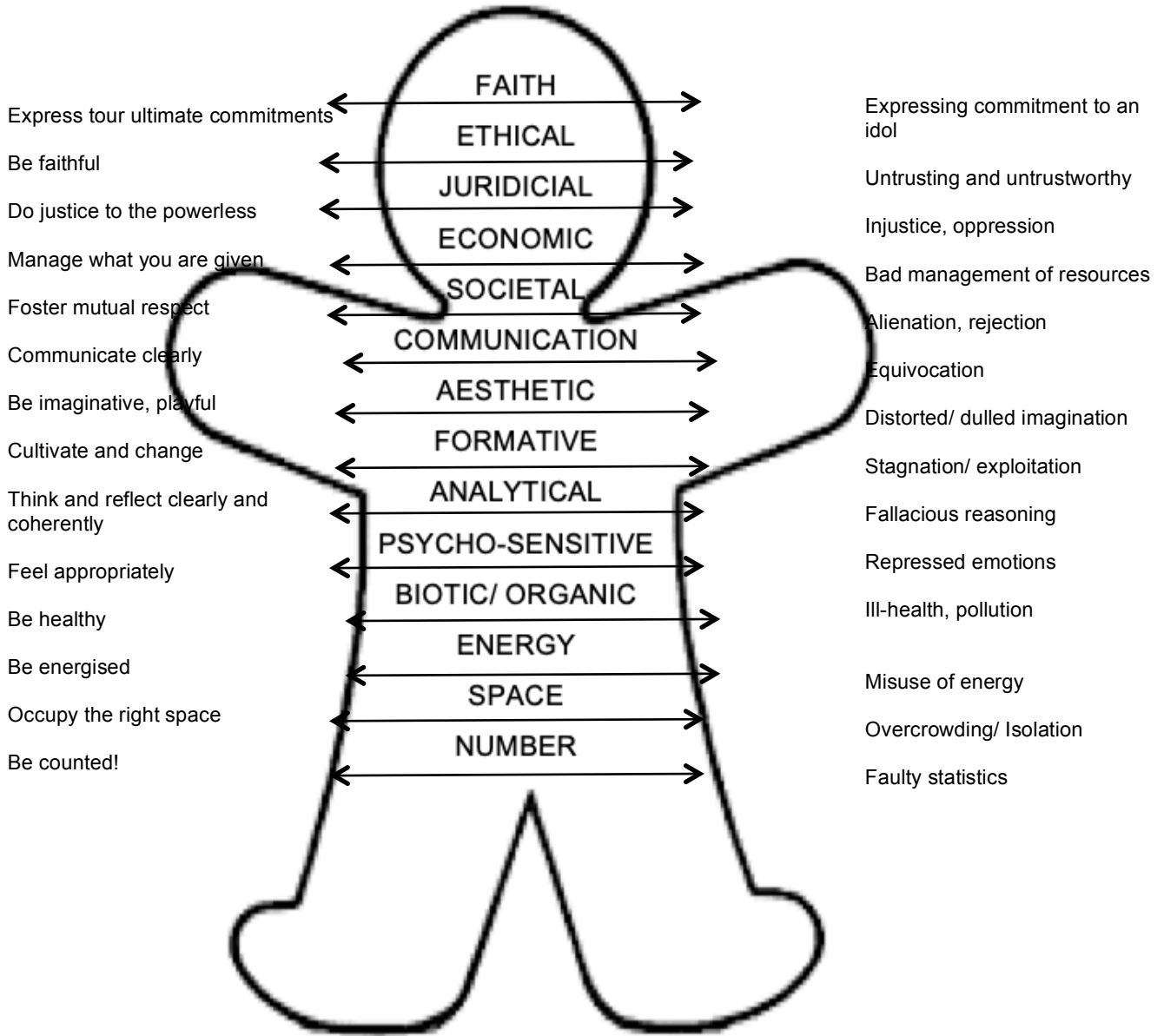
(Calvin Seerveld, ICS, Toronto)

← CLOSE-UP VIEW: THE HUMAN CALLING →

In response to God's call to Life, and directed towards Him

Directed towards idols
Life closed down towards death: dehumanising

THE WORD/ CALL OF GOD FOR HUMAN FLOURISHING

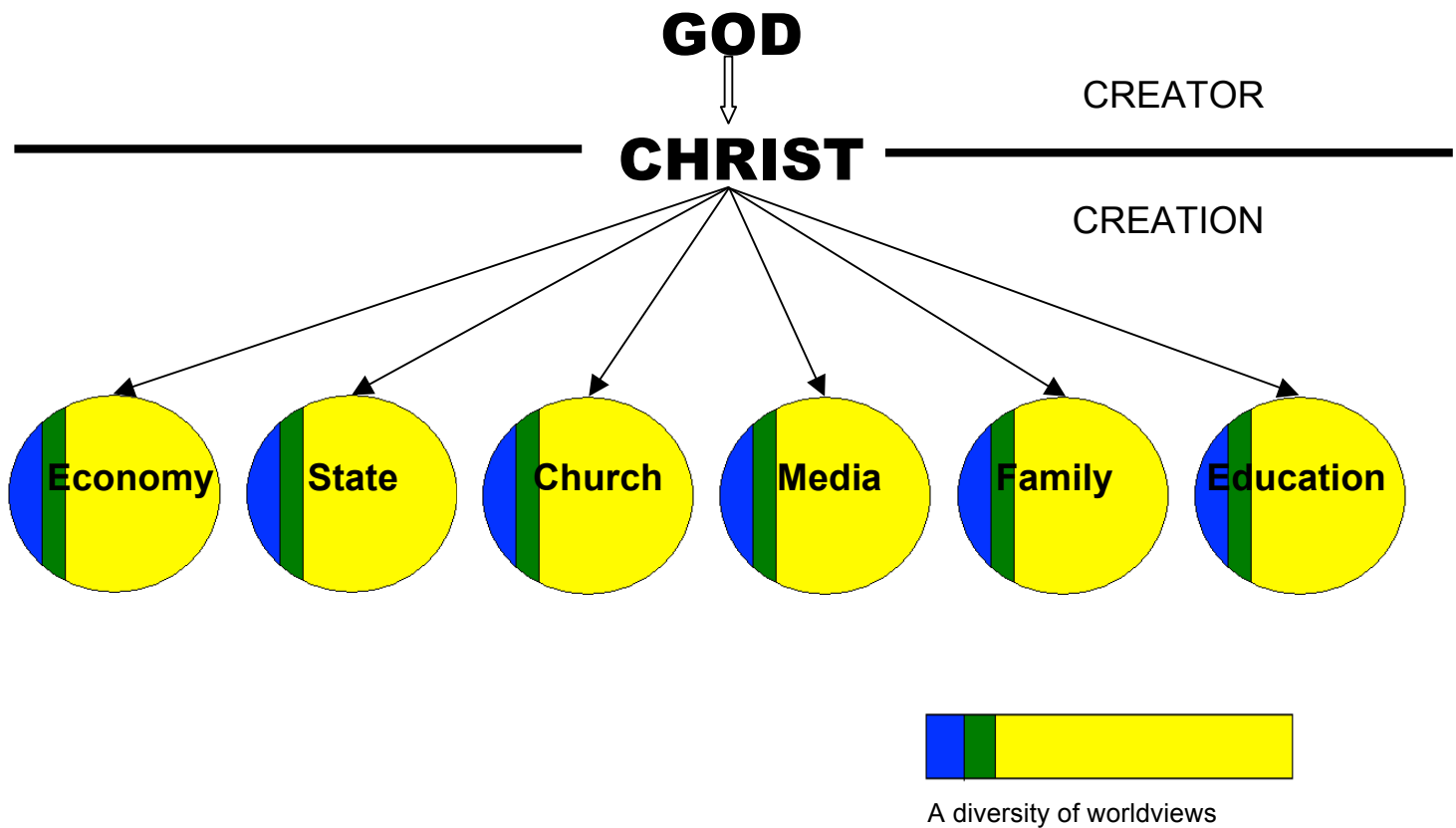


MORE HUMAN
"HOLY" = HEALTHY
INTEGRATED
RENEWED IN IMAGE OF GOD
RESTORING TO STEWARDLY
CALLING

DEHUMANISING
"UNHOLY" SICK TENSION
LADEN
LOSS OF DIVINE IMAGE &
CALLING

#10 Structural and confessional pluralism

God has given to Christ Jesus all authority in heaven and on Earth:
he is Lord!



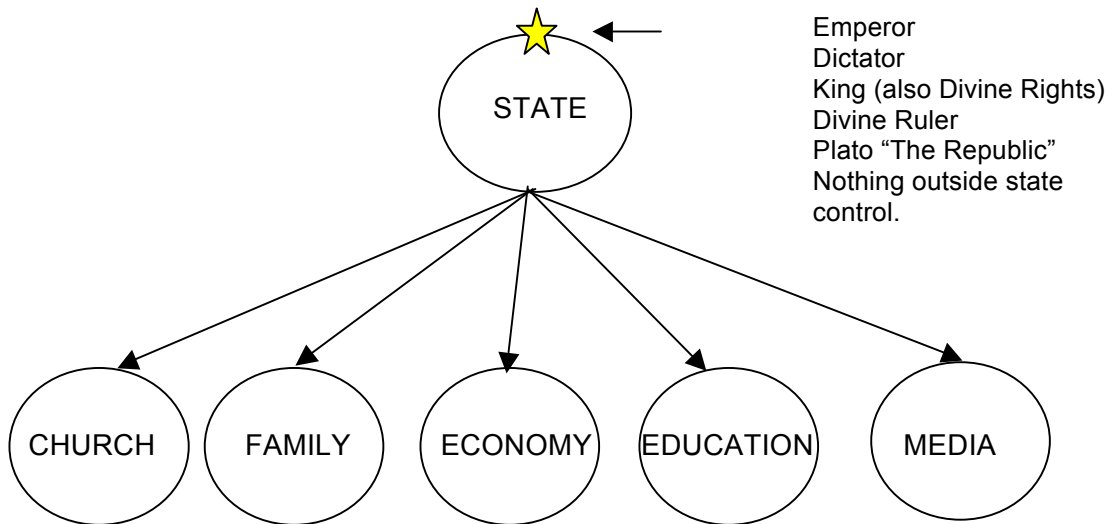
In modern societies there is inevitably a here is a diversity of worldviews held by groups of different sizes and with different cultural and political power. Structural pluralism recognises the irreducible diversity of societal structures. There is no hierarchy of spheres as in the case when one sphere is absolutised (idolised) and the others made subject to it. This distorts both and their proper relationship. Each has its own field of special responsibility and authority, and is directly responsible to Jesus Christ.

Confessional pluralism recognises the diversity of world view groups in modern societies and wishes to treat them all justly and give them equal institutional access and resources across all the spheres of life. This is social justice.

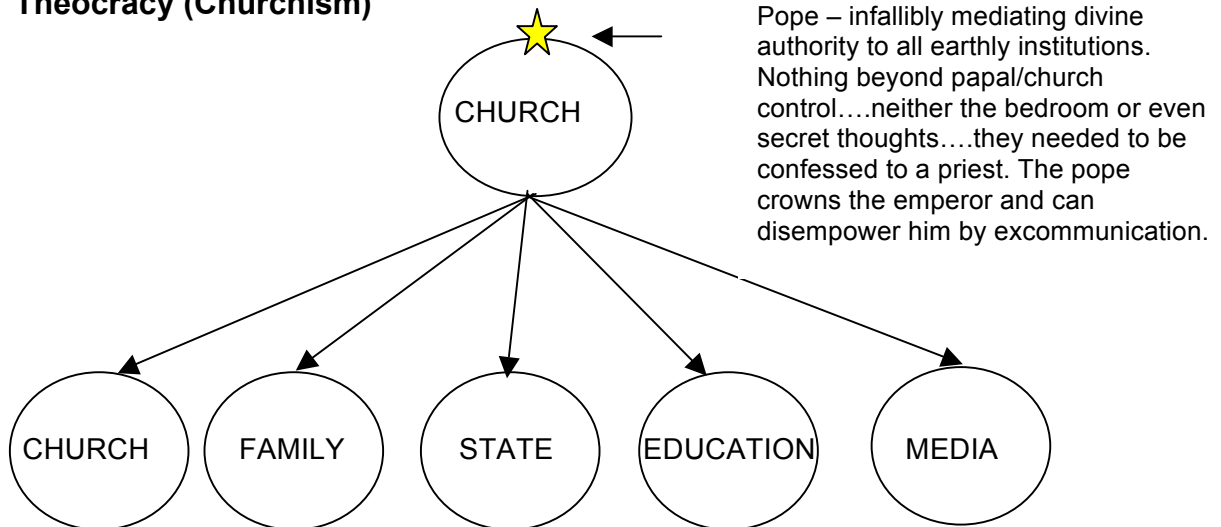
A brilliant book on this is David T. Koyzis *Political Visions and Illusions: a Survey and Christian Critique of Contemporary Ideologies* (IVP, 2nd edition 2019). It gives a history and in depth analysis of Liberalism, Conservatism, Nationalism, Democracy and Socialism & Marxism - before transcending these with a Christian perspective rooted in the Biblical narrative.

#11 Social Philosophies

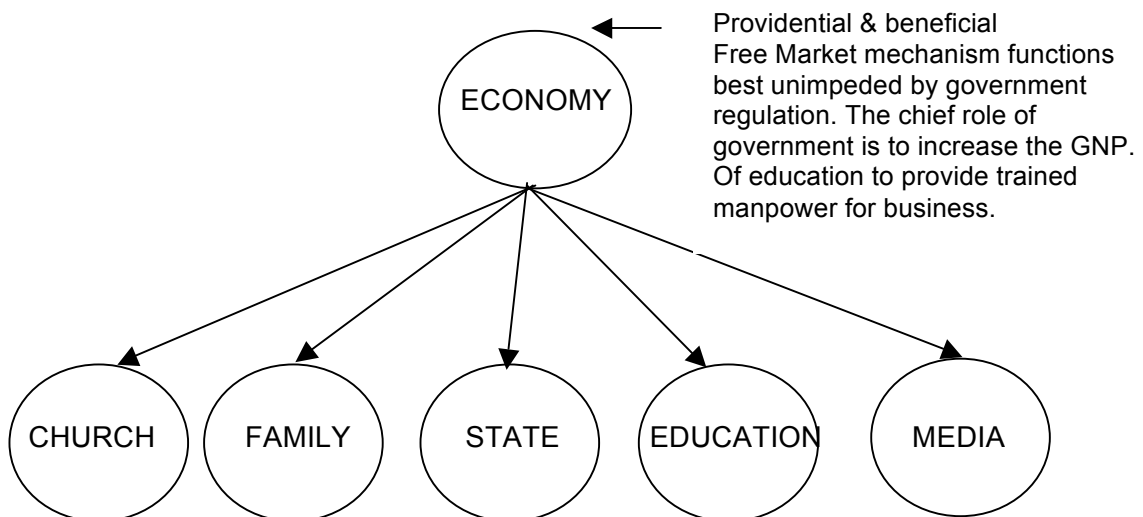
Totalitarianism (Statism)



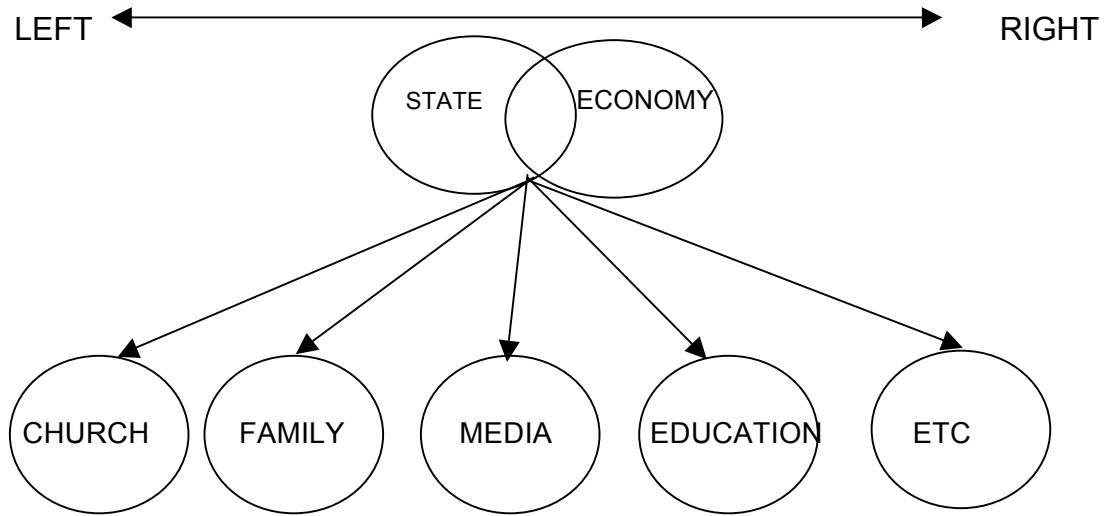
Theocracy (Churchism)



Classical Capitalism



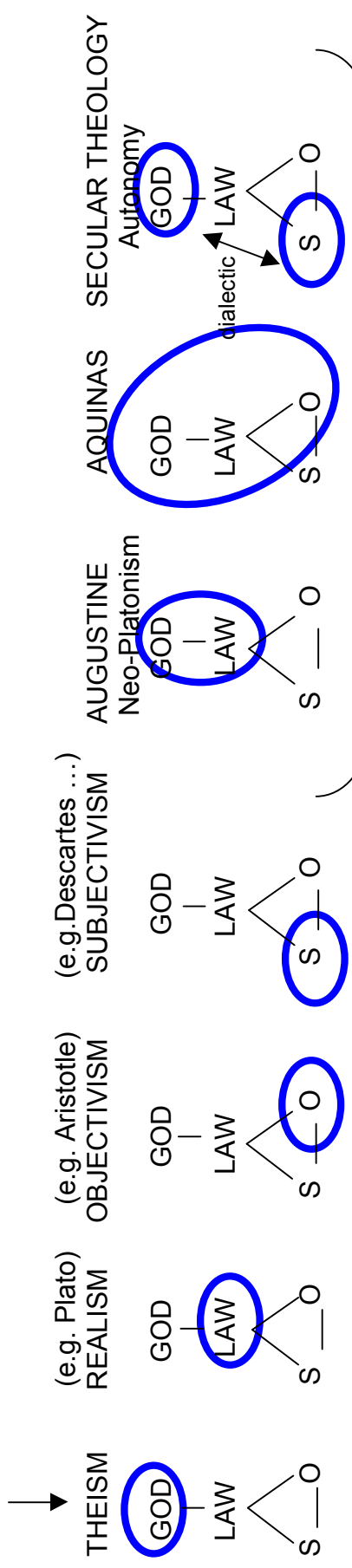
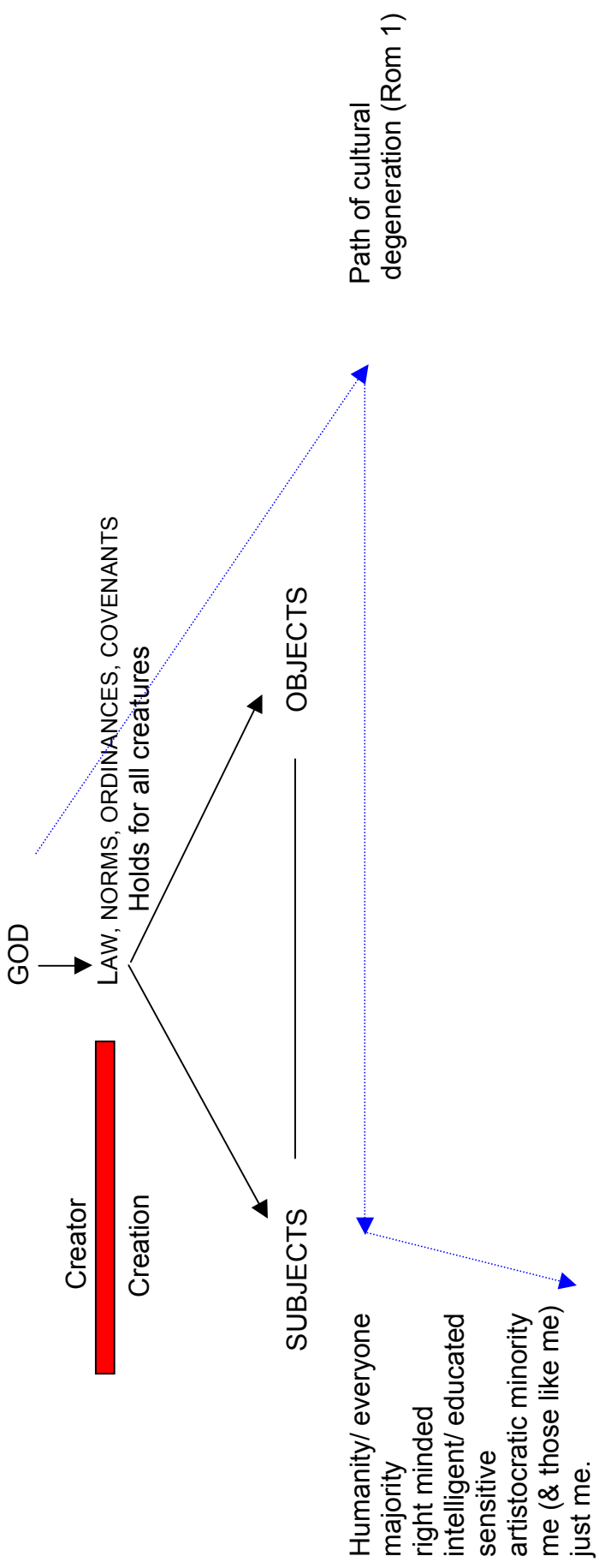
Mixed Economy



The whole idea that all possible political positions find a place along a left-right axis is connected with the idea that the most important things in society are the state and the economy. They determine what sort of society it is. The debate left and right have is about which one is the senior partner and how they should share out between them the control of all the other social institutions. For example should all industries be nationalized, some or none whatever? Should legislation binding upon business be extensive or minimal? Big state or little state? Should all schools be state schools or some or none? Can there be a place for home education too? And church, Islamic and Jewish schools? When it comes to broadcasting should this be all privatized (controlled by business corporations) or some of it remain as public service broadcasting (BBC) with a compulsory licence fee?

For Christian structural pluralism all the left-right (and middle!) options are fundamentally mistaken. Both state and business need to be brought down from their overextended idolatrous pretensions to be brought down to the same level as the other social institutions from a position of sovereignty.

#12 Theories of reality/meaning/value/laws



Indicates what is regarded as absolute, self-existent = divine

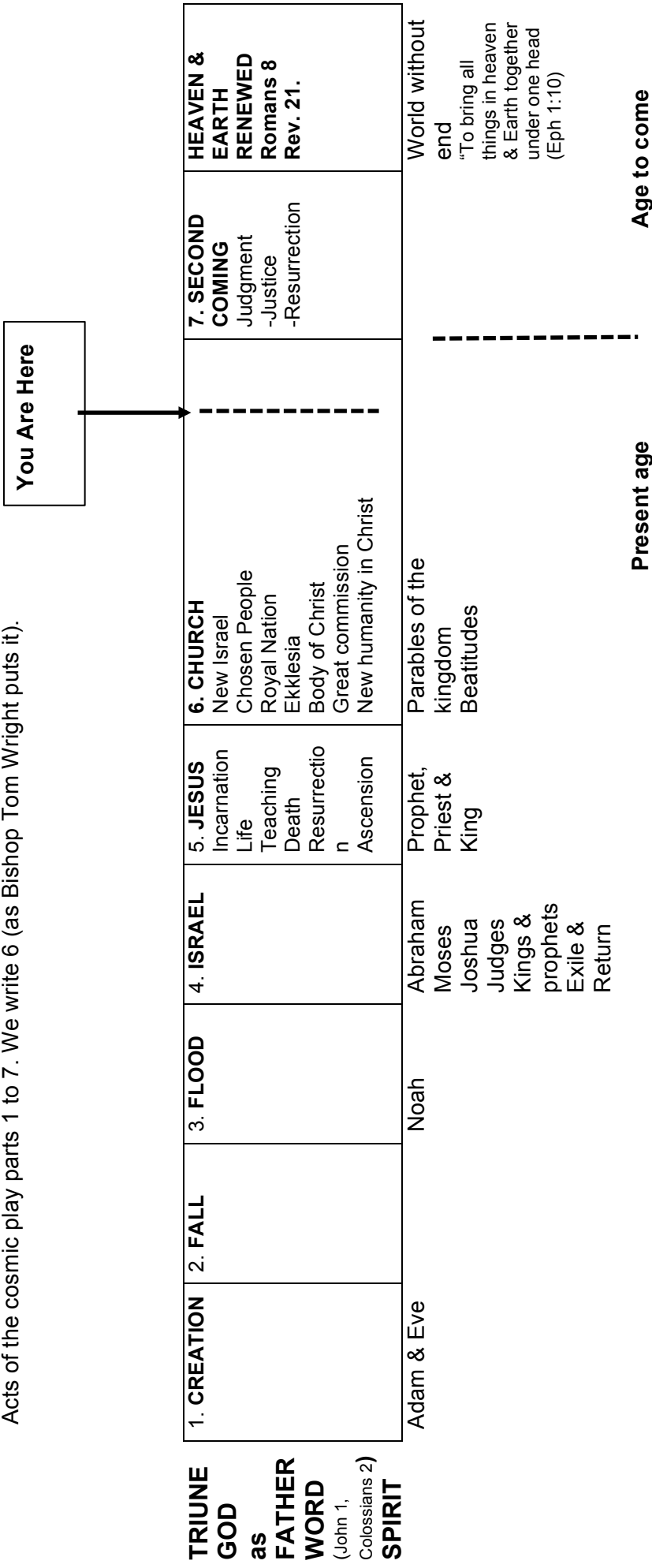
"Christianised" versions
© Richard A. Russell therealrichdrussel@gmail.com

#13 The Richness of Creation: Key Questions

ASPECT	NORM	KEY QUESTIONS
Confessional	Trustworthiness	How trustworthy? What do we hold to be ultimate or certain? Are we being true to our beliefs? What faiths/ world-views/ideologies are at stake?
Moral	Loving care	How moral? Is it loving, careful, merciful, safe? Are promises being kept or broken?
Judicial	Justice	How just? Is it right and fair for all involved? Can the action or decision be justified? Is there too much/too little regulation?
Aesthetic	Delightfulness	How pleasing/delightful? What is the implicit message/hidden agenda? Does it have a challenging allusiveness/nuancing?
Economic	Stewardship	How valuable? Is it affordable, cost-effective, stewardly? Is generosity called for?
Social	Cooperation	How sociable? What communities and associations are present? Are co-operation and service encouraged?
Linguistic	Clarity	How clear? What language/symbols are being used? clarity Is there fluent, open communication?
Rational	Consistency	How intelligible? Is there (internal and external) consistency?
Formational	Appropriateness	How creative? Are initiative and imagination encouraged and trained? Are developments culturally appropriate and useful? Too specialised, or integrated? Enough decentralization? Too uniform, or diverse? Too large-scale or small-scale? Too demanding on resources and infra-structure?
Psycho-sensory	Maturity	How stimulating? Is the work emotionally fulfilling, or draining? Are the stresses destructive or maturing?
Biological	Fruitfulness	How productive? Is there a fruitful/health-generating relationship with living things?
Physical	Effectiveness	How reactive? Is there an effective sustainable, non-polluting use of natural resources? Are all aspects well-balanced?
Motion	Constancy	How fast? What is the relative motion? Which factors/processes are constant in the situation? Which ones vary?
Spatial	Extensiveness	How big? What are the relative positions? Is the coverage/solution/ response adequate in range and detail? Are all aspects properly connected?
Quantitative	Accuracy	How many? How many parts, factors, aspects? Are all measurements/assessments accurate?

#14 Storyline – The Grand Narrative of the Bible: His-story as world/cosmic history: A story without end

Acts of the cosmic play parts 1 to 7. We write 6 (as Bishop Tom Wright puts it).



1. Each covenant is a unilateral binding contract in which the Lord blesses, gives liberates, saves, redeems. It sets out the terms of enjoying and keeping these good things, this inheritance, land, property, peace, life, security and the consequences of rebellion, carelessness or forgetting.

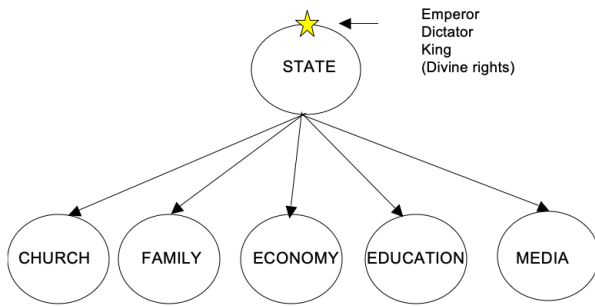
Each "Act" has its covenant renewed and extended.

2. The New Covenant moves from a small nation in a small middle-Eastern location to all nations – all cultures at different levels of development from Stone Age to Modern/ postmodern technological set in every ecology form arctic to tropical.

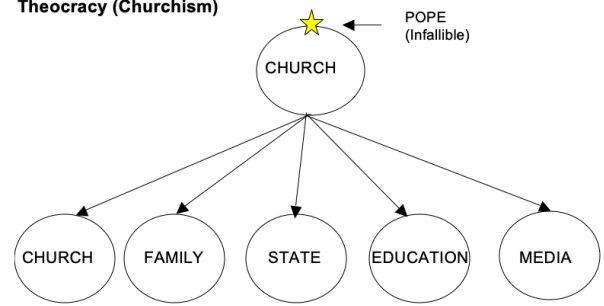
So the detailed prescriptions of the OT would be impossible. The NT churches and subsequently are called to be faithful to the biblical storyline & eschaton but have now been given the Spirit and prophecy extensively with the responsibility of creatively working it out for themselves, of filling the gap faithfully between where they find themselves and the second coming. This is the apprenticeship for the more extensive commissions in the age to come in the renewed creation. All the parable of the Kingdom teach faithful stewardship now leads to more extensive responsibilities in the age to come.

#15 The Problem Of Social Philosophy

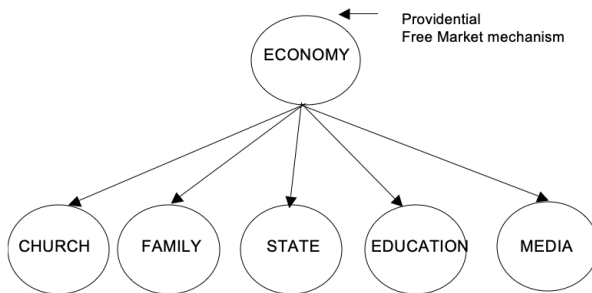
Totalitarianism (Statism)



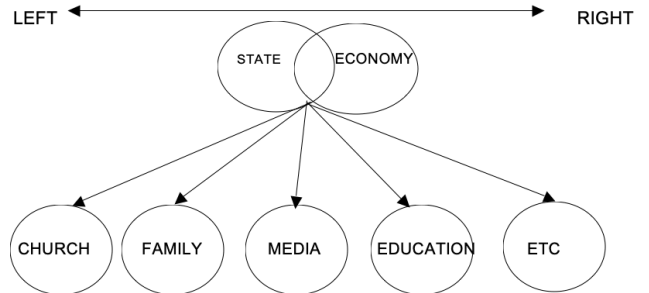
Theocracy (Churchism)



Classical Capitalism



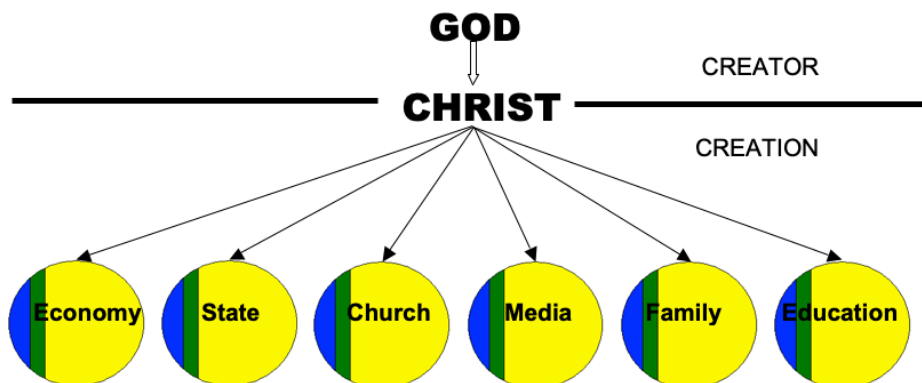
Mixed Economy



Each of the above models **absolutises** (deify, idolise) one social institution (which loses its own proper function and relativity) and **distorts** all the others. An alternative model is that of structural and confessional pluralism. **Structural pluralism** requires the individual diversity of societal structures. **Confessional pluralism** requires the diversity of worldview groups in modern societies and wishes to treat them equally and give them equal institutional resources.

Structural and confessional pluralism

God has given to Christ Jesus all authority in heaven and on Earth:
he is Lord!



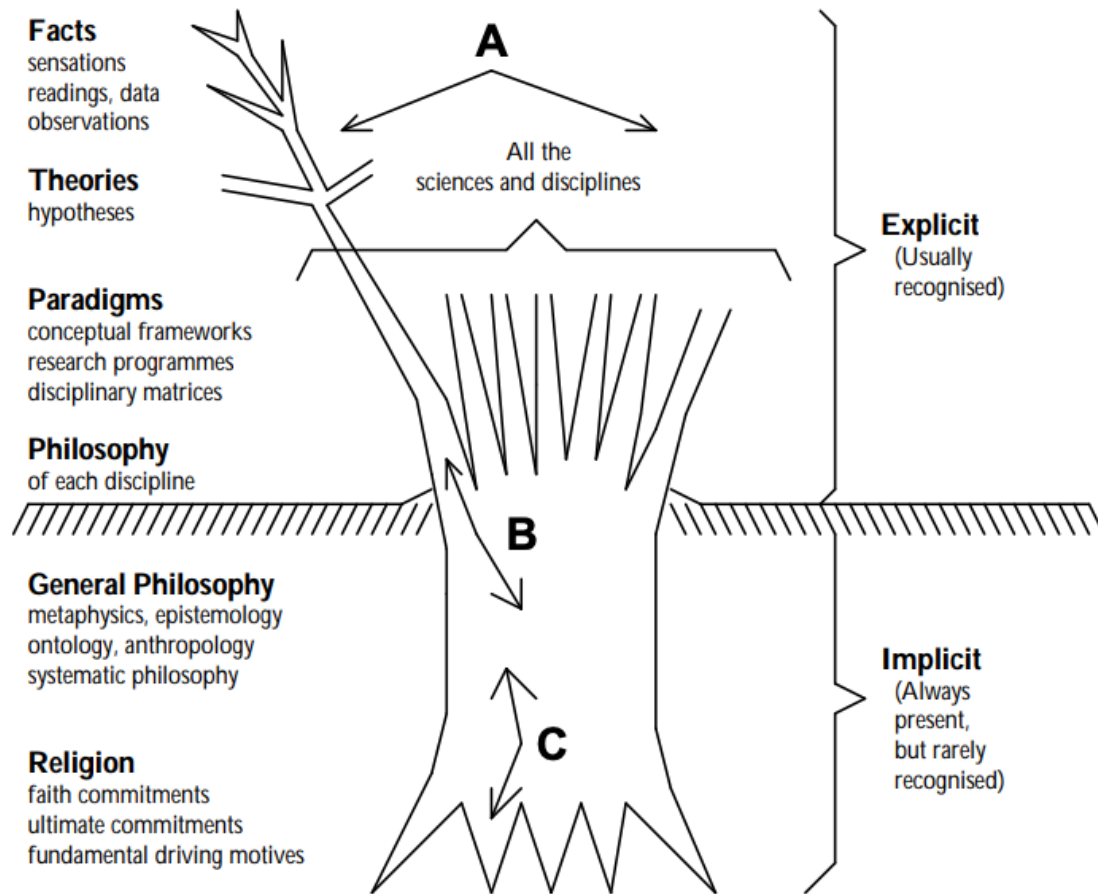
In each of which there is a diversity of worldviews:



16 Bush Of Human Knowledge

(See also diagrams #7 and #18 for a more detailed account)

The hierarchy of commitments



© Arthur Jones and Richard Russell

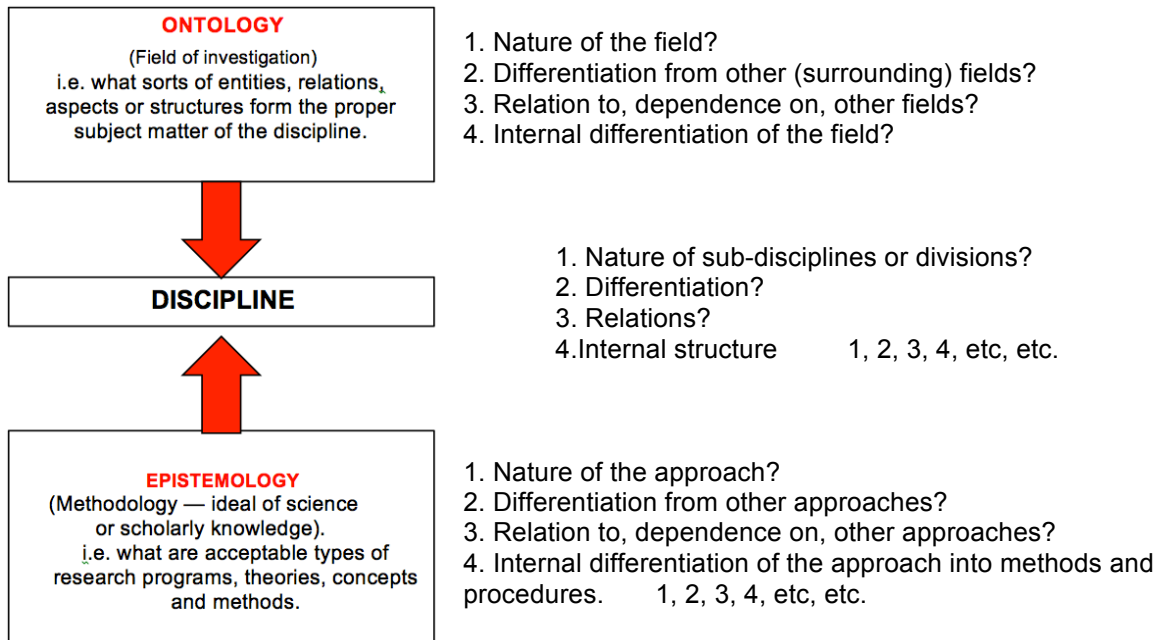
Notes:

1. It is not true, either in fact or in principle, that the academic disciplines (including the sciences) are or can be autonomous with respect to each other (A), to philosophy (B) or to religion (C).
2. There is no simple relationship between religion and the content of a scientific discipline. The influence of both is real and decisive, but operates through a hierarchy of commitments which we must 'dig out' before we can reflect critically upon them. It is often necessary to trace presuppositions back through several levels before the controlling perspective becomes clear.
3. The development of self-critical Christian philosophy and its articulation into every discipline is mandatory. Otherwise pagan and humanist commitments will simply continue to reign at all levels and are all the more dangerous for not being called out as such. They are like Trojan horses inside the Christian city. Also we are failing to help fellow students and scholars who are not Christians to realise that the theories that they believe are object, neutral and universally valid are actually underpinned by various philosophical theories rooted in paganism or humanism. We are called to light up the educational and academic world so people can see what is what and be clear what they are committing themselves to....and the full consequences of that. Also for those who accept and apply the resulting categories, theories and research throughout the whole of life.

#17 Basic Worldview Questions

<p>Introduction: Basic questions</p> <p>Our ultimate (i.e. religious) commitment is our answer to the question, Who am I? – what is the meaning and significance of my life? We can unpack that into a whole series of subsidiary questions: ‘Where am I?’, ‘Where have I come from?’, ‘Where am I going?’ and so on. But none of these can be answered except on the basis of the answer to the broader question “What is the meaning of human life, of human history? That also can be unpacked in various ways, so that what follows it is again the overall thrust which is important rather than specific questions.</p>	
<p>1. Where are we now?</p>	<p>In a creation, designed and planned by a loving, but holy God? In a self-existent universe? In a universe that arose by chance and that will eventually disappear again? In a universe that is itself divine? In a reality which contains many gods? In a reality which knows no divinity? In a reality which only divinity is real and all else is an illusion? Or is everything an illusion and a dream?</p>
<p>2. What is the source of meaning?</p>	<p>Does it lie in the plan of the Creator, so that we are who He says we are? Does it lie in the universe itself – are humans the terminus of an ascending chain of life? – or just one link co-equal with innumerable others? Is all meaning spun out of the mind of people, so that it is humans who bring a cosmos out of the chaos ‘out there’? Are we ourselves divine, drops from an ocean of impersonal divinity? Is the universe totally without meaning?</p>
<p>3. How do I find true meaning?</p>	<p>Exclusively by human reasoning? By intuition? Through divine revelation? By discovering our true divinity? Or is it impossible for humans to know the truth?</p>
<p>4. What is wrong?</p>	<p>It is generally acknowledged that something is not ideal about the present human condition. But what is that ‘something’? Are we:</p> <ul style="list-style-type: none"> • wilful rebels against the God who made us, addicted followers of an arch rebel?: • over attached to the material and temporal, ignorant of our true divinity? • not conforming and submitting to the Way of Nature? • not rational or scientific enough in our dealings with each other and the world?
<p>5. What is the remedy?</p>	<p>Renewed fellowship with the personal, redeeming God? Release from rebirth and desire from the belief that there is an enduring hell? Realisation of unity with an eternal self? Eastern mysticism? Science and rational thought? Mystic union/ harmony with Nature? Indulging human desire for pleasure? Promoting self-expression, self-discovery, self-realisation, self-fulfilment?</p>
<p>6. Where are we going?</p>	<p>Unlimitedly to an entirely non-earthly, spiritual existence? To a renewed heaven and earth? To reabsorption into an impersonal divinity, as drops of water into an ocean? Nowhere? Is this life all there is and death the end?</p>

#18 The Structure of a (scientific—scholarly) discipline



It is clear that the philosophy of the discipline (its ontology and epistemology) both *transcend* and *structure* the discipline. They are not merely some form of external commentary on the discipline from outside but rather *control* the discipline at every level - each 1, 2, 3, 4, set of questions. These questions cannot be answered except for making (implicitly or explicitly) assumptions about general systematic philosophy (metaphysics or ontology) and epistemology.

Hence it is no accident that all the 'special sciences' arose from philosophy. However, it is clearly a positivist myth that they have or can ideally leave philosophy behind. Their philosophies (disciplinary ontologies-epistemologies) may develop and change dramatically at times of scientific revolution. It may be that the professional philosophers are not involved, or what they say about the discipline may be irrelevant, or external as most 'philosophy of science' is due to (a) their ignorance of the discipline and/or (b) the unfruitful nature of the research program to which they are committed. In philosophy, e.g. Logical Positivist philosophy of science. This failure of the philosophers, however, provides no excuse for special scientists becoming explicitly clear concerning the philosophy or philosophies which are actually structuring their discipline. Such clarity is essential to education, vital to the research policies of disciplines and to insight into the schools of thought that fragment most disciplines.

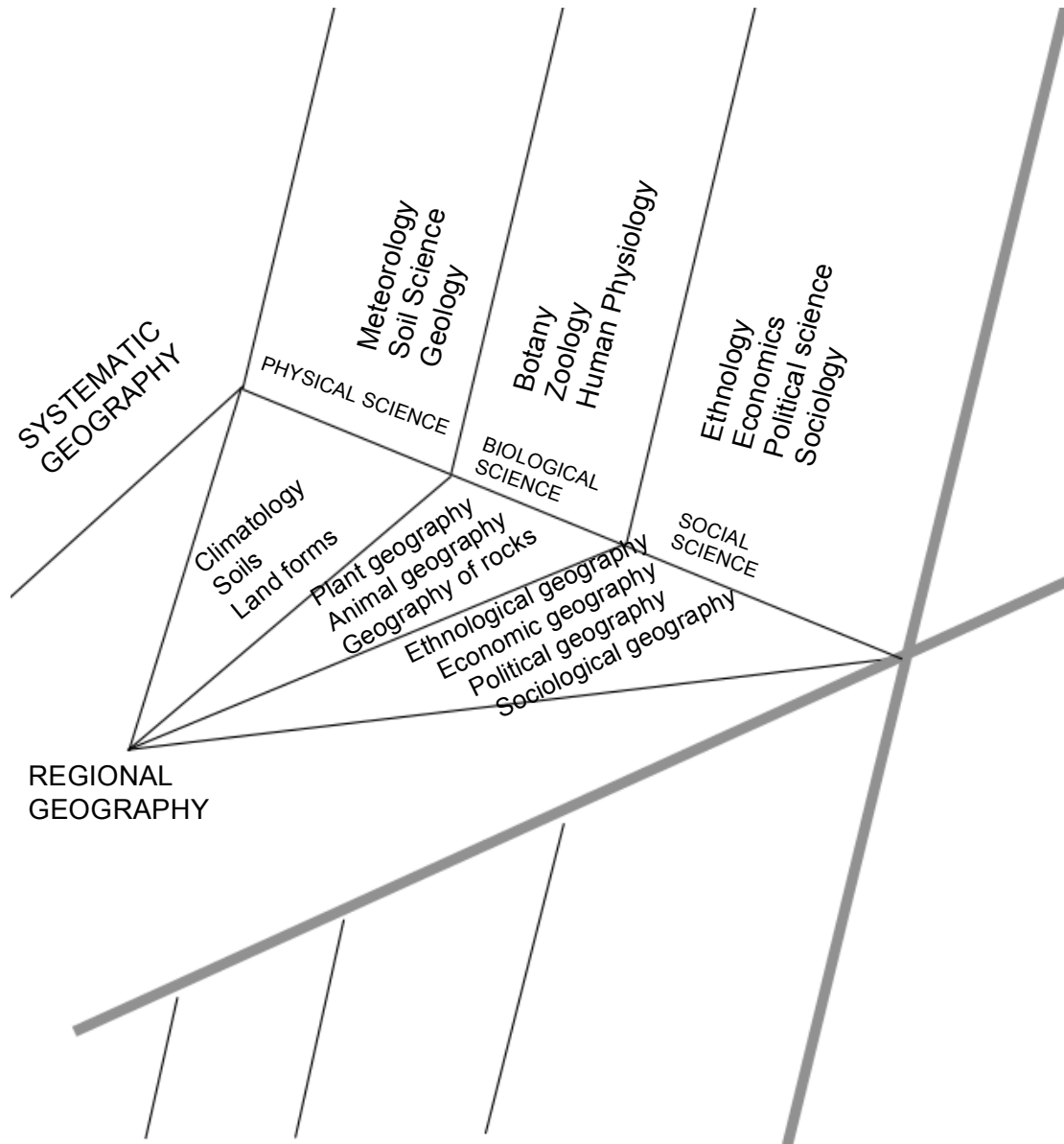
The structure (or constitution) of any possible (scientific-scholarly) discipline

Every discipline is constituted by the combination of a *disciplinary ontology* (or field of investigation) and a *disciplinary epistemology* a general methodology related to an ideal of science or scholarly knowledge). In short *what* is properly investigated and *how* it is properly investigated. This is a *two-fold* loyalty. Yes, we must take the facts seriously. But what are the facts, the *States of affairs*, which we must take seriously? And what is it to take such states of affairs with scientific seriousness? How must one (methodologically) proceed to do that?

We will not end with a well formed discipline if one of these loyalties eclipses the other. It may be thought that there can be no discipline or science of certain state of affairs because they are too rich or complex for what are taken to be the available (scientific) methods. The answer here is the development of appropriate methods. Secondly there may be such an attachment to a certain ideal of science or methodology that the existence of certain states of affairs is either denied or treated in a quite inappropriate fashion. Such an approach often claims when challenged to be 'purely methodological'. But is the methodology appropriate and adequate to the field of investigation? Why not use another methodology? Why is it rational to adopt such a 'working hypothesis'? The usual answer is that such a method (or one analogous) is regarded as highly successful in some other discipline so it has been imported. Several points arise here. In the first place there can be questions about the 'success' of another discipline. Secondly, its success may not be due to the alleged approach or method. Both practitioners and outside observers may mischaracterise what has led to success. Thirdly, the question should be asked as to why the *same* method should be expected to be appropriate to a *different* field of investigation. Fourthly, how may one now differentiate the two disciplines if they share the same methodology? If the differentiation is in the nature of the field of investigation then how is the same methodology appropriate? It is very easy for a discipline to lose touch with reality (i.e. lose all theoretical and practical value) if a disciplinary ontology is largely the product of a borrowed 'successful' methodology. Not infrequently is such a research program qualified and diluted as it tries to inch it may back towards reality but usually an alternative program is required if it is to get out of such doldrums.

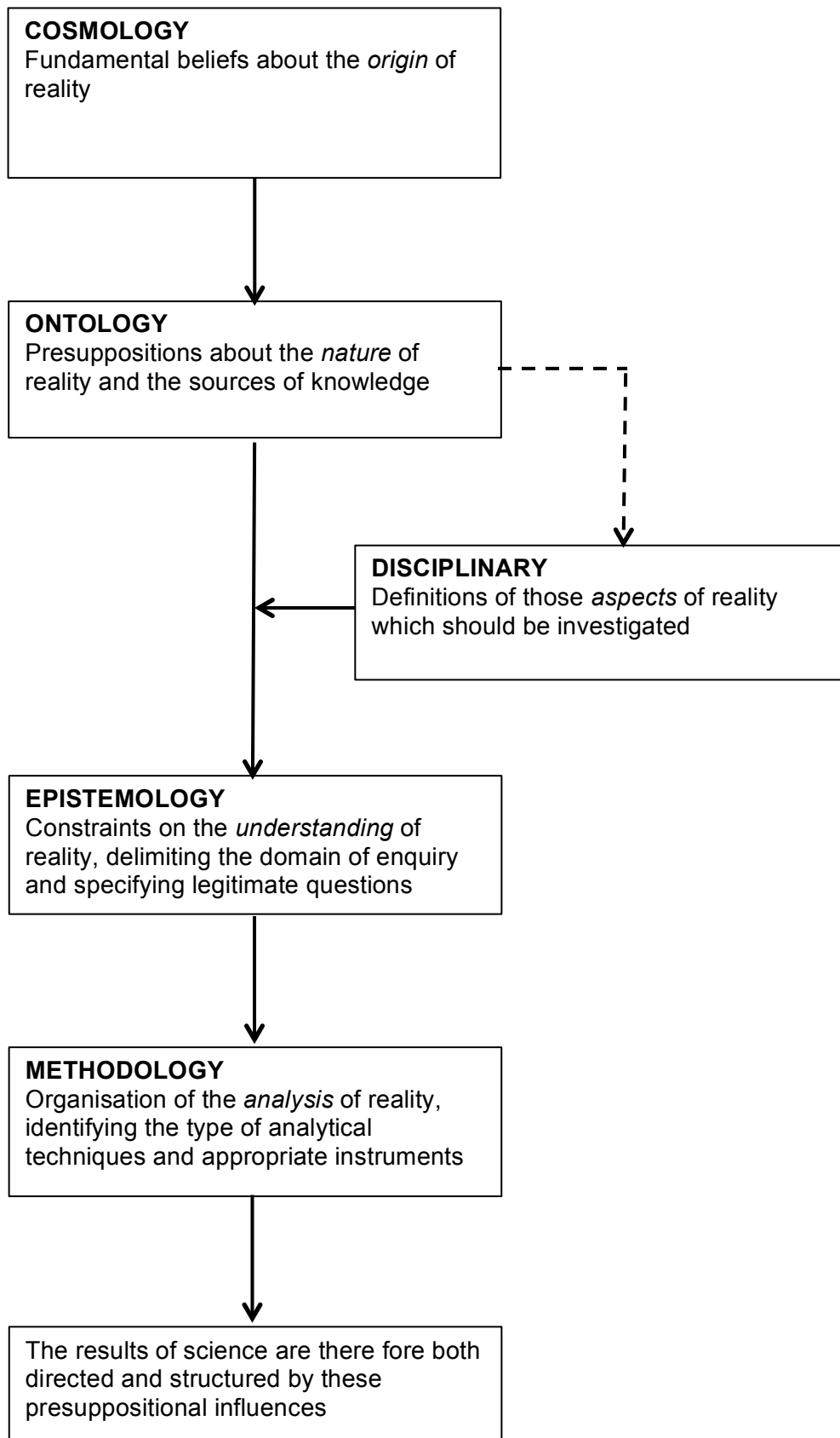
#19 The Hettner-Hartshorne Classification of Sciences

Adapted from © Richard Hartshorne 1998. *The Nature of Geography*.



The presuppositional hierarchy

(from © R.T. Harrison and D.N. Livingstone 1980. Philosophy and problems in human geography. *Area* 12: 25-31, figure 1))



#20 Modern secular humanist philosophy

NATURE "EATS UP" GRACE
 GOD IS ABOLISHED (non-existent or irrelevant)
 Humanity (or nature) takes his place

Creaturely freedom and responsibility in
 Christ becomes unconditional
 to do my own thing

FREEDOM

But if this is true, then the
 science ideal must be
 restricted – it cannot involve
 humanity

The cultural mandate to unfold and subdue the creation,
 becomes the scientific technological domination of
 reality

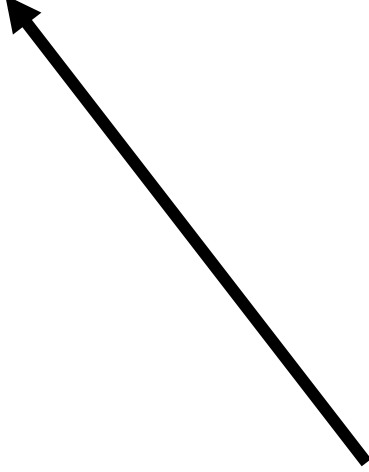
(Conquest of nature)

SCIENCE IDEAL

- DETERMINISM

But if this is true, then freedom (human
 dignity and responsibility) is a prescientific
 myth.
 Science has no limits
 But doesn't science need responsible
 thinkers, rather than determined organisms or
 cogs

NATURE AS THE
 PRODUCT OF MIND
 (idealists)

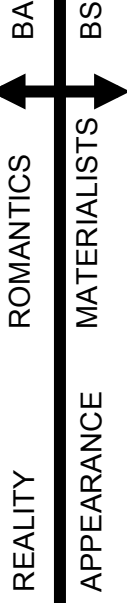


EXISTENTIALISM
 e.g. Sartre
 Cult of subjective freedom
 in a meaningless world
 that has no reason for
 existence

KANT
 (Moral Freedom)

**TECHNOLOGY
 = DEMONIC**

RESULT
 Identity crisis
 Who am I?



REALITY

ROMANTICS

BA

APPEARANCE

MATERIALISTS

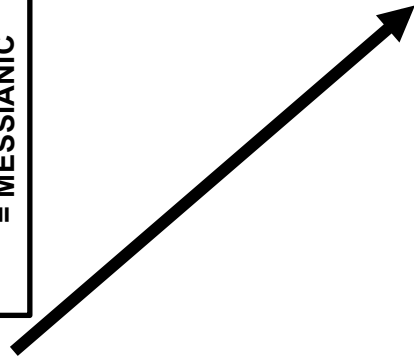
BSC

(Newtonian
 science)

**TECHNOLOGY
 = MESSIANIC**

RESULT
 Crisis of the rationality
 of science?
 What is science?
 Where am I?
 Humanity/ Nature

MIND AS THE
 PRODUCT OF
 NATURE
 (Materialists)

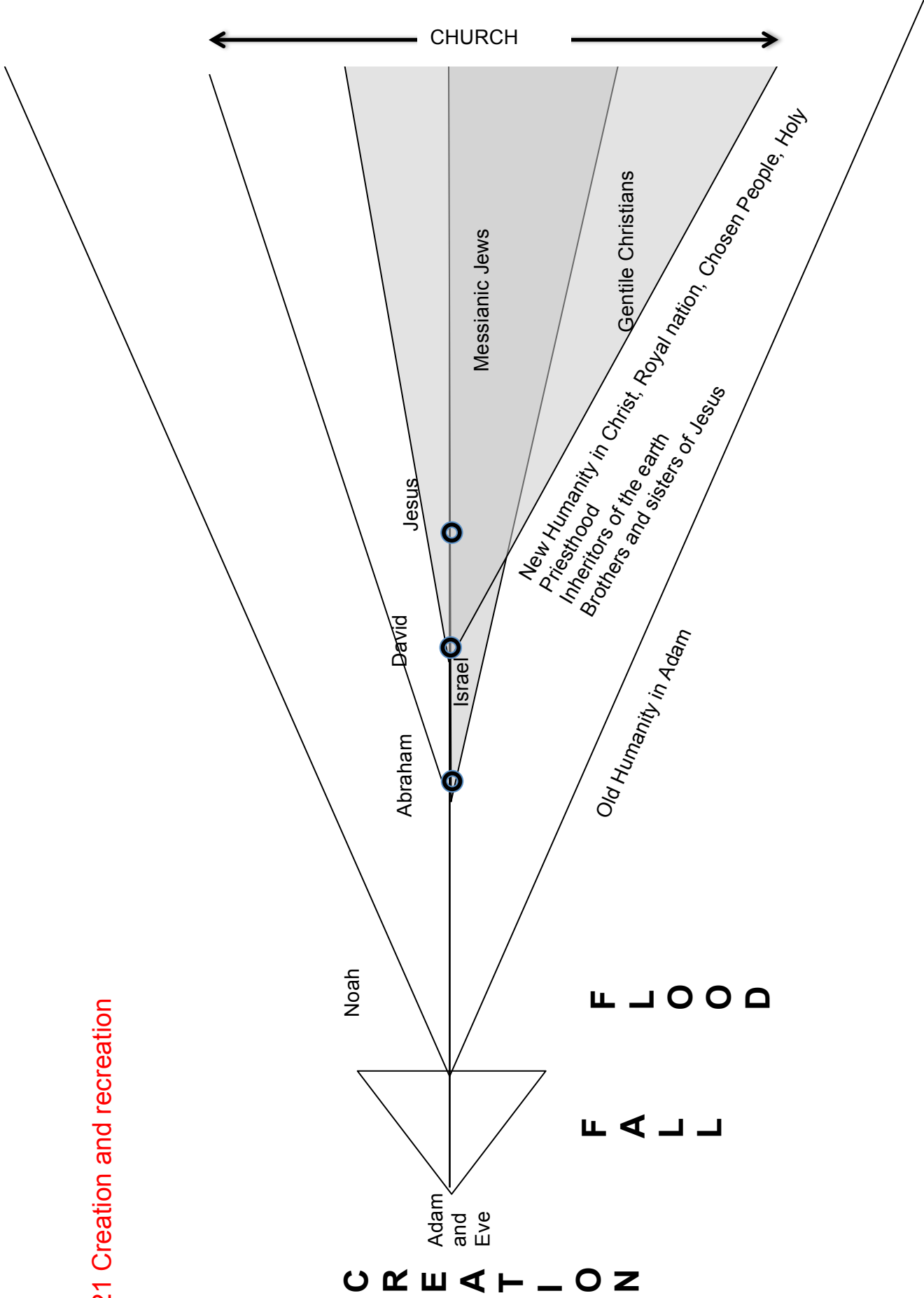


LOGICAL POSITIVISTS
 e.g. A.J. Ayer
 Cult of empirical facts
 Hard-headed
 Objective
 Impersonal

#21 Creation and recreation

RE . C R E A T I O N

← CHURCH →



F A L L
F L O O D

C R E A T I O N

#22 The Structure of Human knowledge

Roots, trunk, branches and twigs i.e. $2 \times 2 = 4$

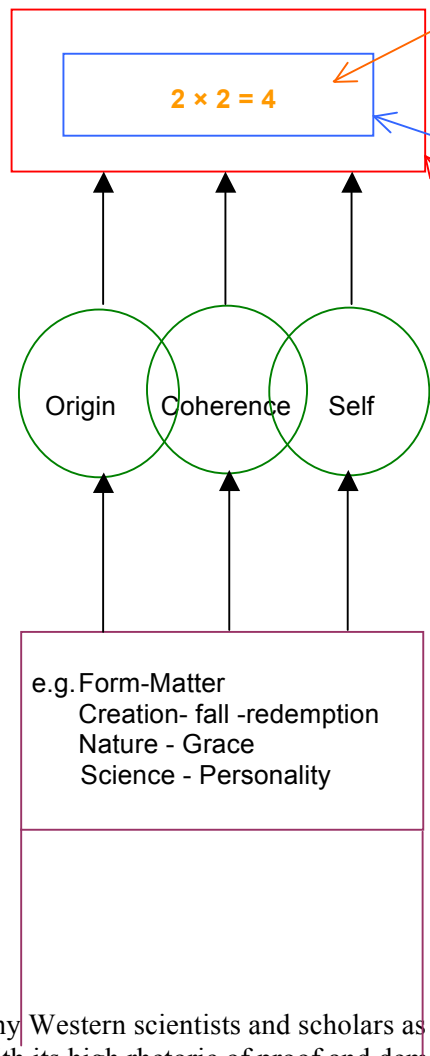
(See diagrams 7, 16 & 18 for further explication)
 cf Dooyeweerd's *New Critique of Theoretical Thought* vol. I pp 47-8

From *Skeleton*

Plastic accuracy
 concrete object or functional
 aspect of knowable things

Cosmic antinomic correctness
 relative states of affairs
 kept relative

Religious Truth
 True if it pleases God and
 develops Christ's Lordship
 over the world



Particular mathematical statement - its meaning value, reference can only be given by ...

mathematical framework
 e.g. logicism, formalism, intuitionism – which is a function of ...

theoretical (philosophical) vision of empirical reality
 which depends upon the response to

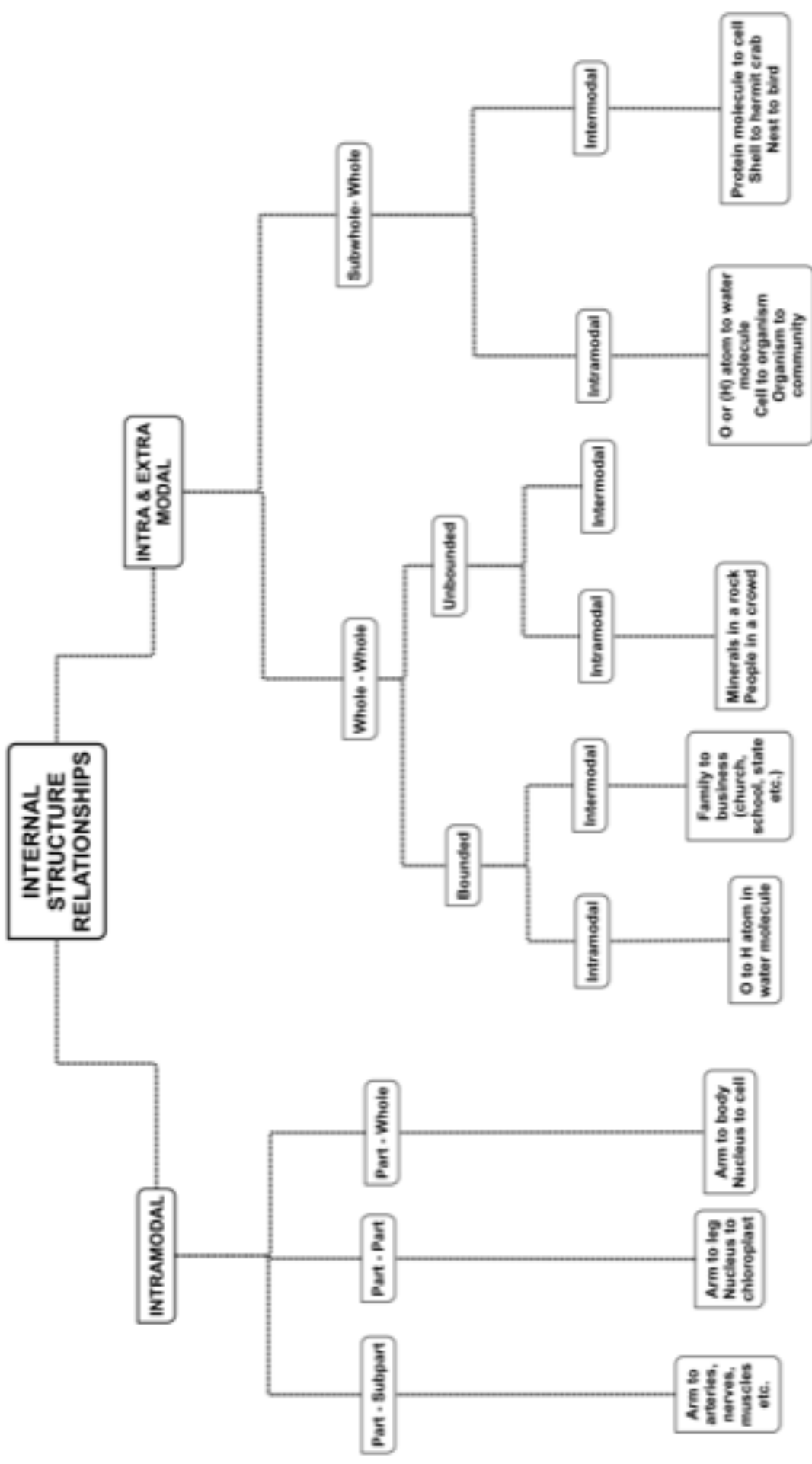
three transcendental limiting questions –
 concerning origin, coherence and totality of all which are answered in terms of ...

religious ground-motives
 only the biblical one being non-dialectical and providing an integral basis for human knowledge.

P.S. Mathematics, vaunted by many Western scientists and scholars as the very apex of human intellectual clarity, creativity and certainty, with its high rhetoric of proof and demonstration in comparison with which all other disciplines look poor relatives is paradoxically both powerfully wonderful and deeply problematic as Frege makes clear. Here is what he writes, and the situation has not fundamentally improved since his time. Gottlieb Frege (1848 – 1925) quoted by Fredrich Waismann in *Introduction to Mathematical Thinking* (1951)

Strictly speaking, it is really rather scandalous that one has not yet clarified the nature of number. It might be excusable that there is still no generally accepted definition of a number, if at least there were general agreement on the matter itself. However, science has not yet even decided whether number is an assemblage of things, or a figure drawn on the blackboard by the hand of man; whether it is something physical, about whose generation psychology must give information, or whether it is a logical structure; whether it is created and can vanish, or whether it is eternal. It is not known whether the propositions of arithmetic deal with these structures composed of calcium carbonate or with non-physical entities. There is as little agreement in this matter as there is regarding the word 'equal' and the equality sign. Therefore, science does not know the thought content attached to its propositions; it does not know what it deals with; it is completely in the dark regarding their proper nature. Isn't this scandalous.

#23 Internal Structural relationships



© Arthur Jones – adapted by Steve Bishop
 Richard A. Russell thereairichardrussell@gmail.com

#24 The Process of Knowing

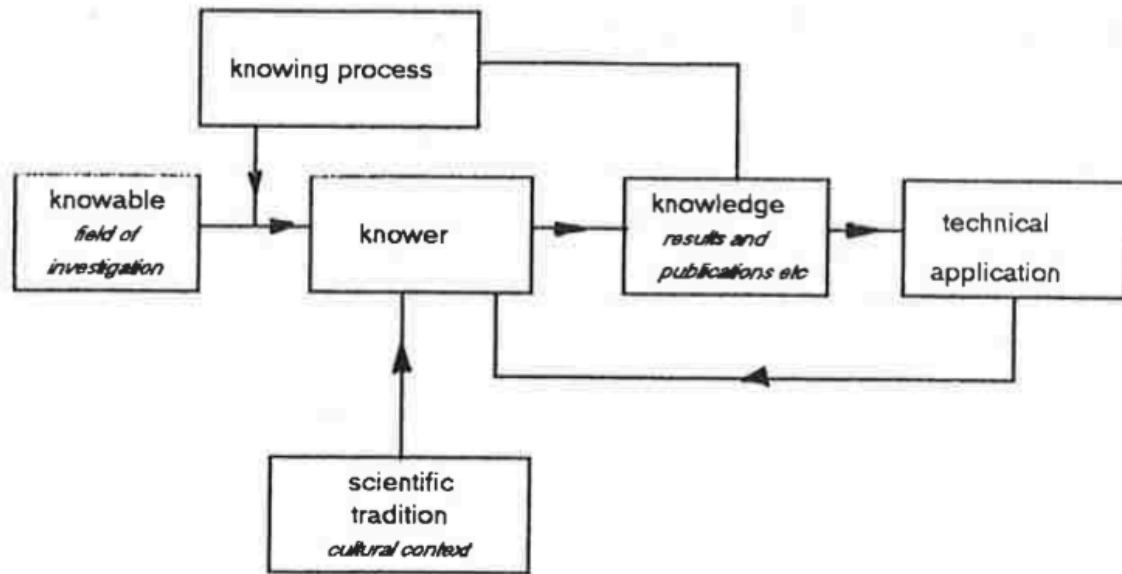


Figure 1. A schematic representation of a model of scientific investigation. Illustrating the role of both content and process among other aspects. (Source: Revd Richard Russell.)

Appeared in Steve Bishop and Jackie Carpenter 1995. *Process Science? Spectrum* 27(1): 59-71.

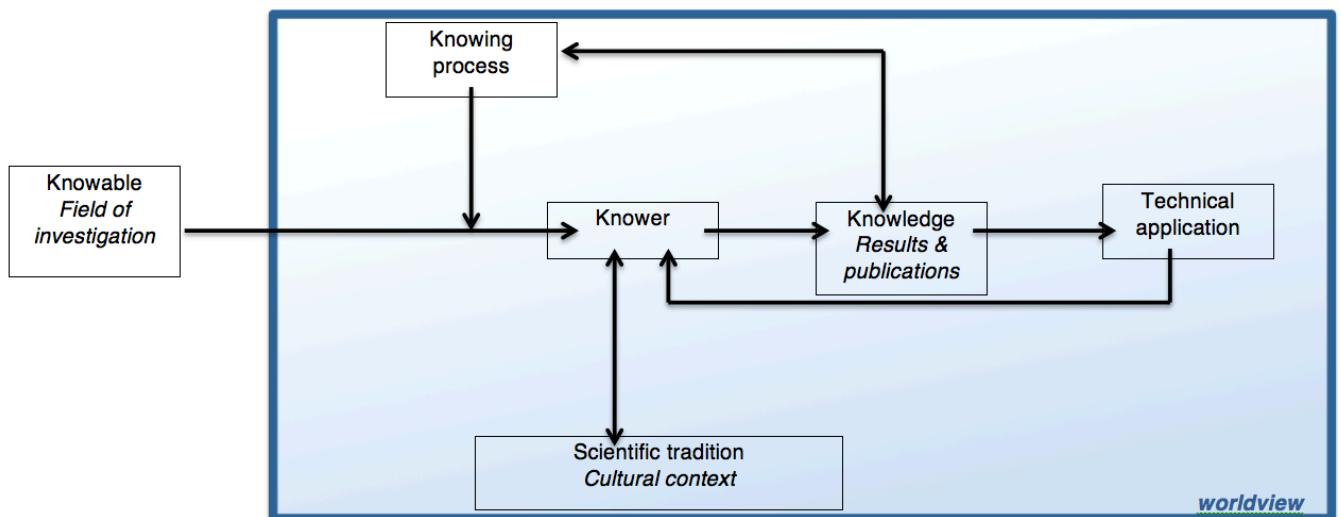
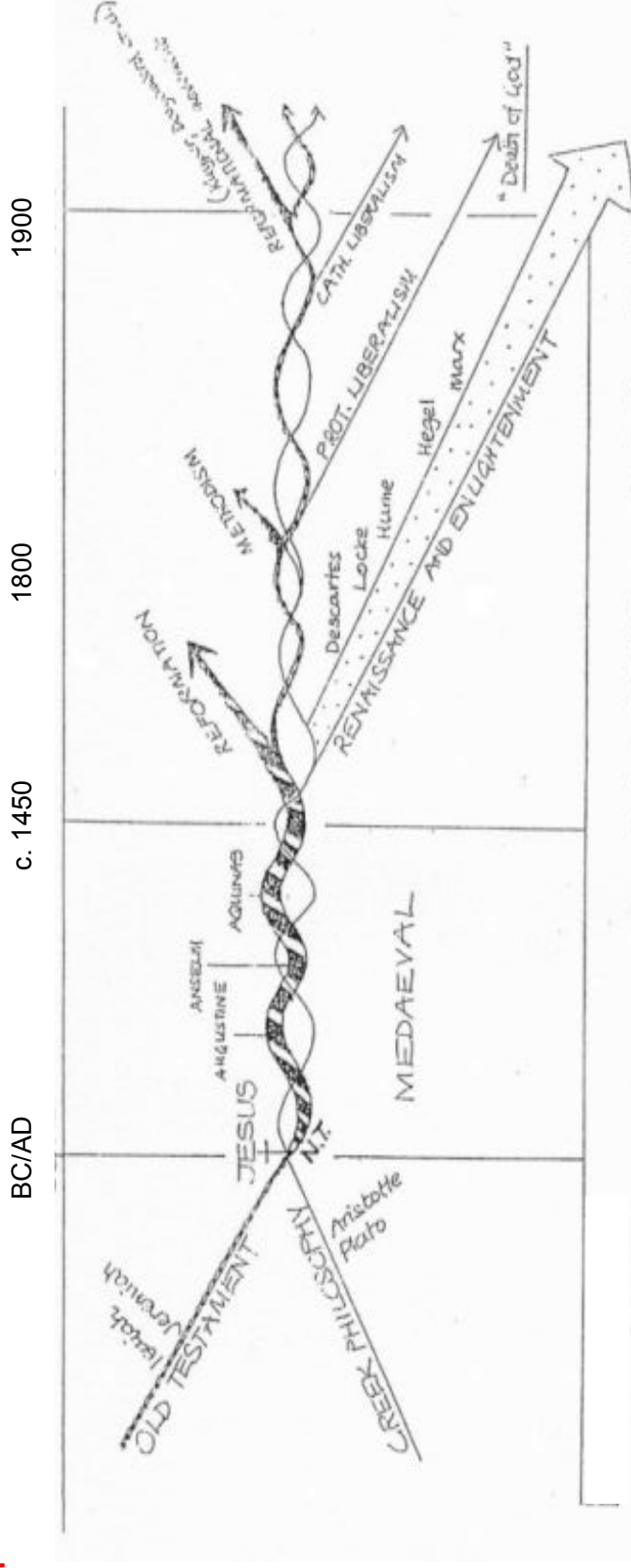


Figure 1. A schematic representation of a wholistic model of scientific investigation. (Diagram updated Jan 2012) (Source: Richard Russell)

From Steve Bishop 1994 (2012). Christian Schools' Trust Science Curriculum Working Group Textbook critiques No 2. Accelerated Christian Education. 1102 Biology & 135 Basic Science: Physics.

#25 Development Of Western Culture



GROUND MOTIVES			
Cultural religion of FORM	C-F-R GRACE	Cult of FREE HUMAN PERSONALITY (Rationalism → Existentialism)	
Nature religion of MATTER	Greek idea of NATURE	Cult of unlimited SCIENCE	
TYPE OF PHILOSOPHY			
Pre-synthesis (Purely pagan)	Synthesis (i) Medieval (ii) RC & Protestant Dualism → present day	Anti-Synthesis (i) Reformation – Return to the Bible (ii) Renaissance → Enlightenment → back to pagan Greece and Rome, before the 'dark ages' of Christianity	

#26 Biblical narrative compared with deviant Christoplatonism narrative

The biblical narrative underlying the gospel of the kingdom contrasted with the deviant Christoplatonism narrative which teaches “another gospel”, “another Christ” and “another destiny for humanity and the rest of creation

The biblical narrative goes from good creation to the glorious resurrection of creation. Christoplatonism goes from fallen creation (world-worldliness) and promises us the transcendence of all human creaturely conditions (embodiment and enworldedness) so that we become eternal spiritual beings like God/ one with God beyond space, time and history.

Cosmic annihilation (except for souls)
 ETERNAL STATES HEAVEN OR HELL
 END OF TIME
 END OF SPACE
 END OF HISTORY
 END OF THE WORLD

D

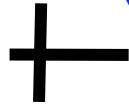
Solitude Transcendence
 Perennial philosophy Spirituality Meditation

CREATOR

CREATION

Powerful monastic – ascetic- mystical – individualistic tendencies
 Obedience Poverty Chastity
 Becoming more spiritual and less human, like Jesus

Jesus died for (some) souls to be saved



PARADISE LOST

A

CREATION
 Authority Possession Fecundity
 (CREATION) FALL

JESUS INCARNATE

All creation groaning in the pains of childbirth
 Becoming more fully richly human, like Jesus

Miracles heal various aspects of fallen creation and point to the eschatological full healing
 Jesus died to reconcile everything in heaven and earth (Col 1) because God so loved the cosmos
 Hence they are signs or evidence for the kingdom that is coming

C

Theosis divinisation Glory Eternity Beatific vision

Thy kingdom come on Earth as it is in heaven:
 this prayer is answered

PARADISE REGAINED

B

Judgment is restoring justice and putting the world right
 There is renewed-earthly reward for faithful stewardly service
 The meek – those who walk in God’s ways – will inherit the earth
 Creation re-born of which people being re-born (Jn 3:16) Is part of the same process of regeneration of all things (Mt 19:28)

RETURN OF CHRIST

Restoration of the “image of God” which our willingness and capacity to rule and develop creation as stewards of the Creator ... leading to the endless flourishing of nature, culture, civilisation and humanity under the rule of Christ. The end of disease, death, injustice, waste, lies, misery, alienation ...

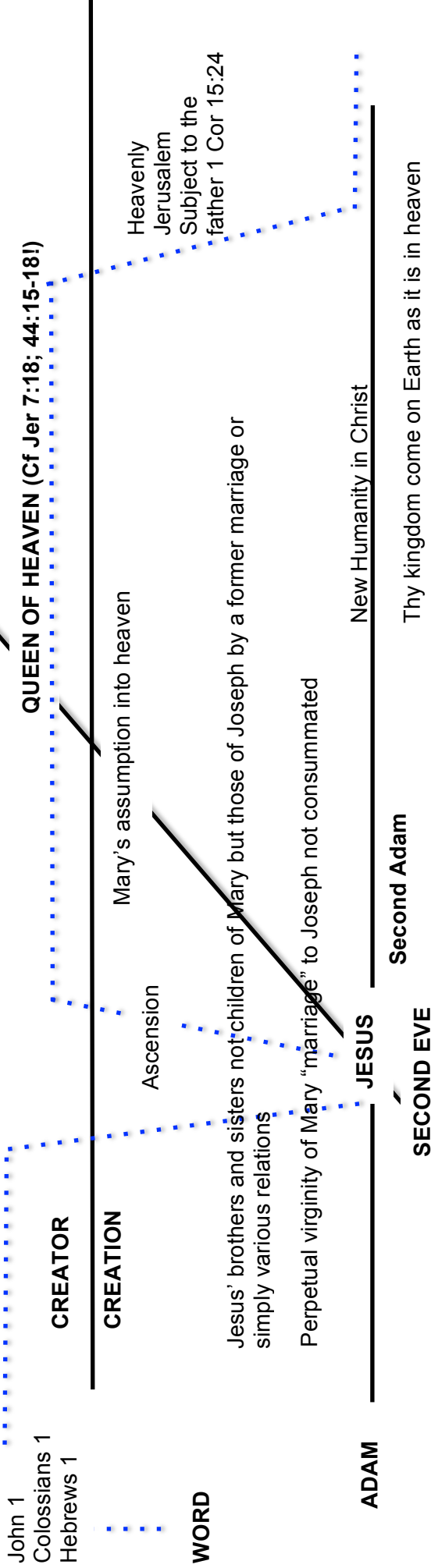
27 Christoplatonism and co-redemptrix

© Richard A. Russell the realrichardrussell@gmail.com

How Christoplatonism has progressively transformed Mary for the biblical characterisation inot Co-Redemptrix and Queen of Heaven in Roman Catholic (and partly in Eastern Orthodox) theology. Involved in this Mariolatry is also the distortion of the Creator/Creation relation, along with that of human nature, of fallenness, of the mission of Jesus, of the ideal Christian life and eschatology.

CO-REDEMPTRIX

MOTHER OF GOD (THEOTOKOS)



WORD

Immaculate conception of Mary: no original sin
Sinlessness of Mary: no concupiscence
(= ruled by reason rather than lower bodily appetites and animal impulses)
cf. Magnificat and Zachariah's song

Jesus: in the likeness of sinful human flesh tempted in all points as we are
Jesus as King of creation, King of the earth finally ruling the earth from Jerusalem
Jesus' human nature not that of fallen Adam but via Gospel genealogies (and finally Mary) of fallen humanity ... like one of us, for our salvation.

Thy kingdom come on Earth as it is in heaven

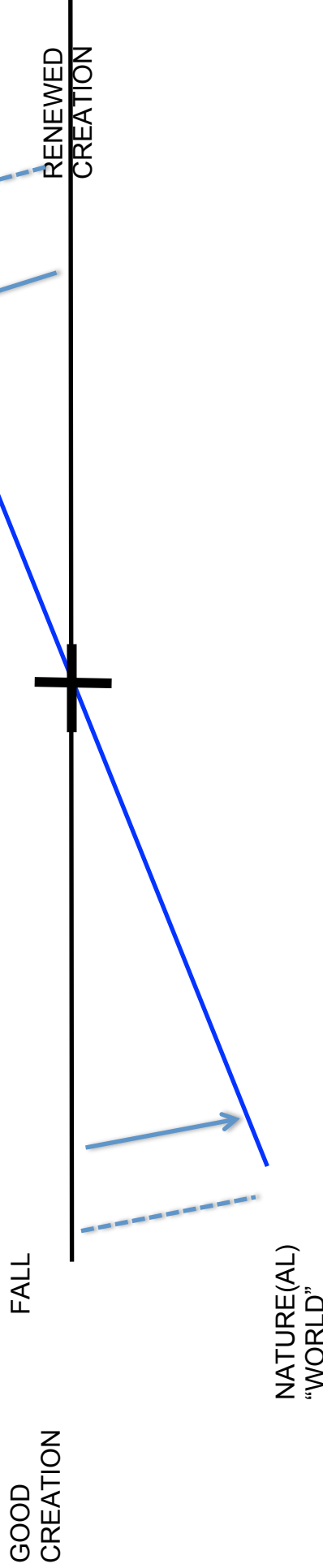
Christoplatonism - following Neoplatonism - **verticalises** its eschatology. Salvation is being re-absorbed into the Divine One from which all things had emanated downwards, losing reality and goodness in the process. So redemption is a matter of going up to be (re)united with the Divine. In this scheme creation cannot ever be very good. Furthermore it is the opposite of the biblical narrative of God coming to be present with us on earth ... in the Ark, the Temple and then in Christ Emmanuel ... who finally will rule the world from Jerusalem. This eschatology is **horizontal in time**. Finally Christoplatonism's Mary actually exemplifies the original sin of aspiring to transcend human and creaturely conditions to "be as God". The original sin was a "spirituality" of transcendence and self-existence ... and nothing to do with "worldly" lust for luscious fruit or sex made for our enjoyment by God!

OT: numerous promises of world-restoration by a messianic king
NT: Mt 5:5
Rom 8:18-23
Col 1:15-20
Heb 2:5-9
Rev 5:9-19; 21:1-4

#27a The Pivot

How ancient paganism & modern humanist philosophies have in combination pivoted Christian theology, philosophy & culture away from faithfulness to the true biblical narrative. See Herman Dooyeweerd *Roots of Western Culture: Pagan, Christian and Humanist Options*. Also see diagrams #3, #4 and #5.

P Modern humanistic personality + ideal
F Pagan Greek culture religion



M Pagan Greek Natural Religion
+ **N** Modern secular science idea
= impersonal nature

#29 Social Concern: Cancer or Maturity of the Evangelical Movement

The heritage of categories and distinctions within which evangelicalism operates and through which it classifies (and evaluates) proposals and positions e.g. 'social concern' or 'social action'

Platonic	Heavenly Soul Spiritual Eternal	Worldly Body Natural Temporal
Medieval	Church Religious Post-mortem Ascetic negation	World State Secular Present life. Worldly concerns
Modern	Private Individual Personal Values Experience Pastoral Domestic Family Children, Women, Aged Weak, Poor Simple Gospel New life Optimism Power of God EVANGELISM	Public Collective Impersonal Structural Abstract Facts Doctrines Theories Political Powerful, Rich Complex world Inevitable decline eschatology Pessimism, Power of Man SOCIAL CONCERN, SOCIAL ACTION

Given this awful heritage of binary dualisms - everything of the kind in question is either x or y - the next question is that of their mutual relationship. The assumption that Christianity is a 'religion' and religion in the modern world is concerned with the left-hand column. But what about the right-hand 'world'? Is it either/ or, both/and or higher/ lower? Does the 'priority of the left mean that the right is so far down the agenda that we never reach it? (Souls yet to be saved?). However, the relationship is seen - and even if we insist on both as much contemporary evangelical thought does, at least in its pronouncements - does 'evangelism plus social action' make up the whole of the Christian task? Does winning individual converts plus helping the (physically) needy constitute the entire (dual) task of the Christian community in terms of which anything else whatever must be legitimated?

(Consider our ideal jobs concerned with 'spiritual' and 'bodily' needs- hierarchically ranged - medical missionary, evangelist, minister, doctor, nurse, etc.) If you can't be 'serving the Lord 'full-time' then the whole issue becomes (for of the church) a discussion about the use of leisure time, time not doing 'necessary work'. As we all know it is 'better to bum out rather than rust out' so the debate becomes whether personal evangelism or helping the needy (directly or indirectly by getting laws & policies changed) or both should fill our leisure time.

This whole conception massively devalues work (I'm just a housewife, nuclear physicist, export manager, MP, farmer, shopkeeper student, etc. but....) and deprives it of Christian analysis and re-direction). There is also an ideological use of evangelism. I cannot take time

for this, that or the other, because of the priority of evangelism, How much time do you spend each week evangelising? Watching the TV? Silence. Enough said.

The historical background in the UK but the same dynamics spread through the English speaking world at least: the sad history of the Student Christian Movement and the InterVarsity Fellowship. SCM started with purely evangelistic & missionary concerns. Then the agenda enlarged. Wasn't the Gospel good news for society, for its improvement as well as the conversion and sanctification of individuals? But what exactly was the Christian social analysis and remedy? (the old model had a nominalist ontology. 'Society1 is simply all, the "individuals, nothing else.) Lacking an evangelical social analysis the SCM began to take over that of the social gospel liberal theologians which had a mildly collectivist, socialist complexion. Theirs was a social gospel rather than an individual gospel. And behind this distinction lay most of the other distinctions on the list. Surely the transformation of society now in the interests of the weak and oppressed was more important than mere subjective pious experiences and fond hopes of heaven! Indeed there were powerful words of Jesus himself that seemed to suggest that the merely pious might forfeit heaven as well as being of no earthly use.

We all know the history – of the secularization and decline of the SCM and of the development of the IVF now renamed UCCF. SCM is now effectively dead apart from a flourishing publishing house. Its influence, now much diluted continues in some ways amongst the increasingly elderly clergy of mainline denominations.

With the passing of the SCM the UCCF has come to take on, in a far more professionalised manner much of its agenda as have Third Way, CSU, Greenbelt, Tear Fund, Shaftesbury Project, LICC, OCC and a host of other evangelical organizations. The underlying recognition is that God is concerned with the whole of life – and not just the left hand column. However, the whole of life does not consist in adding the right column to the left – because the whole dualistic classification is deeply reductionistic, and has the effect of polarization which in turn divides the body of Christ and everyone else who gets caught in these dialectics.

To put the heading 'Politics' or 'The Poor' on the explicit Christian agenda is one thing. To develop a Christian position in contradistinction from the major conflicting traditions of Western political and economic thought is another.

A major source in the evangelical world for the recognition of a totality view of Christianity – Jesus is Lord, the kingdom of God – has been the Dutch Kuyperian tradition, specifically Dooyeweerd and his associates mediated via Rookmaaker, Schaeffer and now many others. That tradition has made explicit the need for a Christian alternative ('third way') intellectual, political, economic, aesthetic, etc. traditions and if necessary institutions. In my view this tendency is a healthy one if it remains faithful to its vision.

The cancerous tendency is to get caught up in the problematics of the two columns where all the answers are bad ones. The inevitable results are to simply appropriate and 'baptise' one of the existing traditions ... following in the footsteps of SCM. There are many broad dead-end paths ... from Liberation Theology, Moral Majority through to the Prosperity Gospel, Neo-Anabaptists and Trumpian Nationalism.

Evangelicalism has suffered with a radically reductionistic view of EVANGELISM as if it were a technique, a few memorized words for the saving of souls, for the hereafter. The great commission of the gospel of the kingdom is 'totalitarian', all inclusive: teaching all nations all things.

'Social concern' – which can often amount to little more than virtue signalling with little sacrifice – is but one dimension of life. What about concerns for the arts, ecology, or historical heritages, or scientific research etc.?



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