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## Editorial

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## *Editorial*



It has almost been five years since we took over editorship of *Philosophia Reformata* and moved the journal to Brill Publishers. As part of this change, and after an extensive consultation process with the board of the Association for Reformational Philosophy and other stakeholders, the scope of the journal was broadened to make it explicit that we welcome contributions from different strands and traditions of Christian philosophy. Of course, this was never intended to relativize, let alone deny, the value of continued reflection on and development of the Reformational philosophical tradition, in which this journal has its original roots.

It is our firm belief that traditions can only maintain their health and vitality by engaging in serious, critical, and respectful dialogue with other traditions, even those that may be fundamentally at odds with them. The openness to reconsider one's views in light of well-founded criticism is also something we consider to be a central aspect of the Reformational outlook more generally—a thought that is captured well in Jodocus van Lodenstein's famous phrase about the need for continuing reformation of reformed churches: *ecclesia reformata semper reformanda secundum verbi Dei*.

But traditions must also remain faithful to their sources. And to do that, these sources must remain, or be made, accessible to new generations of students and scholars. So it is with great pleasure that we introduce a new category of articles in *Philosophia Reformata*, consisting of new, English translations of seminal articles by early influential Reformational philosophers—most notably, of course, Herman Dooyeweerd and Dirk Th. Vollenhoven, but in time perhaps also others. Since most or all of these articles were originally written and published in the Dutch language, they have remained mostly inaccessible to international audiences. As editors, we would like to express our sincere gratitude to Dr. Chris van Haeften for his kind and generous offer to translate these articles and to Dr. Bruce Wearne (Australia) and Dr. Chris Goussmett (New Zealand) for advising him in the process. They are doing the Reformational philosophical community a great service by disclosing these early contributions to a new readership.

The present issue contains a translation of Dooyeweerd's very first published paper in *Philosophia Reformata*, entitled "The Dilemma for Christian Philosophical Thought and the Critical Character of the Philosophy of the Cosmonomic Idea." In it, he develops one of the central insights of Reformational philosophy, namely, that human thought ultimately stems from and is given its orientation by the religious human self or, in more scriptural terms, the *heart*. A transcendental philosophical approach which seeks to lay bare the preconditions of human thinking and philosophizing should not stop at identifying the theoretical presuppositions of thinking, but delve deeper and consider the ultimate orientation of the human heart.

It is our hope that this new series of translations will offer both renewed perspectives on the historical roots of Reformational philosophy and fruitful starting points for further critical-constructive philosophical dialogue. *Tolle lege!*

*Gerrit Glas*  
*Jeroen de Ridder*  
*Mathanja Berger*