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Dear Jan:

I like your disclaimer:

--My major target audience is everyone, especially Christians, Muslims and Secularists, but excludes professional Christian theologians and philosophers. If my intended major audience were to include the latter two groups, the above definition would require considerable editing.

I have done the same except for one philosopher: H.D. But I am biased of course. In 1976, when I asked him whether he would like to have his trilogy, *Reformatie en Scholastiek* translated into English, he liked that. So I suggested that we ask Bernie Zijlstra, and he agreed. I phoned Bernie and asked him. But he was too busy and declined. So D. turned to me and said: "why don't you do it?" I replied that I am not a philosopher, but a physician. He replied that I should be able to do it; in fact he said: "Jij bent het schaap met de vijf poten." (you are the sheep with the five legs.) First, you know my philosophy and understand the main thrust; second, you are thoroughly educated in Dutch; third, your English is good enough to have written and published a book in it; fourth, you are retired and have the time for it; and fifth, you have not studied philosophy professionally and thus have not been ruined by other philosophies.

For seven years I grew up in the home of my dear uncle, Dr. S. Greidanus, prof. at the theological school in Kampen. He and my aunt were dear Christians; they loved me and supported me in my further education. I witnessed the a schism in the reformed church form up close and was appalled by the tactics used by the synod against my uncle and his close friend Dr. K Schilder.

After I married H. Dooyeweerd's daughter, I witnessed the vendetta from the theologians under the leadership of C. van Til in North America. He made life miserable for Dr. R. Knudsen, who taught at his seminary. Someone came to interview D. about his views on the confession, and then punished an article in which he accused him of all kinds of heresy. The editor of the *Banner of Calvin College*, L. de Koster, carried this vendetta to extremes to the extent that D. wrote me with the urgent question: "Can't you do something about the scandalous persecution they have inflicted on me?" Of course, the problem was aggravated by the problem at the Institute for Chr. Studies in Toronto, where some of D.'s pupils, some with a degree in theology, published matter, creating the impression that they expressed D.'s teachings. As a result of all this, D.'s name was ruined for decades. I have always believed that all heresies have been invented by theologians and have avoided professional theologians ever since. There is one theologian whom I love dearly, Evan Runner. I will publish his obituary of D. some time. It was a most moving witness.

I have read your essay on Kuyper and love it. Dooyeweerd was a great admirer of K. and was inspired by him to get into philosophy. He was himself a jurist by profession and wrote a lot on that, using the *sphere sovereignty* of K. extensively.

I would like to have you give me something of a history of yourself; I believe that it must be very interesting. I wonder how old you are. I am 83.

I am attaching my essay on D.'s philosophy to this and invite your comment and any positive critique you may have.

Cordially,

Magnus Verbruggen