

ARP STARTS FUNDRAISING FOR AN INTERNET EDITION OF A NEW CRITIQUE OF THEORETICAL THOUGHT

As we reported in August 2008, the complete original text of *De Wijsbegeerte der Wetsidee* has been included in an on-line library series of key Dutch language texts (Basisbibliotheek – 1000 sleutelteksten uit de geschiedenis van de Lage Landen). This library is an initiative of the Digitale bibliotheek voor de Nederlandse Letteren (Digital Library for Dutch Literature, www.dbnl.org) in cooperation with the Dutch government's Ministry of Education, Culture and Science. You can find the digital text of the *Wijsbegeerte der Wetsidee* in several formats at: Url (deeplink): www.dbnl.org/titels/titel.php?id=dooy002wijs01 and also on the website of the ARP: www.christelijkfilosofie.nl/content/kenniscentrum/kopstukken > Dooyeweerd > publicaties (only in pdf download).

The DBNL has the goal of making a selection of the most important sources of Dutch cultural history available on the internet in the Basic-Library. The importance of the DBNL-website in academia as well as for laymen, is evident from the number of visitors it attracts: about seventeen thousand unique visitors daily.

The addition of the *Wijsbegeerte der Wetsidee* to this list of 1000 key texts (sleutelteksten) represents not only an acknowledgement from outside the circle of Reformational Philosophy, but is also an acknowledgement of the influence Reformational Philosophy has had on society. Soon after the publication of the internet edition of the *Wijsbegeerte der Wetsidee* it became clear that a freely available internet edition of *A New Critique of Theoretical Thought*, according to the same excellent standards, would have the potential of creating a bigger international audience for Dooyeweerd's

thinking. As you probably know, *A New Critique of Theoretical Thought* is an expanded version (2300 pages) of the older Dutch text.

We are happy to announce that with the help of our friends in the USA and Canada—to whom we are very grateful—all of the preconditions for putting this work on-line have been met, with one exception. Funding will be needed if the final steps are to be taken. We appreciate the permission received from the Edwin Mellen Press to publish the four-volume work on-line. As well, the Herman Dooyeweerd Foundation (HDF), under the leadership of Jim Skillen, has given its wholehearted support to this project.

How much is needed? We estimate that this will cost approximately € 6.000,00.

So, the Association for Reformational Philosophy now appeals for donations to this worthy cause. If you would like to be part of this project please consider making a financial contribution. In the USA and Canada you can send a check in Canadian or US dollars made out to "John Kok: NCTT" and sent to Dr. John H. Kok, Dordt College, 498 Fourth Ave NE, Sioux Center, IA 51250. In Europe and the rest of the world your gift can be made via the bank account of the ARP (Stichting voor Reformational Wijsbegeerte) at ABN-AMRO BANK NV: 539043796. IBAN: NL39ABNA0539043796; BIC / SWIFT: ABNANL2A, specifying that it is for 'NCTT'. You can also use a credit card via our e-mail address office.reform.philos@planet.nl

We look forward to the successful completion of this project and will keep you posted as to its progress.

INTERVIEW GEERT TER HORST



DR. GEERT TER HORST RECEIVED HIS PH.D. FROM THE RADBOD UNIVERSITY, NIJMEGEN IN 2008 FOR A THESIS ENTITLED: THE DISSOLUTION OF SUBSTANCE. A DECONSTRUCTION OF THE PRINCIPLES OF FORM AND SUBSTANCE IN THE ONTOLOGY AND THE THEORY OF KNOWLEDGE OF THOMAS AQUINAS. DOOYEWEERD IS MENTIONED A COUPLE OF TIMES IN HIS DISCUSSION. CURIOUS AS TO THE REASONS FOR THIS, WE DECIDED TO INTERVIEW DR. TER HORST.

The main subject of your thesis is the tension between the ontology and the theory of knowledge of philosopher Thomas Aquinas. Was there a special reason for choosing this particular subject?

Thomas is not so much a philosopher as he is a theologian with philosophical preoccupations. I was attracted to Thomas's style of theological inquiry in my youth, however during my philosophy studies I was increasingly fascinated by Kant, and the subject of my masters thesis was a comparison between Kant and Levinas. In relation to this, my interest shifted to the question concerning the possibilities and the limits of metaphysics. Much later, when I was given the opportunity of studying towards the Ph.D. degree, I felt that there could be nothing better than to re-establish my study of Thomas, in order to explore this question by using the works of one of the greatest metaphysicians in history. Gradually, I came to the conclusion that further study into the relationship between Thomas's theory of substance and his theory of knowledge would provide a fruitful topic for exploration. And so, the major question for my thesis developed from this basis.

Could you please elaborate on the conclusions you reach in your thesis?

Here I will restate what I have set out in the concluding remarks of my thesis. I can say that I have excavated to some extent the antinomies in the theories of Thomas that are closely related to the antinomies of Kant. And although I do not specifically mention a relationship between Thomas and Kant it is most certainly there, and I hope to emphasise this with my subsequent publications. Besides this, I have also discovered that Thomas's theory of knowledge contains a solid core that as yet is untouched by any criticism of metaphysics. This offers material for further research into the limits of the criticism of metaphysics.

You mention Dooyeweerd several times in your thesis. What is the context in which you refer to him?

Although I had heard of Dooyeweerd during my study, and had heard something about his discussions with neo-

Thomists like Robbers, upon reading I found him inaccessible and idiosyncratic. I was unable to grasp his personal terminology and worldview and this is partly still the case. However when I was trying to grasp the tension within Thomas's theory of substance, I decided to read an article by Dooyeweerd on this subject, and finally I found I could relate to what he was saying. This article also helped me reassess certain important questions, the value of which I had previously doubted. And so, Dooyeweerd became of increasing use to me as I examined Thomas. Naturally this cannot be seen apart from the Kantian side to Dooyeweerd's philosophy.

Can you explain in what way, and which parts of, Dooyeweerd's philosophy helped you?

This entails primarily the following parts of Dooyeweerd's analyses of the concept of substance:

- 1) Dooyeweerd's analysis of the form-matter relationship; this analysis leads to insight in the proper statute of matter and the potential in Thomas's (Aristotelian) theory of substance. The proper statute and being of matter amplifies the problems in Thomas's attempts to found the being of substance in the oneness of form.
- 2) Dooyeweerd's modal analyses; this analysis leads to insight in the problematic nature of the concept 'substantial form' itself. The highest layer in the hierarchy cannot be held accountable for the internal hierarchical layering of the form. And yet this is exactly what happens within the concept of 'substantial form'.
- 3) And following from his modal analysis, Dooyeweerd's insight into the reality of the *object functions* of things; real object functions give life to ideas of reciprocal constitutive relations between the human functions of knowledge and the things that are known by means of these functions of knowledge and thus exclude the being-in-itself, and thus the substantiality, of things.
- 4) Dooyeweerd's analysis of time and motion; this analysis leads to the insight that the unity of being of Aristotelian substance cannot be cut loose from its relationship to the human soul. Precisely this is incompatible with the core of the Aristotelian concept of substance and this means the introduction of a critique to this concept of substance.

To close, can we expect a publication in which you use the works of Dooyeweerd in the future?

I think it would be very probable. I have become very interested in the works of Dooyeweerd, and I think it would be very fruitful to continue the systematic exploration of the relationship between Dooyeweerd's philosophy and the works of Thomas Aquinas. I have especially very high ho-

pes for a study of Dooyeweerd and Thomas in light of the question surrounding the secularisation of western culture. According to Dooyeweerd, Thomas is to a high level – due to his classic separation between nature and grace – a secularizing thinker. However, I believe that Dooyeweerd himself is as much a secularizing thinker as Thomas is, despite his attempts to overcome secularisation. I would like to place this at the heart of my next publication.

BRUCE WEARNE AS “JANITOR” FOR THE ARP’S ASPECTS

BRUCE WEARNE (BA MSOCSC PHD) SOCIOLOGIST FROM PORT LONSDALE, AUSTRALIA, WAS A SENIOR LECTURER AT MONASH UNIVERSITY BEFORE HE TOOK EARLY RETIREMENT. RECENTLY, ARP-DIRECTOR HILLIE VAN DE STREEK ASKED HIM TO BECOMING A ‘VOLUNTEER’ FOR THE ARP. BEING A NATIVE SPEAKER OF ENGLISH, BRUCE COULD ADD WEIGHT TO THE EDITORIAL CREW OF ASPECTS. FROM NOW ON HE WILL BE CHECKING ASPECTS FOR GRAMMAR AND SYNTAX. HE IS PLEASED TO EXPLAIN HIS MOTIVATION FOR DOING SO.



“I first read Johan Van der Hoeven and Dooyeweerd as an undergraduate (1971) at a time when I had become acquainted with a community of Dutch migrants keen to promote a reformed worldview. One of the first things I noticed from the migrants was *lingual*, a persistent Dutchlish adjustment of normal English language “already”. My exposure to Dutchlish in everyday life may have made it easier to read and understand the Dutchlish transliterations that were then trickling to us down under “already”. But I now suspect that my Dutch experience among a migrant community helped me grasp some of Dooyeweerd’s *New Critique* argument which, even now, lies beyond the grasp of my fellow Christian scholars and students in this part of the world. In fact, I won’t deny that some passages of Dooyeweerd’s work seem to become

more difficult and more ambiguous as times goes on. Recently, I have been specially privileged to help Bob Goudzwaard and Chris van Haften with the transliteration of some of their own Dutchlish work and this has confirmed to me the importance of promoting ongoing interaction between reformational scholars everywhere, particularly between native English-speakers and their Dutchlish counterparts. And there are far more Dutchlish speakers than speakers of *Englinderlands* in our global circles and the English-language publication of *Aspects* by srw is a very important contribution for all of us. This is why I am happy to contribute to the “smoothing” of grammar and syntax in *Aspects*. I’m confident it is work that will also contribute indirectly to my own contribution in social theory. It is not always easy to avoid glitches.”

PHILOSOPHIA REFORMATATA TO BE FULLY IN ENGLISH STARTING 2009

Philosophia Reformata, the journal of the Foundation for Reformational Philosophy, publishes articles and book reviews on many scientific subjects, and chiefly in the tradition of the reformational philosophy as founded by Herman Dooyeweerd and Dirk H. Th. Vollenhoven. *Philosophia Reformata* is published twice a year. Until recently the contributions were in Dutch, English, French and German. Starting with the first volume of 2009 *Philosophia Reformata* will be published fully in English. Bert Balk, managing editor, explains.

”From its start in 1936, *Philosophia Reformata* has been seeking an international readership. The first edito-

rial board contained, next to H. Dooyeweerd and D. H. Th. Vollenhoven, three members from abroad and the first volume contained two articles in the German language. Over the years, however, the non-Dutch articles remained a minority. But the past decade has witnessed a steady increase in the number of English language articles, and from authors for whom this is their native tongue as well as from others as well. This fits in with the global trend to use English as the *lingua franca* of all the sciences. Consequently, the editorial board has decided (*die klopt niet*) to discontinue the previous policy of this journal. Starting with the next volume contributions may only be in English.”

Are you interested in *Philosophia Reformata*? As an individual you can subscribe to this journal for the annual subscription fee of € 27,50 for residents of the Netherlands and € 32,50 for residents from outside of the Netherlands. *Philosophia Reformata* is part of the membership of the Association for Reformational Philosophy. The membership fee for individuals is € 50,00 for residents of the Netherlands and € 47,50 for those outside of the Netherlands. When subscribing for at least two years there is a 20% discount on the subscription fee for the first year. To subscribe, please mail office.reform.philos@planet.nl Payments for subscriptions and membership fees can be made via the bank account of the ARP (Stichting voor Reformatorische Wijsbegeerte) at ABN-AMRO BANK NV: 539043796. IBAN: NL39ABNA0539043796; BIC / SWIFT: ABNANL2A, in payment to 'PR 2009' or 'membership fee 2009'. You can also use a credit card via the above e-mail address. In the USA and Canada you can direct your fee for subscription or membership, by a check in Canadian or US dollars, made out to John Kok indicating that the funds are for 'PR 2009' or 'membership ARP 2009'; Dordt College, Dr. John H. Kok, 498 Fourth Ave NE, Sioux Center, IA 51250.

MORAL CAPITAL FOR A DISORDERED WORLD

THIS COMING MARCH, THE BOOK MORAL CAPITAL. THE BINDING POWERS OF SOCIETY WRITTEN BY ROEL KUIPER WILL APPEAR IN THE SERIES VERANTWOORDING PUBLISHED BY THE FOUNDATION FOR REFORMATIONAL PHILOSOPHY.



This book explores a new concept in its actual meaning for today's world. In this book an analysis is given of western society's intoxication with utopian images of prosperity. The processes of globalisation have strengthened this and given birth to new levels of individualisation that weaken society. By the replacement and neglect of 'moral capital', the world has become increasingly unstable. What is forgotten is that the world is also a *moral commonwealth*, not just based on contracts, and aimed towards economic goals and the realisation of individual

freedoms, but also a unity in which people are 'co-workers' with each other. In this book 'moral capital' is the human power to care for each other and the world. The call is there again today to realize moral responsibility and to colour moral leadership for the world. This book is a thorough exploration of practices that are needed for a binding and stable society.

Are you interested? For more information, with details about purchasing the book, go to the (dutch) website of the ARP: www.christelijkefilosofie.nl

Association for Reformational Philosophy

Aspects of Reformational Philosophy is the international information bulletin of the Foundation for Reformational Philosophy and the Association for Reformational Philosophy. The Association pursues philosophy in the light of the Bible as the Word of God. The Foundation aims to spread the fruits of this pursuit. Both do their work in the conviction that all philosophy is religiously determined. Aspects will be sent on request.

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