

ARISE&BUILD

A BI-MONTHLY NEWSLETTER OF THE CHALCEDON FOUNDATION | MAY-JUNE 2018

CHALCEDON PUBLICATION CHANGES

BY MARK R. RUSHDOONY

CHANGES ARE PART OF LIFE, AND WE KNOW THAT IF WE REFUSE TO ACCEPT THEM WE FIND OURSELVES INCREASINGLY “OUT OF TOUCH.” WHEN MY GRANDPARENTS ARRIVED AT ELLIS ISLAND IN 1915 THEY HAD A DISTINCT ADVANTAGE IN THAT THEY WERE ALREADY FLUENT IN ENGLISH. THOSE FEW WHO ARRIVED AS ADULTS AND NEVER LEARNED THE LANGUAGE BECAME DEPENDENT ON OTHERS BECAUSE THEY DID NOT ADAPT TO THE CHANGE.



It is now time for Chalcedon to adapt to changing circumstances and economics. Since our inception in 1965 our principal

means of communication has been publishing, both mailers and books. The technology of books has made it easier and cheaper to produce new titles, and short runs of older titles are now economically feasible. As a result, titles that went out of print in the 1970s and 1980s are once again available. The technology of typesetting made bookmaking a very labor-intensive undertaking. Mark Twain lost much of his fortune by investing in an automated type-setting machine that ultimately failed. As late as 1980 typesetting was closer to the technology of Gutenberg’s day than the computer-based systems now available.

But while book-making costs have come down, mailing costs have risen substantially. Our *Faith for All of Life* magazine costs us over \$9,000 per issue, a substantial amount for a magazine format which, by its nature, is meant to be disposable. Moreover, what goes into a magazine can be put online on our website.

We have been developing our website. When we started the website years ago I was encouraged to do so on the promise that the cost was “virtually nothing.” That was certainly a misleading sales-pitch if ever there was one! Posting a single article may cost little, but the platform on which to do so has a very real cost. Chalcedon’s old website had become obsolete in less than a decade; the cost of fixing small issues became prohibitive. A year ago we launched an all new www.chalcedon.edu. There is no other archive like it. Eventually we want all



DISCOVER MORE AT CHALCEDON.EDU

of our past publications (to 1965) put in the “resources” section. The software design involved a substantial investment, but there is no other archive of Christian Reconstructionist material like it. We need to shift more of our output to our website and other on-line formats.

The magazine format also had very real limitations. Due to the lead-time necessary for publishing, it was not a format conducive to current topics and commentary.

What you are holding in your hands is our new bi-monthly mailer that will alternate with the *Chalcedon Report*. The latter will continue as a means of ministry update and related items of work in the Kingdom we find of interest.

Does this format have limitations? Yes, obviously, but so does Chalcedon’s budget. We have always said that “your giving establishes the limits of our work, humanly speaking.” We feel it is time to begin limiting our mailing cost while increasing other areas of communication. This format allows us to share one or two short essays with each issue.

For many years Chalcedon produced the *Journal of Christian Reconstruction*, which contained scholarly articles that would be of long-term benefit to those who wished to further the work of the Kingdom. We are in the process of reviving that publication, as Martin Selbrede relates in a separate article. In addition, we can publish articles on chalcedon.edu. Did you realize that sharing Chalcedon articles on social media greatly expands our outreach?

It is hard to say goodbye to *Faith for All of Life*, but Chalcedon has used several formats over the years. The first, in 1965 was merely called Newsletter with a sequential number. It was mimeographed and stapled. In 1969 the name *Chalcedon Report* was added.

The *Report* was professionally typeset and printed beginning in 1973. Over the next fifteen years other features (such as *Book Notices*, *Position Papers*, *Dominion Work*, *Our Man in Washington*, etc.) were printed separately and all inserted loose in a number 10 envelope. It was not an optimal presentation, so in 1987 we began publishing the *Chalcedon Report* in a magazine format. In 1998 we added a glossy color cover. In 2005 we changed the name of

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the magazine to *Faith for All of Life* and alternated bi-monthly with the *Chalcedon Report* which became more of what its name implies, a ministry update.

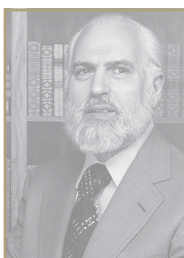
And now we introduce yet another change. With every change we find reason for some level of dissatisfaction. Some will lament the end of the magazine because they will not go online to read. Others think the entire ministry should go digital. One reason we cannot do that is a high percentage of our readers never go to chalcedon.edu. To go fully digital would be to cut off communication.

We can only do what your giving allows. Our costs increase every year, so we must make decisions based on what your giving allows. I wish you could see what a tremendous job Chalcedon’s small staff (5 full-time, 4 part-time) does. We take great care in creating quality books. The multiple proofreadings alone that each book undergoes is

a time-consuming process. Jill spends extra hours at home formatting our eBooks, in addition to updating our website and taking orders. Our website requires constant monitoring because of the never-ending attempts to hack it in order to post embarrassing content. I hope you will explore our website. The home page does not reveal the many layers of content. I suggest you click on “Resources” at the top of the page and type in a search of what you are looking for. The left-hand filter menu helps to limit the search. Chalcedon has

produced the cutting-edge, definitive work on Christian Reconstruction for fifty-three years and we are working hard to archive all of it. In addition, we seek to communicate in the most effective means possible. This new format is an effort to that end. Please go to chalcedon.edu and sign-up for our email list in your account, so that we can continue to communicate with you while making the most of the resources at hand.

We very much appreciate your feedback on the new format. 🙏



“This movement (humanism) has been a long time in developing; it cannot be defeated overnight. It cannot be defeated by short-sighted people who want victory today or tomorrow, and are unwilling to support long-term battle.” ~ R. J. Rushdoony

SUPPORT A LONG-TERM MINISTRY, FIGHTING A LONG-TERM BATTLE IN SERVICE OF A LONG-TERM VISION.

Since 1965, the Chalcedon Foundation has served as the founding and leading ministry for the message of Christian Reconstruction, which is simply the mission of advancing the Kingdom of God in every area of life. Now, fifty-three years later, the need for this message and ministry is greater than ever as we continue to face the enemy of humanism both in the world and in the church.

Our objective is to help equip Christians to “take back” government from the state by means of Biblical self-government and to apply their faith to every sphere of life and thought. We’ve already gained significant ground through homeschooling and Christian schools, but it’s time to move into other spheres by God’s grace, law, and power.

We desperately need your help to continue this mission, so please take a few moments today to prayerfully consider supporting Chalcedon with your tax-deductible giving. We’ve enclosed a self-addressed, postage-paid envelope to make it easy, and you can also donate online at:

Chalcedon.edu/Give

SHIFTING THE WEIGHT: CHALCEDON RETURNS TO A SCHOLARLY JOURNAL

BY MARTIN G. SELBREDE



As a young Christian, I remember distinctly my first encounter with the idea of Christian Reconstruction. It was

in Van Nuys, California, in 1978 at a Christian bookstore run by Reformed Baptists. Browsing the “recommended” racks, where books were presented cover-up, rather than tightly packed sideways with only their spines exposed, I noticed several light blue soft covers with a small stylized cross on the front cover. “Hmm. *The Journal of Christian Reconstruction*? What does that mean?” I pulled several off the shelf, each one focused on a different “symposium” subject.

The list of contributors for each *Journal* was formidable. These were nothing like the pap and pabulum sold elsewhere in the store. The store owners carried the other popular stuff to pay the bills, but this underperforming book rack was where their heart was, and where the theological meat was.

I looked at other items on the same rack: pamphlets called *God’s Plan for Victory: The Meaning of Postmillennialism* and *An Introduction to Christian*

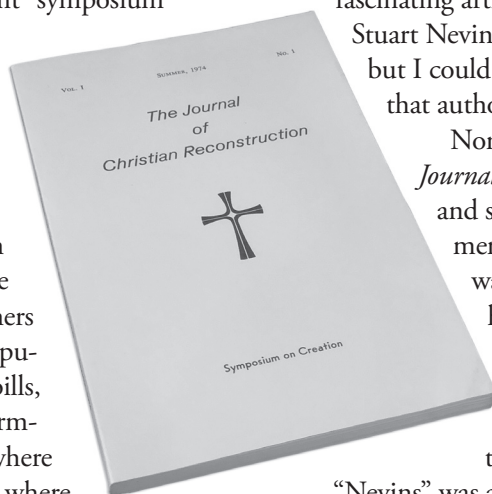
Economics. On inspection, I noticed that the editor of the *Journals* was the same person who wrote that economics book: Dr. Gary North. The other fellow, Rousas John Rushdoony, had written the pamphlet.

These were serious men. They meant business.

That book rack occupied but a tiny fraction of the large store. It wasn’t a lot, but I discerned that this book rack, or fraction of a book rack, was an outpost for truth. As I was already headed away from amillennialism toward Warfield’s eschatology, I bought two of the *Journals* to take home. The 1974 “Symposium on Creation” had a fascinating article on geology by Stuart Nevins, among others, but I could find nothing by that author anywhere else.

Nonetheless, that first *Journal’s* emphasis on, and staunch commitment to, creationism was remarkable, hitting the mark for me. I would later learn that the piece by the mysterious

“Nevins” was actually written by Steven A. Austin under a pseudonym (because he didn’t need his pursuit of a doctorate in geology being torpedoed by opportunistic anti-creationists sniffing out defectors and dissidents). It was



one of only two times (of which I'm aware) that Chalcedon allowed an author the use of a *nom de plume* ("Alex Hammer" being the other "man behind the curtain" two decades later).

These *Journals* (everyone called them *JCRs* to avoid saying the full ten-syllable name) were to become mainstays of my library, subjected to repeated readings and very heavy wear-and-tear. At the time they were being produced, the *Chalcedon Report* newsletter was a fairly modest affair and had yet to evolve into a magazine. So, the *Journals* were bearing the weight of the reconstructive task as they brought disparate threads together in one place, being marvelously curated (a now grossly-overused term) by Dr. North through their infancy. These were the high-water mark, a literary vehicle where the reader could easily see what it took to take more ground for King Jesus in one area after another.

In short, the *Journals* exuded optimism. They encouraged us by letting us know what others were doing and how they were doing it. They inspired readers to do the same. And in some cases, they even inspired readers to become contributors, such as in my case starting in 1982.

THE THREE FACETS OF RECONSTRUCTION

The reconstructive task is not a monolithic thing: it's remarkably decentralized to give the enemy fits. Some pursue reconstruction (whether they adopt the name or not is irrelevant) by extending Christ's dominion and preeminence into new areas. I call this the *extensive element* of reconstruction: taking more ground laterally, penetrating more disciplines and subjects with the light of Scripture, taking them captive to the obedience of Christ.

Others pursue reconstruction by drilling deeper into an existing disci-

pline, rooting out autonomy and false presuppositions that are hidden under the surface. These men and women are popping the hood by pursuing the *intensive element* of reconstruction: they're diggers securing the mineral rights under the surface of each discipline. This task is no less important, since faulty ideas tend to bubble up to the surface if not nipped in the bud. The Scriptures themselves embody depths that call for mature Christians to search them out.

Finally, there's another element of reconstruction. We're interested not only in extending the scope of reconstruction by expansion into every area of thought and action, and in extending the depth of reconstruction so that

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God's opponents are left with no excuse no matter how deep their humanism is hidden under the surface currents of thought, but we're also interested in extending His dominion *through time*. The leaven is to finally leaven three whole measures of meal, but this is not all done at once. So, we add to the *extensive* and *intensive* aspects of the work the *protensive* aspect: the work seen from the vantage of progress from the past to the present into the future. We're part of a chain where *history has meaning* and therefore *our work has meaning*.

An awareness that our labor is not in vain in the Lord will therefore inform our efforts, so that we can be content to be stepping stones to the

next generation. Confidence in the future of God's Kingdom means we don't have to be anxious. This mindset is especially important when you're involved in "raising the foundations of many generations," (Isa. 58:12, ESV), which is a daunting task if you're fearful of the giants in the land.

When I encountered my first *JCR*, the then-vocal mindset was that God was about to put the capstone on history with apocalyptic events on the horizon. Nobody welcomed the idea that our task of raising foundations was still in force: Christians were simply too busy rejoicing that they weren't going to die but would be raptured from responsibility.

You can imagine the outcry against statements made in the *JCR* that confronted Christians with their Great Commission duties. Notable was Dr. Greg Bahnsen's forthright comment that postmillennialism wasn't trying to salvage the idea that Christ's return was imminent, that distinctive to our eschatology was the denial of that idea (and with it, the massive cultural forfeitures the resulting defeatism justified). It was time to correct the erroneously rewritten definition of "victory" that had penetrated Christendom to the point that Christians had become the most impotent sector of human society. It was time to bring back our net salt content.

THE JOURNAL TAKES A TURN-OF-THE-CENTURY BREATH

By 1998, the *Chalcedon Report* was a full-fledged magazine with a front cover. The September 1998 *Chalcedon Report* on creationism again dipped into the same waters stirred up by the first *JCR*. That year was the last year that an original *Journal* was produced: the 1998 "Symposium on Eschatology." In 1999 a retrospective after 25 years was thought appropriate, so a

Silver Anniversary issue of the *Journal* was produced. It included "the best of the best" articles from the preceding quarter-century of publication. But with the growth of the magazine, the changes at Chalcedon arising from Dr. Rushdoony's illness and passing, and a subsequent rearrangement of resources and priorities as the Internet became a growing factor in communication, the *Journal* went on hiatus.

Several years later, Chalcedon's magazine, still pursuing a multi-disciplinary approach as the *JCR* had done, was renamed *Faith for All of Life* while the original *Chalcedon Report* became the ministry newsletter it had originally been launched to be in 1965. The ongoing publication of books that Dr. Rushdoony had written but never printed became a priority alongside the magazine, newsletter, and website. Plans to eventually put the *Journal* back into play never quite disappeared but were postponed as dictated by resources and circumstances.

With the continued evolution of the website and heavier use of social media platforms, the change in Chalcedon's print magazine plans in 2018 reopens the question, "where will the weighty material be?" The *Journals* were there in the past to handle that meatier material, and the *JCR* editors (of which there've been a half-dozen over the quarter-century print run of the *Journal*) didn't hesitate to include lengthier articles when their value justified the expense. The editors knew they were planting seeds and may not see the results of their editorial decisions in their lifetime. The time to resuscitate that mission has now returned.

In God's providence, the digitization of the original *Journals* has been progressing (not as fast as we'd have liked, but that's simply to acknowledge that God orders our steps). This provides a strong foundation for

resumption: we have extension, we have depth, we have historic sweep, and we have on-line availability. Now that the magazine format is changing once again, it is time to shift our weight back to the *Journals* that provided this service faithfully over the last quarter of the twentieth century.

WHAT'S IN A NAME?

You may not immediately recognize the new *Journal* because of a change in its name. Content wise, it will reflect its august heritage as a Chalcedon publication, but in an age of labels and pigeon holes, the *Journal's* name has progressed to better reflect its core commitment. That commitment was laid out repeatedly in 1965 by Dr. R. J. Rushdoony in the earliest *Chalcedon Report* and in his correspondence. He saw everything that he was doing in terms of the concept of *Christian liberty*, and he didn't hesitate to use this term and emphasize it repeatedly. He spoke of Christian liberty as being Chalcedon's focus, and when he commented on his opponents, he would sometimes observe that they specifically opposed his views on Christian liberty.

Christian liberty, then, was really at the center of Chalcedon's work. The gospel of Jesus Christ liberates everything from the tentacles of humanism and autonomy. When Dr. Rushdoony speaks of "the liberty of the sons of God" in his commentary on Romans 8:19-23, he takes the idea in the widest possible extension. Of course, it applies in the social sciences, but also to everything else as well. Total depravity speaks of the extent of man's penchant to be his own god, and full recovery means sending the light into every dark corner of culture, science, art, and everything else. In this way does the knowledge of the Lord cover the earth as the waters cover the sea: in every respect, with no exceptions.

So, the *Journal* will reappear as *The Journal of Christian Liberty*. The first issue due out later this year will focus on abuse. Just as the doctrine of creation was a hot-button topic in 1974 when Chalcedon's *Journal* first appeared, so now too the light of God's Word is desperately needed in the crucial area of abuse in its many forms. That there are Biblical solutions to the matter is sufficient reason to put them forward as the *Journal* is at long last resurrected as Chalcedon's flagship publication in respect to Christian scholarship.

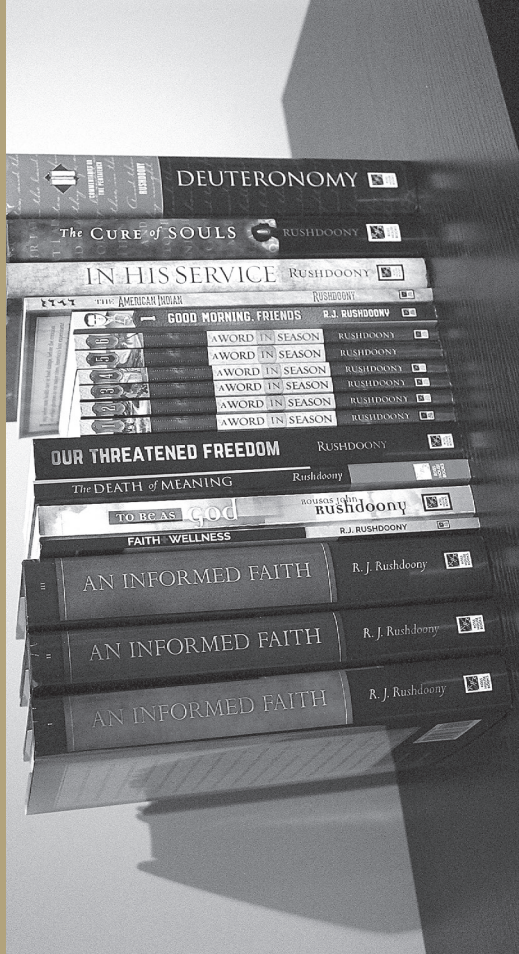
As reported in the *Chalcedon Report*, Kyle Shepherd will serve as the general editor while I will serve as the supervising editor. *The Journal of Christian Liberty* will appear both in print and on-line, with details to be revealed in the future as we approach our relaunch date under our new publication's name.

This brings us back around to the somewhat obscure title of this article. It is time to *shift the weight* from the magazine back to the *Journal*. Stewardship of Chalcedon's resources must always be pegged to the advancing technologies of our era to maximize our impact and avoid stagnant backwaters. As we approach completion of the posthumous publication of Dr. Rushdoony's unprinted manuscripts (and the reprinting of his classic works with new indices, such as the seminal *Institutes of Biblical Law*), the need to bring the *Journal* back into play becomes easy to see.

It is time to shift our weight back onto the *Journal*, now renamed *The Journal of Christian Liberty*. Pray that the next quarter-century might give us occasion to thank God that He has moved His work from "first the blade" to "then the ear" (Mark 4:28), for it is to that end that we labor, and it is for that purpose that our faithful supporters continue to underwrite our work for the King. 🙌

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