

Faith for All of Life
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FAITH FOR ALL OF LIFE

PROCLAIMING THE AUTHORITY OF GOD'S WORD OVER EVERY AREA OF LIFE AND THOUGHT

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Rousas John Rushdoony: A Brief History, Part IV

The “Painful Years”

By Mark R. Rushdoony



I was born in Santa Cruz, California, in 1954, just thirteen months after my parents’ arrival from the Reservation. My sisters

and I have many happy childhood memories of Santa Cruz. We lived in a two-story Craftsman house on Berkeley Way, a picturesque street with our own playgrounds of empty lots, fields, and a nearby creek. We walked to school, and if we happened to find a pop bottle to return, there was a little market nearby with lots of penny candies to choose from.

When my father heard there was a vacant pastorate in Santa Cruz, he was already familiar with the town. At least as early as his college days he had gone to the beach there. Crowds from as far away as San Francisco, seventy-five miles to the north, flocked to its Boardwalk and carnival rides each summer weekend. Other than its fame as a beach town, it was a retirement community, so its demographic was dominated by a distinctly older, often widowed population.

Many years later my siblings and I sat down with my father to record some oral family history. When the narrative approached the nine years my father was in Santa Cruz, he said, “Those were painful years for me; I’d rather not talk about them.”

We were a bit taken aback so we went on. We certainly knew the source of the pain he was referring to, however disappointed we could not reminisce



Back: R. J. and Arda Rushdoony, and Rebecca. In front: Ron, Joanna, Mark, Sharon, and Martha

about our own pleasant memories. My older siblings personally recall some of the events which caused Dad such pain, sometimes to the point of nightmares. The totality of our experiences, however, was mixed with many real joys of childhood. Dad absorbed the brunt of the pain from those years, not us.

Many of the details of my father’s experiences in Santa Cruz (1953–1962) I had to glean from his work journals. In addition, I read through a large collection of papers that I had left on a shelf in his library. I had briefly reviewed it some years ago, after Dad’s death, but it was and still is painful for me as well, as many of the wounds of those years were familial. So I also put the bad memories in the past. I have only occasionally referred to them in

defense of my father, and then briefly. My sisters and I will sometimes speak to one another of them. I felt a responsibility to share this article with them, and to solicit their critiques and comments before its publication. They not only did so, but suggested that they subscribe their names to it so that we might speak with unanimity as to the presentation of the facts.

The pain is a sufficient reason to avoid the unpleasant aspects of the Santa Cruz years. But then, too, I do not want to dishonor my mom with a “Mommie Dearest” tell-all. Still, when I decided the centennial of my father’s birth was a logical time to write a series of historical sketches of his life, I felt that perhaps it was time to lay out the facts as a counterpoint to the insinu-

ations that sometimes arise. In doing that, I knew I would have to address the subject of Mom's mental illness and the divorce. This is the hardest article I have ever had to write, but it has given me a renewed sense of gratitude to my father who so protected us that what was to him a time of pain was to us a time of happy memories.

Trinity Presbyterian Church

My father received word of the possibility of the pastorate of Trinity Presbyterian in Santa Cruz on Tuesday, October 7, 1952. In Owyhee he was under the jurisdiction of the Nevada Presbytery. That Sunday he traveled to California and preached at the Stone Church in San Jose. He received word that there was already opposition to the prospect of his entry into the San Jose Presbytery.

Received word on arrival of bitter and slanderous statements concerning me made at Presbytery by modernist leaders, especially area executive R. W., who regarded the possibility of my entrance into the Presbytery as a tragedy. Trinity committee approached by W., etc.¹

Later that day he had a meeting with the Trinity committee he described as "very rewarding."²

He candidated at Trinity on the 26th of the month and again on November 2. The three previous pastors had not fared well at Trinity. Two had lasted just eighteen and twelve months respectively and the previous pastor had been accused of adultery with a member. My future stepmother, Dorothy, was a member of Trinity at the time. She was favorably impressed with his preaching, so much so she felt he would never be approved by the church's "old guard." Years later she would recount her feelings about my father's prospects: "That's one man this church will never call!" A congregational meeting after his

second Sunday voted to call him, 115 voting yes, two ballots left blank, and none opposed.

That put the ball in the court of the Presbytery of San Jose. Years later, my father would write of two reasons for the attempt by the "hierarchy of the Presbyterian Church USA to eliminate me from that denomination."³

Back of this attempt was their hatred of my stand, and the frequent success of my stand. I had opposed two tendencies in the church strongly. The first was the growth of a bureaucracy. Unhappily, in too many churches today we are seeing the concentration of power in the hands of the leaders of the church, its schools, and institutions. All bureaucratic roads lead ultimately to Rome, in that unity, peace, and increased power (and use of funds) by the powers that be are stressed above faith and doctrine. Before the Presbyterian Church USA went modernist, it first went bureaucratic. Second, was the doctrinal defecation. This I opposed strongly also. On these two grounds, a strong effort was made to eliminate me in 1952, with no small unethical tactics used...⁴

At least two special meetings of Presbytery were held to discuss Trinity's call to my father before one at which my father was allowed to speak on December 15. He recounted it in his journal that evening:

An hour's debate before I was permitted to enter to answer questions, which I did for 1 1/4 hrs. Questions: re. faith and polity; re. *Westminster Herald*. Why did I dare to differ with a majority? I had no right to write for *Westminster Theological Journal* or *U.S.A.* Bitter and mostly personal comments. Did I plan to go to Trinity to split the church? Left meeting. Motion by P: 6 mo. trial period for me. Carried in secret ballot, 19-16. Stormy debate against it, with majority vote giving me new strength. F. M., previously against me, now for me, standing up to point out that

"threats, by telephone and letter," had been made against him & others if voting for me. Immediately squelched by executives present; later left the meeting shaken. Unanimous voted [sic] then extended trial period to 12 months, vote on call due in October. Effect: to still my voice until then in regard to publication. Main opposition: C. H. of Palo Alto, M. G., San Jose. The latter, in hardly controllable venom, made threat to stir up trouble in Trinity in presence of three Trinity men. Prayer session with C. B., H. M., J. H. Left for S.F., [his sister] Rose's. Little sleep.⁵

Busy Pastor

The family left Owyhee on January 9, 1953, and arrived in Santa Cruz after midnight the following day. My father's years in Santa Cruz were filled with activity, so much so that his journal entries grew shorter for a time.

To the morning services and Sunday school, a second morning service was added in 1954 as well as an evening service and a once-a-month shut-in service. He began a weekly radio program on KSCO that ran for several years.⁶ His work journal is filled with meetings he attended, groups he addressed, and his interaction with other churches.

The large number of elderly people in Santa Cruz meant that hospital visitations were a regular part of his week. He made himself available for those retirees without local family or church affiliation. Funerals thus also became a regular part of his schedule. His first was two weeks after his arrival in Santa Cruz. His journal records 117 funerals during his years in Santa Cruz.

Trinity experienced steady growth, but it was a church with serious problems. The "old guard" my future stepmother Dorothy had been aware of was a constant source of problems, yet they were firmly entrenched in leadership positions. One of them told his neighbor that they were "either going to run

the church or ruin it.” That neighbor later recounted that “Although I live near Trinity it has kept us from attending church.”⁷

The theology of the membership was also quite varied. Several held to sinless perfectionism and were ready to denounce others they deemed unspiritual. Just prior to his arrival, a faith healer had been hired, then dismissed by the session for his shady practices. Very soon after his arrival my father had to rebuff requests from the session for revival meetings and regular altar calls. Others were opposed to infant baptism and covenant theology. One man interrupted an evening service to attack my father’s spiritual standards, in part because he preached too much of the Old Testament and not enough against sins like smoking and social drinking. One woman, a “convert” of the faith healer, refused to take communion because of the call to examine oneself and repent of sins. Since she felt she had achieved sinless perfection, she felt she had nothing to confess and so refused to partake. On communion Sundays, she made a point to sit near the front of the church, so her refusal to partake was noticed by all. Not too surprisingly, she became one of the leading sources of problems for my father. The session was not much help, as it was controlled by the old guard.

The various complaints within the church may likely have contributed to opposition he felt from without. In 1955 my father noted:

Twin Lakes Baptist Church members & leaders believe a person cannot be a Christian if Presbyterian. This belief concerning me: I do not believe in regeneration (because of my covenantal theology and infant baptism). Two modernist churchmen, regarding me: they did not like my preaching because “there’s too much Bible in it.”



Arda Rushdoony with Mark Rushdoony (c.1955) in front of Berkeley Way home.

O church of God, wither hast thou wandered!⁸

The brewing trouble in the church was not lost on its members. After recording a radio talk one Tuesday in 1955, Dad took my mom shopping and then visited some church members. He noted one particular incident in his journal that day:

Mrs. G., near death, unconscious most of the day, recognized my voice and spoke. I read portions of Psalm 139, then prayed. When I opened my eyes, she had pushed herself to a sitting position, bracing herself with both arms, and prayed for me. She thanked God for bringing me to Trinity, for blessing her through me, and prayed that “we” (the people of Trinity) might not be a burden to me when the others need me so much and should hear me. This blessing from a dying woman is one of the greatest moments in my life, and I left in tears of humility before God and thanksgiving to Him.⁹

One Sunday some months later, he

confronted some of the troublemakers after they had tried to take over the Young Adults Sunday School class and teach their ideas of sinless perfectionism:

Saw A. S. re. class disturbance, she inferring that I am a false prophet or preacher; L. B., O. A. present. I challenged them to show me one bit of evidence that I had not preached the Word of God faithfully, & they were silent, save for O., who objected to my reference to Elvis Presley during the lesson.¹⁰

My father’s hope was that the church’s growth would allow new leadership to outnumber and replace the troublemakers, though my father noted the nominating committees were largely self-perpetuating. Very soon, however, my mom’s worsening mental health would provide an opportunity for this group to force my father out of the church. Later, in an official statement to Presbytery’s Judicial Commission, he stated:

This group has controlled Trinity and perpetuated itself while never representative of the church. In my 4 years here, the church has had a greater growth than in the past 15; this means that the church was rapidly outgrowing them. Unless they eliminate me now, using my wife as an excuse, they are finished. It should be added, that these people are not givers; of them, 12 have given nothing this year, and the rest next to nothing, and this is typical of their financial past.¹¹

Conservative Theology

My father had first picked up a book by Cornelius Van Til in 1946. In the university Professor Edwin Strong had spoken of “the given,” though he was referring to the necessity of speaking of evolution as a fact by starting one’s argument with a pre-existing cosmos. Van Til used the term “presupposition,” and his starting point was the triune God

and His revealed Word. Van Til was a seminary professor. What he presented as a philosophy of religion my father would later expand into an epistemology and a comprehensive worldview based on Scripture. Later, his theonomy would move that worldview into the practical areas of its application to every area of life and thought.

My father immediately began a correspondence with Van Til whose thought was later the subject of his first book, *By What Standard?* (1958). Van Til went over the manuscript and made comments and suggested changes my father should make, including toning down his excessive praise of the Westminster Seminary professor.

Santa Cruz also provided my father the opportunity to see Dr. Van Til on a reoccurring basis. Van Til was a frequent guest at the Pinecrest, California, summer home of his good friend and benefactor Dr. Gilbert Den Dulk, of Ripon, who became my father's personal physician. In August of 1955 my father notes that he prepared for what he called a "debate" on Van Til with James Daane in Mt. Hermon (a Christian conference center near Santa Cruz), and even though it appears this was a closed, private event, he considered it important and described it as "a resounding victory over Daane."¹²

In addition, my father's eschatology crystallized during these years. Though he had read Warfield, he later said he was definitely a postmillennial after reading Roderick Campbell's *Israel and the New Covenant*. His work journal notes he completed it on February 29, 1956.

Both his presuppositionalism and his postmillennialism must have seemed as bizarrely aberrant by the modernists in the PCUSA as well as the old guard at Trinity. In 1955 my father noted one particular condemnation with a sense of humor:

According to T. M., Dr. J. H. B., president of San Anselmo Seminary, former moderator of the General Assembly of the Presbyterian Church USA, declares, among other things, that my opposition to the church hierarchy indicates not only my sinfulness but also that I am "devil-possessed." This is a compliment, coming from him, and good news, in that it indicates a return to conservative theology on Dr. B.'s part, since heretofore he has not believed in the devil's existence. Perhaps, having now recognized the devil's existence, he may even admit God's!¹³

Family Life

Dad had been trying to get Mom to seek professional help since the beginning of their marriage when he had become aware of her mental illness. Much of the reason for the move from the Reservation to California was the hope that a more conventional social context would be good for her. Instead, Trinity provided her with a circle of individuals who were willing to encourage her delusions.

In Owyhee my father had read books on mental health to Mom. In the early 1950s the number of books he personally read on the subject and noted in his journal increased noticeably.

Perhaps it was the hormones of childbirth, but pregnancy seemed to improve her state of mind and she was at her best the month after delivery. After that her symptoms returned. I was her last baby in February of 1954. Her condition deteriorated thereafter. My father recorded her acts of violence: In 1955, "52 times, an average of once a week," in 1956, "95 times, better than once every fourth day."¹⁴ At times she would freely admit her illness and yet at other times deny it. At times she threatened scandal and divorce if Dad forced her to get help; at other times she promised she would never do anything to hurt his ministry. As my father continued to in-

sist she get professional help, she began to accuse him of being mentally ill; this would become a recurring theme in her talk; when the church gossips heard it, the story grew to her line of defense and the story line of the malcontents.

In September 1955, Mom did, with the encouragement of a few church friends who had no doubts about the seriousness of her condition, begin to see Dr. Harvey E. Pinto, a psychiatrist in San Jose. He would later write to the presiding divorce judge that

...Mrs. Rushdoony...was totally unwilling to accept the premise that there was anything wrong with her, and constantly belabored the proposition that because her husband was mentally disturbed, it was necessary for her to explain in most minute detail all that transpired between them in order to clarify her status, and at the same time, to further incriminate her husband.

Because she would not accept the idea that there was something wrong with her, and because she seemed to derive nothing of value from the therapeutic session with me, I terminated treatment on December 19, 1956.¹⁵

That last session with Dr. Pinto precipitated an angry reaction from Mom. The next day my father noted the fallout in his journal:

To San Jose to see Dr. Pinto; Arda extremely wild over doctor's statements. Funerals: 2 pm, R. F., 2:30 pm G. M. Call: Mrs. Sutton. Saw Louise Robinson re. Arda's behavior on return. 7:30 pm Bible Study and Prayer. Arda raging; left house for [church] study at 1am. Read Andre Parrot: *Nineveh and the Old Testament*. Returned home, slept from 3:00-5:30 am, when Arda began again.¹⁶

There were many such tirades, which often went on far into the night.

Mom's reaction to whatever Dr. Pinto said in that last session was likely only aggravated by his letter dated the

following day explaining in writing his termination of the sessions:

...It has become increasingly more apparent that psychiatric treatment has little to offer you at present for several reasons. First, you are not willing or able to see that you are ill; second, you have an unreasonable desire to prove that your husband alone is at fault; third, you have such an overpowering tendency to rationalize your own behavior that you can't see relationships objectively; and fourth in a metaphysical sense, you don't see the forest for the trees.

In retrospect it is obvious that from the beginning you have not wanted psychiatric help. You came to me not to get help for yourself but only to get official verification that there is nothing wrong with you. For your own best interests, I would suggest that you reevaluate your relationship to your family, to the church, to the community, etc. with an open mind, and without the bias that has colored your thinking about these matters.¹⁷

The emotional outbursts of my mom that I remember from much later years were dramatic and draining. She was determined to blame my father even then, and would frequently begin to tell her story to perfect strangers. Her purpose was to elicit sympathy by portraying herself as a victim of a terrible injustice, a loving mother whose children had been taken from her by her husband. I was the youngest, and was often able to quietly slip away.

When she wanted to pressure us into saying we wanted to live with her or acknowledging the truth of her stories (concurrent with later custody hearings), she would park her car in a remote place which offered us no place to escape. Sobbing would give way at times to anger because we were non-committal. Actually, we had made up our minds, I think; we just did not want

to say so and precipitate a more pronounced tirade.

I do not remember the tirades or the violence of my mom when she was at home, though my older sisters have such memories, but none of what my father noted in his journals or the doctors noted in their reports seems hard for me to believe based on my later experiences with her. My last lengthy visitation with her was in 1971. My siblings were grown and either married or working. I was seventeen and so on this visit I was alone. It was obvious she felt this was the last chance she had to convince me of her every claim. The more I balked, the more determined she became. It was probably the worst experience of my life; for a few weeks I experienced just a bit of what my father had for years.

By the time Dr. Pinto terminated Mom's therapy sessions after fifteen months some of my siblings were of an age where they were aware of Mom's behavior. Ronald, the oldest and nine years my senior, was eleven at the time Mom ranted well into the night after that last session with Dr. Pinto. A few days later he ran away from home; he was found in Watsonville, a town eighteen miles away.¹⁸

Life at home was becoming increasingly difficult. My sister Rebecca can remember Mom banging her head against the wall. Windows were broken and she more frequently lashed out physically at my father. Joanna has a vivid memory of Mom throwing herself against the bathroom door, cracking it in the process, because my father had locked it. I do not believe she ever directed her violence at my siblings or me.

The house suffered as well. In Owyhee my father had done most of the domestic chores. In Santa Cruz there were too many demands on his time and piles of laundry, dishes, and clutter made it completely unsuitable for entertaining guests; other church

members performed that function.

When my father decided to tell Dr. and Mrs. Den Dulk about the seriousness of the situation (he had already surmised a problem and offered some sort of advice to Mom at dinner, which made her suspicious that my father had primed him), Dad apologized for previously lying about a bandage he was wearing but did not want him to dress; it was an injury Mom had inflicted. An officer of Trinity whose wife often entertained for my parents had already written to Dr. Van Til explaining the situation because he felt one was in order after some disturbing behavior of Mom's during his visit.¹⁹

Dr. Pinto had privately recommended my mom's commitment to my father. By law, voluntary commitment could be terminated at any time by the patient. As Dr. Pinto noted in his letter, Mom did not want treatment, but a declaration of her mental health. For the rest of her life she would falsely claim the doctors had given her a clean bill of mental health, though their correspondence indicates unanimity on just the opposite. Dr. Pinto gave my father letters to explain the need to the church session. Mom begged for another chance and my father delayed acting.

Unknown to him, Mom had appealed to several of the malcontents in the church and gossip carried the news of Mom's potential commitment throughout the church and beyond. The self-inflicted injuries and violence kept reoccurring. At times, my father had to leave the house and only felt safe returning with other church members who had no illusions about the seriousness of Mom's condition. On May 22, my father saw the District Attorney about involuntary commitment, since Mom refused to get treatment of her own volition. An informal meeting of the session with

Mom occurred a few days later and she was examined at the county hospital by Dr. Julius Heuscher, whose report to the court concluded with:

The clinical and test findings are consistent with the diagnosis of a severe character neurosis with both schizoid and manic-depressive features. May I add here that in our conversation Doctor Pinto, M.D. seemed to concur fully with this opinion.

An intelligent and in many ways valuable person who suffers from such a disorder will usually be able to retain proper social functioning outside the home long after serious difficulties have developed within the home...

It is my opinion that from a psychiatric standpoint there is sufficient evidence of a mental disorder in Mrs. Rushdoony to warrant a recommendation of commitment for further observation and treatment. If the court should decide that there is not enough legal cause for commitment, I would strongly recommend and hope that a temporary separation could be arranged, whereby Mrs. Rushdoony would live with some relatives and possibly obtain further psychotherapy or counselling. Meanwhile the children should remain in the custody of her husband who, by getting psychiatric counselling, may be helped to understand whether and to what extent he may have unconsciously aggravated his wife's disorder and in which way he could help her when she is able to return home.²⁰

Two days before her examination at the county hospital, that informal meeting of the session revealed that the gossip had already reached far and wide with a host of accusations against my father now circulating. In the coming months these were repeated many times, but never substantiated. A very painful family issue was turning into a church fight. Despite my father's pleas that this be left as a family matter, both local and denominational church officials as-

sumed they had jurisdiction. He would relate later:

I told them this was a medical matter, and the court hearing was in the presence of a panel of doctors and asked them to await the verdict. On Tuesday May 28, Mrs. Rushdoony was taken to the county hospital for examination by the county psychiatrist; this is a standard procedure. I asked P. T., undersheriff, a friend, to pick up Arda, so that it would be kindly and by a friend. He did so, not in uniform, and with patience and friendliness. On Wednesday, May 29 because of the wild stories concerning me being circulated among the women, I called the executive committee of the Women's Association together, took in five witnesses to Arda's conduct, hallucinations, and violence, who briefly, prayerfully, and kindly outlined the situation. I asked that they abstain from gossip and allow her to be hospitalized for her and the family's welfare. After that, I avoided all further contact with all, and counselled my friends to say nothing. P. M. threatened me repeatedly, (see Dr. den Dulk's statements and Mrs. P. D.'s statement) stating that unless I dropped the hearing, I would be run out of the church and ministry, and petitions to secure that end would be circulated immediately.²¹

The meeting with the executive committee of the Women's Association occurred the same day as one with the Presbytery's Ministerial Relations Committee regarding the complaints against my father, all based on the largely anonymous gossip that was circulating. This group had vocally objected to the county regarding the court hearing on commitment. Apparently those proceedings were terminated, though by whom is not clear. A compromise was reached. Dr. Den Dulk arranged for a voluntary commitment in Modesto, California, under the supervision of Dr. Victor Simecek. The church took up a

collection to pay for the hospitalization.

Amazingly, Dr. Simecek allowed the church complainants to assume control over my mom's treatment. He communicated directly with one of them (P.M., who had tried to intimidate my father), not my father or Dr. Den Dulk, the referring physician, and Mom was not hospitalized, but placed in a hotel and received mild shock treatments for a few days as an outpatient at which point she refused further treatment and considered herself cured, still blaming my father for all her problems. Dr. Simecek noted this refusal in a letter as his initial "diagnosis of Manic Depressive reaction, manic type with paranoid trends."²² As Dr. Pinto and my father already realized, voluntary treatment was pointless.

When Mom went to Modesto my father assumed it would be a lengthy stay, rather than four days. He sent Sharon (7), Martha (5), and me (3), to our Aunt Rose's in San Francisco, Rebecca (10) and Joanna (8 1/2) to our great aunt in Oakland because he was now so fully consumed with defending himself. He wrote in his journal,

Rose and Mr. Devolet here, left at 3:30pm with 5 children. Ronny remained; one of the saddest hours in my life, to see my children go away for a time when I have so longed for deliverance and a godly home.²³

The next day Dad recorded in his journal what he had heard Ronald say, talking in his sleep: "I almost went crazy myself."²⁴

Committee and Commission

To its great credit, the Presbytery appointed a medical doctor as one of three members of a committee to investigate the complaints about my father's handling of Mom's condition. They also required all charges against him be made in writing and signed. His supporters and detractors worked

feverishly to submit letters. Because the gossip often hung on the false supposition that Mom had been cleared by several doctors and that it was my father who was mentally ill, Dad agreed to a psychiatric examination to be submitted to Presbytery.

I should note that my mom never returned to our home after her first stay in Modesto. She apparently returned to Modesto a short while later, but her activities are hard to account for during this period. The troublemakers in the church housed her and kept her location secret from my father. They also spread some very false stories, including one that they had letters from several doctors who had supposedly ruled my father, not her, the one that needed help. What they did at this juncture may have prevented her from ever acknowledging her condition. She needed intervention and they gave her encouragement. When this group assumed my mom's care and support they also provided her with the unshakable conviction that everyone knew she was fine. Long after they abandoned her cause, she remained convinced that their support proved her every delusion true. They used her for a time, but she used their support and lies as her substantiation for the rest of her life. My siblings and I know this because we became her primary audience in those years.

To a certain point, I can understand that Mom's mental health was the cause for much of her problems, and I can also understand how a person of her very real intelligence and education would insist on her own self-evaluation. The denial of the illness that was apparent to others is even understandable, because it is part of human nature to resist admitting our faults. It is this very aspect of human nature on which my thoughts must shift, however, because one aspect of human nature I do not



Trinity Presbyterian Church (PC USA) in Santa Cruz, California.

want to excuse is sin. The fact will always remain that she took refuge in lies. That the lies were a defense mechanism does not detract from their seriousness. She lied, others repeated the lies, and some even fabricated lies and convinced her of their truth. I cannot speak as to how mental illness and sin intersect, but I believe both were certainly present when Mom turned on my father rather than face the reality that there was something wrong with her.

Within seven weeks, the local Presbytery's committee issued its report, which I include here in its entirety:

At the request of the Session and a group of members of Trinity Presbyterian Church, Santa Cruz, the Presbytery appointed a committee to investigate matters in the church and at this moment the committee reports as follows:

I. Regarding Mrs. Arda Rushdoony --- The committee has reviewed extensive medical reports from three qualified M. D. psychiatrists. These three psychiatrists had examined Mrs. R. at length, and all arrived independently at the same diagnosis, manic depressive reaction type psychosis. This is a type of insanity (or mental disease) in which stages of melancholia or depression of mood and emotion alternate with

periods of more or less pronounced maniacal excitement. There are, of course, periods between the extreme phases when the patient may appear essentially normal. This is an illness that should be treated in a psychiatric institution. It is an illness for which patients can be committed to a psychiatric hospital.

Mrs. Rushdoony tried psychotherapy in the office of a private psychiatrist for a year and a half. In December 1956, the psychiatrist terminated treatment because Mrs. R. was not improving, and lacked the ability to have realistic insight into her condition. He counseled the Rev. R. to arrange for commitment. As a compromise Mrs. R. tried shock treatments in a private institution near Modesto, but after three treatments refused to return for more.

Therefore, because of the diagnosis of manic depressive psychosis; and because Mrs. R. failed to improve on a year and a half of office psychotherapy, and because she lacked the purposiveness to continue voluntary institutional therapy after but three treatments, it is recommended that commitment proceedings be instituted on her behalf for observation and treatment at Agnews State Hospital.

It should be noted that persons entering Agnews State Hospital voluntarily may

sign themselves out even though still psychotic. (The hospital can hold them no longer than 7 days after they request release). Thus a patient with variations in mood would very likely leave before completing an adequate course of treatment.

The welfare of the patient is our sincere concern. Preventing her from obtaining adequate treatment or subjecting her to repeated courses of inadequate treatment may cause a worsening of her condition. This could produce reinforcement of her delusions to a degree where she might never be able to gain insight into her condition. In short, the disease would become incurable. It is therefore advised that no effort be made to interfere with her hospitalization.

It is recommended that the Rev. R. and his family accept counsel from the psychiatrists and cooperating agencies in order that the rehabilitation of the patient may be as complete as possible upon her return to the home.

II. Regarding the Rev. Mr. Rushdoony --- Since rumors have been circulated that Rev. Rushdoony was mentally ill rather than Mrs. R., on the advice of the chairman of Presbytery's committee, the Rev. R. submitted to thorough psychological tests and the examining psychiatrist has made a full report to Presbytery's committee and cleared the Rev. R. both as to his mental health and with regards to his responsibility for Mrs. Rushdoony's illness. The committee noted the patience and Christian concern that the Rev. R. has shown through the extended period of his wife's illness, and wishes to call to the congregation's attention that Rev. R. was acting on the advice of competent psychiatrists in taking steps for her hospitalization.

III. Regarding the relationship of Pastor and Congregation --- Since the problem of Trinity church has been placed in the hands of Presbytery by request of the Session and a portion of the congregation, the Presbytery will

determine the steps necessary to solve the problem regarding the relationship of Pastor and congregation. This will be done without any undue loss of time, as we recognize the need for immediate action.

May God's Will Be Done!

The Committee of San Jose Presbytery to counsel and advise in the Trinity situation.

A.C.B., Jr.

W.B.

Dr. R.R., MD

July 10, 1957

This report is being sent to all those whose signature appears upon the petition presented to the executive committee of Presbytery.²⁵

Even before this report was available, both sides had learned of the committee's decision. The Trinity complainants decided to appeal even as they circulated a petition to oust my father from the church. One or more detectives were hired in an attempt to substantiate claims against him. In an attempt to solicit scandalous information on my father, they told people that they had proof of various accusations against him, and in at least one instance, made up a new accusation. The detectives, who were paid by one of the church troublemakers, found nothing. On August 15, 1957, my father noted in his journal: "Learned that Arda was back in town..." The next day he added: "Arda telephoned in evening. Stated she is cured & innocent & I devil possessed."

As noted by the Committee Report, a larger group, a special "Judicial Commission," was appointed by Presbytery to look into the larger issue of conflict between pastor and congregation. They met with individuals on both sides. It heard complaints from many of my father's supporters against those that were making these accusations, asking

for their discipline. Most of the troublesome individuals stayed away from Trinity during this time. My father was hoping his exoneration regarding Mom's care and the discipline of the offenders would end their harmful reign for good. A complete house-cleaning seemed within reach, particularly when the Judicial Commission made its findings which were acted on by the Presbytery on October 8, 1957.

My father was given a compulsory paid leave of absence for six months. The church session was removed and five members of the Presbytery (three ministers and two elders) were appointed as the "Administrative Commission" for a period of "at least" six months. Certain members of the Trinity congregation would not be permitted to hold "elective or appointive positions of any kind" for at least three years. Presbytery acted unanimously to pass the following resolution:

Insofar as charges regarding the moral turpitude of the Rev. R. J. Rushdoony, a member in good standing of San Jose Presbytery, are concerned, neither this Presbytery or the Administrative Commission has found any of these charges to be substantiated.²⁶

Within two weeks, on October 18, Mom entered Agnews State Hospital in Santa Clara. The church proceedings had disrupted the court proceedings, so this was apparently also a voluntary commitment. She stayed there until March of 1958.

On Christmas day my father noted in his journal: "Remembered by many godly friends this day. Lord, remember me."²⁷ The Presbytery's actions were encouraging to that point, though I doubt my father was anxious for a leave of absence. He began his leave, but week after week went by and no action was begun against those identified for discipline.

Everything changed very quickly at a meeting of the Presbytery on January 15, 1958. Without warning, that body rescinded the disciplinary action against the Trinity members and dissolved the pastoral relationship between my father and Trinity Presbyterian Church. He was later told the offenders would “continue to make trouble” and that he was “expendable.”²⁸ The action against my father was appealed by members of Trinity on January 25. They designated several individuals, including two elders as their representatives. These stated that their protest was that the action was illegal on several points, including: grounds were not stated or recorded,²⁹ no notice of the intended action was given to either pastor or congregation as required,³⁰ and that such an action was not allowed at a *pro re nata* (special) meeting unless it was specified in the call.³¹ Six months later, on June 17, the Presbytery would legalize its action by publishing the resolution prior to its meeting, then re-passing it. Immediately following that second action they read into the minutes my father’s letter of resignation from San Jose Presbytery and the Presbyterian Church USA which also notified them of his new ministry in the Orthodox Presbyterian Church³² (OPC).

Orthodox Presbyterian

In April, three days after receiving word that Mom was filing for divorce and requesting our custody, my father was visited by Rev. Henry Coray regarding the possibility of his entering the OPC. During the uproar about Mom’s treatment in 1957, members of San Jose Presbytery (PCUSA) had suggested my father consider either the OPC or the Christian Reformed Church (CRC) as a more agreeable fit.

On April 25, his forty-second birthday, my father’s supporters hosted a birthday party with sixty-five people

present. They were interested in a new church as well. They dropped their appeal of Presbytery’s actions, and they formed the core of Santa Cruz OPC, organized by the Credentials Committee of the Presbytery of California on May 12, 1958. That committee had been given all the documents available to both the special committee and the commission of the PCUSA. They approved his entry before the divorce trial or decision without a single dissenting vote, being fully informed of the facts. Moreover, in September of that year (just three months after the divorce trial and decree) he was appointed to a committee to state Presbytery’s stand on divorce in general and a particular case of annulment that was before it.³³ Three years later, ten OPC churches in California and Oregon sent my father gifts totaling \$340 towards his mounting legal expenses in one of several custody hearings brought by Mom.

Divorce

After five months at Agnews State Hospital, Mom had asked to be released. The diagnosis she had received there was no more promising than previous ones. The Superintendent and Medical Director wrote that “... her illness while not totally disabling is of such a type that, it is very unlikely to be benefited by therapy or to have a remission.” Dr. Julius Heuscher, M.D. summarized his opinion and that of her personal doctor at Agnews, Dr. Bernard F. Hanson, M.D., as a diagnosis that “varied between paranoid personality and schizophrenia.”³⁶

Talking with the two eldest of the children now living with the father, I convinced myself that they strongly prefer not only to remain in the custody of their father, but also prefer this to a reconciliatory attempt of the parents. Undoubtedly, they have been influ-

enced somewhat by the father’s feelings and attitudes, but it was my impression that their preference was not primarily caused by these.

In view of the foregoing, I doubt very much whether placement of the children with the mother, in case of divorce, would work out satisfactorily. In fact, I feel that this might lead to great difficulties and to more harm to the children and the mother.³⁷

We had visited her once at Agnews. Dr. Heuscher referred to talking to the two older children, but Sharon, who was eight, remembers at some point being interviewed about her preference with Martha, age six, in the room and being clear that she wanted to live with Dad. To the end of her life Mom would maintain that these doctors at Agnews had told her that there was nothing wrong with her.

Her appeal to the church having failed, and my father insisting further treatment was necessary, Mom decided instead to file for divorce and seek our custody as well as support. Eleven years before “no fault” divorce, California required a cause for divorce action, and evidence was presented at the trial. There were, in 1958, seven grounds for divorce: adultery, extreme cruelty, willful desertion, willful neglect, habitual intemperance, conviction of a felony, and incurable insanity. The most common complaint was “extreme cruelty” which could refer to abuse but usually referenced what other states called “irreconcilable differences.” Because my father wanted to contest custody he entered a cross-complaint.

At the trial, Dr. Hansen from Agnews testified as to her mental condition as a court witness, not my father’s. Mom had a few friends testify on her behalf, but made no effort to substantiate any of the many allegations she had encouraged over the previous year and a half. “Not one word said against me;

by admission of court to attorney, no ground for divorce established but we did not want to file 'no suit.'"³⁸ The divorce proceedings concluded on June 23, 1958.

On June 27th an interlocutory decree of divorce was filed which granted a divorce to both parties on the grounds of "extreme cruelty." In a move that was extremely rare in 1958, my father was not only given all community property, but full custody of my siblings and me. Mom was awarded just \$1.00 per month support.³⁹ They had been married for fifteen and a half years. That evening we had our first brief visitation with Mom. Eventually they became weekly overnight visits.

Mom lived the rest of her life near Santa Cruz, mostly in Mount Hermon; she worked intermittently as either a teacher or a conference center cook. She died of cancer in 1977 just shy of her sixty-second birthday. My father paid for her interment in Santa Cruz.

Santa Cruz Orthodox Presbyterian Church

In light of the unexpected action by the PCUSA and the old rumors in the community that had been given new credibility by it, my father's decision to stay in Santa Cruz may seem surprising. The bitterness of the old guard at Trinity remained. Sharon and Rebecca, then eleven, had friends from Trinity refuse to talk to them at school. After hearing of my father's removal from the pulpit, Grandpa Rushdoony, virtually blind, wrote him:

...Mother's and my heart go out prayerfully for you. Certainly you are made by God's grace of a true heroic spirit being able to endure what unjustly you went through in your church and home life. Thanks be in God for His sustaining and upholding power. As long as you keep your present unwavering faith in God you will have buoyancy of life in



Santa Cruz Orthodox Presbyterian Church. Rushdoony is standing on the bottom right.

spite of all counter currents...

My dear son, there is no reason or any ground for you and your friends to be perplexed and down-hearted. We are born and believed in Christ for such days.⁴⁰

Grandma had already penned a mother's practical advice:

Dearest Rousas,

We are very sorry that the Presbytery has taken such action against you.

We think as long as you are there Arda & ... will do their best to talk against you and make trouble, so please when this term of the school ends take the children & come here & have a peaceful life and let the people do what they want it is better you are far away from them so they won't bother you in any way.

You can come here and let the children start school here and do not think about anything whatsoever we have is yours too. When you are here we can talk and plan about future work.

Please do as I write to you it will be better for you as well as the friends of yours in the church.

God will open a new door for you I am

sure and will pray for it and also to give you power to stand all your difficulties.

With Love

Mother V.Y.R.⁴¹

It would have been easier to leave town, but several dozen of Trinity's members had now had enough of its old guard clique. Sixty-six persons signed a letter requesting admission to the OPC with my father as their pastor. Thirty went to his installation at Presbytery. Fifty attended the first service the following Sunday.

His ministry did change somewhat. Some doors were closed because of the rumors, still fed by Mom, though fewer and fewer people wanted to listen to her anymore. She tried to get my siblings and me to believe the same stories two Presbyteries had dismissed for lack of evidence.

I was four years old when we began visiting Mom after the divorce. I had hardly seen her for the previous year and have only one vague memory of her in the home. My memories of Santa Cruz were of my father caring for six young children, with help from the church women in the form of ironing, haircuts,

mending, and meals. The house was clean. Many of our clothes were hand-me-downs, so we look a little ragged at times in our pictures but our home life was stable. My Mom I knew as someone I visited. She tried to do fun things with us, but even our overnight stays took their emotional toll on us. She would frequently say awful things about Dad, but that was just something I ignored. Home was with Dad, and I liked it. It was a long time before I understood the extent of what he had gone through. I certainly did not realize at that time the extent of Mom's mental and emotional issues.

In a later custody hearing (Mom was constantly fighting for custody or longer visitations) the judge ordered that neither parent criticize the other to us children. We knew Dad had a very negative view of Mom, but he never talked about things until we asked as adults. Mom, on the other hand, could at any given moment launch into a histrionic account designed to elicit sympathy. Mom's one-sided accounts were always something I just endured. I lived with Dad and could never re-mold the father I knew into the image Mom portrayed.

Apparently, neither could many people at Trinity, who formed the core of the Santa Cruz OPC. I remember it as a close-knit group, many of whom likely felt hurt by the events at Trinity along with my father. Many of them knew not only Mom's condition but the involvement of the Trinity troublemakers. Many had testified to the Special Commission and asked them to do something about those who had spread the rumors and false accusations. They likely felt that if my father was expendable to the PCUSA, so were they.

Whispers and Suspicions

In September of 1958 my father was invited to speak at The Central

California League of Men's Societies meeting at the Christian Reformed Church in Ripon. In October, just three weeks before the event, he received a two-sentence letter cancelling his invitation: "Due to the circumstances you are in at present..."⁴² Dad had spent a year and a half defending himself against anonymous rumors and whispered accusations. He was unwilling to let such a vague statement go unchallenged. His response followed:

Your letter has been received. You state, "Due to the circumstances you are in at present the Board of the Central California League of Men's Societies feel that we cannot go through with this engagement."

To what circumstances do you refer? And what are the grounds on which this judgment was based? If my "circumstances" are the problem to you, my "circumstances" are sinful in your eyes, and I have then been judged without evidence and on hearsay. Apparently, the Board reached a decision concerning my life and character without even hearing any real evidence on the matter, which, according to Scripture, must be at the mouth of two or more witnesses (Matt. 18:16). Again, Scripture says, "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah." (Lev. 19:16). Many, many more Scriptures could be cited, including the 8th Commandment.

What your decision implies is that I am under a moral cloud and therefore the Societies "feel we cannot go through with this engagement." But to reach such a conclusion without evidence is not Christian conduct, and it places me under a moral cloud without evidence or hearing.

I have, in the past year and half, been savagely and viciously slandered by modernists and heretics in the Presbyterian Church USA, but, when I

challenged that church to produce any evidence of unchristian conduct on my part, they had to take official action clearing me. My position has been thoroughly examined by the Orthodox Presbyterian Church, through the proper channels, and I have been accepted as a minister in good standing.

My associations with the Christian Reformed Church have been many and very happy ones, and I have come to know many of your men personally. It is my earnest expectation that this happy association will continue, and that this is merely one of those hasty and ill-considered errors to which all of us are too prone. I hope to be in Ripon on November 7. Consider what a failure to sustain the invitation means: First, it places me under a moral cloud in the eyes of many, and without any evidence. Second, it placed [sic, should be places] you under a moral cloud also, in that it will gradually be known that you acted without evidence. Also, some of your men will wonder if my real offense is not the fact that I am now in the OPC, and a strong follower of Van Til, and have accordingly been made to suffer for a church situation of a few years ago in which I had no part. Third, it will trouble or offend members of the OPC that such an action has been taken. Our two churches are the two strong Reformed churches in the United States of this day, and nothing should be done to harm their fellowship, and it is unfortunate that at times a few act as though we were not one in a common cause for our Lord Jesus Christ.

Very sincerely,

R. J. Rushdoony⁴³

Henry Coray and Dick Lewis defended my father in a meeting with the executive committee. He asked them to defend him and, indirectly, the OPC.

Just a year earlier a PCUSA minister had confronted my father for the second time since that denomination's Presby-

tery had exonerated him. When told he should resign and leave, my father replied, “Why should I? I’m in the right.” The man “flushed and left angrily.”⁴⁴ Now on this occasion, my father wrote Coray why he felt it necessary to confront the implication of wrongdoing:

I believe that my case was a providential trial of San Jose Presbytery, and, like Pilate, they pronounced me innocent while assenting to my ministerial execution. I believe my case was again a trial of the OPC, one for which God will bless her for her stand. I believe that it is now a trial of the CRC. It has also been, all along, no small trial for me; I haven’t liked it and have more than once been sick because of it and over it, but I too am the stronger for it and will continue to be.⁴⁵

When a board member of the CRC society wrote to my father to tell him he and others were opposed to the recall of the invitation, my father wrote him a summary of what had transpired, and concluded:

Beyond these facts, I do not feel it necessary to discuss my private life. I have been cleared by a church which tried to eliminate me, and by the church which received me. The burden of proof is on anyone who tries to maintain that my conduct in any respect has been unchristian. It seems to me, that, instead of me being required to give an accounting, these persons are subject to church discipline for tale-bearing and false witness.

I cannot allow this board’s action to go unchallenged. If it remains, then, at any time I am asked to speak to any group in the Christian Reformed Church, a question can be raised against me, and someone can say, “Haven’t you heard? The Central California Men’s League, cancelled him out as a bad character.” There is no getting around that fact: it will be presumed that I am guilty of some kind of misconduct. I am not, and I believe that certain persons,

who have raised questions against me without any knowledge of the facts, and only on the basis of gossip, are themselves guilty. Either amends must be made, or some kind of action should follow.⁴⁶

On November 7, my father spoke at the society’s meeting. I believe his determination not to yield when he believed himself in the right was also why he did not do the easy thing and leave Santa Cruz. It was that and the sense of obligation to those who had stood with him; they needed an alternative to the constant trouble at Trinity and the Presbytery that had now aggravated it through a pragmatic solution.

As the years went by the matter of his divorce and later remarriage receded. Those who bring it up often have no new information, only the vague suggestion that perhaps it should be adjudicated yet again. Dad had no desire to defend himself repeatedly. Moreover, even if he had done so, the facts would mean little to most. Any three churchmen likely have at least as many differing views on divorce and remarriage, all strongly held as the definitive Biblical position. My father wrote his understanding of the Biblical doctrine of divorce in *The Institutes of Biblical Law* (1973), which borrowed much of its text from what he had written for the OPC Presbytery between 1958 and 1960. I leave it to the reader to settle that issue for himself. As for my view, I believe that the divorce provision of Deuteronomy 24:1–4 was a gracious provision of God that enables us to deal with sin in the home. I believe it was God’s idea, not that of Moses. As for my personal experience, it provided a grace in my life, as my childhood was not dominated by a constant interaction with mental illness. The occasional was hard enough.

My father continued as pastor of the OP Church in Santa Cruz for four years during which time they purchased a church building on Pennsylvania Avenue. He finished *By What Standard?* (published 1958) during the year of the divorce, and while pastor of the OPC his first work on education, *Intellectual Schizophrenia* (1961), was published, and the manuscript of *The Messianic Character of American Education* (1963) was completed.

In 1962 he retired from the pastorate in order to research and write full time. We moved over the mountains to the Los Altos area (now part of what is known as “Silicon Valley”) and my father began work at the Volker Fund in Burlingame, a conservative think tank.

A few weeks later he was back in Santa Cruz for a wedding and the installation of Art Riffel as the new OPC minister when he was stopped on the street by a member of Trinity:

He stated last pot-luck at Trinity was like a wake. Sale of old bldg. has fallen through; “church” is deeply in debt. O. never calls on sick, dying or bereaved, begs for money from pulpit, etc. At dinner people mourned “letting me go” (!) and remembered that I never asked for money, never missed a home in my calling, and called daily on those seriously ill, etc. He stated also that the reputation of the OPC was that of a harmonious, growing & prosperous church. He further stated that some men (not of Trinity) who attended the Monday night Constitution Class reported, “That man is nothing short of sensational.” No mention of any sense of sin; situation is one of regret, not repentance.⁴⁷

His calling had now taken him from Santa Cruz. He was not one to give up when he felt he was placed in a position where his duty was to fight, but now that his goal of researching and writing full-time was before him,

I'm sure leaving Santa Cruz and its painful years behind him was something of a relief. 🙏

We lived through the events described above and were impacted by them in some ways too personal to relate. With no intended disrespect for Mom, we felt it was important to affirm the details our brother has described by subscribing our names to this account.

*Rebecca (Rushdoony) Rouse
Joanna (Rushdoony) Manesajian
Sharon (Rushdoony) North
Martha (Rushdoony) Coie*

1. Work journal of R.J. Rushdoony, entry of Sunday, Oct. 12, 1952.
2. *ibid.*
3. Letter to Mr. A. Van Spronsen, Oct. 25, 1958.
4. *ibid.*
5. Work journal, entry of Monday, Dec. 15, 1952. The *Westminster Journal* was a theological periodical my father tried to start while in Owyhee. It was an attempt to have an independent voice in the PCUSA, one not controlled by the denomination. To the best of my knowledge, only one issue was produced. I assume from the context that *USA* was a periodical.
6. The majority of the transcripts of those radio addresses has survived and are being prepared for publication in several volumes. The tentative title is his on-air introductory line, "Good morning, friends!"
7. Letter of Helen M. G., Oct. 15, 1954.
8. Work journal, entry of Thursday, June 16, 1955.
9. Work journal, entry of Tuesday, Nov. 8, 1955.
10. Work journal, entry of Sunday, Dec. 9, 1956.
11. R.J. Rushdoony, statement to the Judicial Commission, July 29, 1957.
12. Work journal, entry of Wednesday, Aug. 31, 1955.
13. Work journal, entry of Thursday, June 16, 1955. Underlining is in original.

Often called San Anselmo, the name of the seminary was San Francisco Theological Seminary. It is located in San Anselmo, California, and is a seminary of the Presbyterian Church USA.

14. R.J. Rushdoony, Statement to the Judicial Commission, July 29, 1957.
15. Harvey E. Pinto, M.D. to the Honorable Gilbert Perry, Judge of the Superior Court, Santa Cruz County, May 29, 1957.
16. Work journal, entry of December 19, 1956. Louise Robinson was a retired nurse in the church who was very early aware of my Mom's condition.
17. Harvey E. Pinto, M.D. to Mrs. R.J. Rushdoony, December 20, 1956.
18. Work journal, entry of December 30, 1956.
19. R.J. Rushdoony to Gilbert and Jessie [Den Dulk], January 25, 1957.
20. Julius Heuscher, M.D., to honorable Judge G. Perry, Superior Court, Santa Cruz Court house. May 30, 1957. Underlining is in original. Judge Perry also later presided at the divorce hearing, but this was a much earlier commitment process.
21. R.J. Rushdoony, Statement to the Judicial Commission, July 29, 1957.
22. Victor H. Simecek to P.M. (one of the Trinity complainants), June 10, 1957.
23. Work journal, entry of Sunday, June 9, 1957.
24. Work journal, entry of Monday, June 10, 1957.
25. Committee report to San Jose Presbytery, July 10, 1957.
26. Phil W. Barrett, Stated Clerk to members of the Trinity Presbyterian Church, October 11, 1957. The disciplined members are not named in this letter but my father stated the number was 22 in his letter to A. Van Spronsen.
27. Work journal, December 25, 1957. Mom remained at Agnews until March 25, after requesting release.
28. Letter of R.J. Rushdoony to "Earl" [Leroy Douglass], January 19, 1958.
29. Representatives of Trinity Presbyterian Church to Judicial Commission of the Synod of California, Feb. 10, 1958. Here

they cited "Presbyterian Constitution and Digest p.550, Form of Government Chapter 10, v.1."

30. *ibid.* Here they cited "Presbyterian Constitution and Digest p.552ff Form of Government Chapter 10, v. 5-8."
31. *ibid.* Here they cited "p.555 Form of Government Chapter 10, v.7."
32. Minutes of the Stated Meeting of Presbytery of San Jose, June 17, 1958.
33. Work journal, entry of Thursday, Sept. 25, 1958 and Thursday, April 28, 1960. His part of the report would later be used as the core of his discussion in chapter seven of *Institutes of Biblical Law* (Presbyterian and Reformed, 1973) see pages 401-415.
34. Work journal entry of December 31, 1960.
35. Walter Rapaport, M.D. addressed "TO WHOM IT MAY CONCERN," a letter he wrote at my father's request "to facilitate his obtaining employment in the ministry," April 21, 1958.
36. Julius Heuscher, M.D. to Raymond Goodrich, Attorney, March 25, 1958.
37. *ibid.*
38. Work journal, entry of June 23, 1958.
39. Divorce decree of July 27, 1958. It became final on July 6, 1959.
40. Y.K. Rushdoony to R.J. Rushdoony, January 22, 1958.
41. Rose Rushdoony to R.J. Rushdoony, January 21, 1958.
42. Jake De Jong to R. J. Rushdoony, Oct. 18, 1958.
43. R. J. Rushdoony to Board of the Central California League of Men's Societies, Mr. Jake De Jong, Oct. 21, 1958. Underlining is in original.
44. Note to the Administrative Commission, R. J. Rushdoony, August 19, 1957.
45. R. J. Rushdoony to Henry [Coray], Oct. 25, 1958.
46. R. J. Rushdoony to Mr. A. Van Spronsen, Oct. 25, 1958.
47. Work journal, entry of Sunday, July 1, 1962.

Dr. Punyamurtula Kishore in the Eye of the Storm

by Martin G. Selbrede



This brief update is the fifteenth in a series of articles about addiction treatment pioneer Dr. Punyamurtula S. Kishore and his ongoing battle with the Commonwealth of Massachusetts, which shut his fifty-two clinics in late 2011, dramatically increasing the state's death toll due to opioid addiction. Space forbids repeating the story developed in the first fourteen articles. Readers new to this story are urged to catch up before reading on (links/references are available at the end of the web version of this article).

We are now poised on the edge of several key developments in the unfolding story, which we will share once their full impact evolves over the course of the final two articles in this series.

Safer Than Abstinence?

The politicized medicine being promoted by *The Boston Globe* took an abrupt turn into madness on July 23, 2016. In the course of an editorial promoting *more* methadone, the writer, citing the consensus of “most addiction specialists,” makes the assertion that Medication-Assisted Treatment (MAT), of which methadone “is the most commonly used,” is safer than abstinence.¹

Let's be clear what the editorial staff at the *Globe* (which has been implicated in former Attorney General Martha Coakley's campaign against Dr. Kishore) has just done with the stroke of a pen. In one sentence, we have taken sobriety off the table *as unsafe*. Safer to be on methadone or Suboxone® than to be sober. Sobriety and abstinence have

“Dr. Kishore's situation is still tenuous and fragile. Despite every ray of hope (he was provided an office in Maine to start working on that state's addiction problems with courageous sobriety-minded Gov. LePage) there remain ongoing difficulties and shortfalls. It is a difficult climb out of the hole that Massachusetts intended to keep him in.”

been thus rendered *irresponsible options*. Small wonder that the editorial starts out by chipping away at the renewed criticisms of methadone and Suboxone®. Perhaps there's an implicit fear that what's happening in Maine (whose governor has dared to rethink methadone) might make its way to Massachusetts, upsetting countless rice bowls capitalized by these specialist-approved programs.

Conspicuously absent from the discussion is *any objective measurement of success* in relation to the treatment of drug addiction. Further, Methadone's deadly failures are routinely hidden by cooking the books to hide its dangers.² As noted in earlier articles, success in Massachusetts during Michael Botticelli's tenure there was measured by *how many people were receiving methadone and Suboxone®* (retention in treatment), not by the index of sobriety. The federal government trusted in this deceptive

yardstick when it made Botticelli the nation's drug czar, whose toxic policies are now being dogmatically imposed on the entire country. As illustrated in earlier articles, such policies spray gasoline on the fire; Dr. Kishore has every reason to believe they are at the root of the death counts now spiraling out of control.

A suitable memorial for the deaths directly tied to the brutal shutdown of Dr. Kishore's treatment centers has already been captured on film by documentarian Joaquin Fernandez. Forcefully switching patients from Dr. Kishore's Massachusetts Model to methadone and/or Suboxone® was a key factor in their deaths, giving the lie to which treatment is “safer.” The film footage of an eyewitness to these tragedies is nothing short of gripping. The human cost of promoting the ideas in this recent *Boston Globe* editorial is immense. The *Globe* staff doesn't care.

Let's back up a step and ask about those “addiction specialists” that the editors were hiding behind. Why is it that so-called addiction specialists have failed to come up with anything other than the current national disaster as their legacy?

Surely the shaky clinical foundation they rely upon has been a factor ever since Vincent Dole and Marie Nyswander first published their study on methadone in 1967.³ The reader is invited to examine the referenced paper, but is urged to keep in mind the seedy underside of the presented results as described by Dr. Kishore:

The Dole and Nyswander research was initially based on small sets of pa-

tients and wasn't a double-blind study, compromising its scientific validity. To maintain patients on morphine had proven medically untenable. To safeguard their grant, they tried administering high doses of methadone to the remaining patients and called the "study" a "success." Other eyewitnesses to the advent of such programs have disputed the rosy characterizations of those being treated.⁴

We've documented many reasons for the subsidized tragedy now in progress, the results of which appears to justify Dr. Kishore's view that today's "experts" are purveyors of snake oil without the benefit of objective media or academic oversight. But is there something intrinsic to how medicine was being conducted over the last half-century that led to the pandemic we see today?

Indeed, there is.

Experimental Medicine vs. Common Sense

Medical research is a highly regulated concern. Properly credentialed researchers, working under suitable institutional umbrellas, dealing with large samples of duly informed patients in double-blind tests with carefully applied controls, form the backbone of experimental medicine. To be doing such research (experimenting on patients) outside of this narrow framework is, in effect, malpractice. Doctors cannot just experiment on patients willy-nilly, or decide to do medical research on their unwitting patients.

Herein lies the reason why Dr. Kishore achieved such astonishingly high success rates in his treatment programs (as documented in the earlier articles in this series). Because he started with the sobriety-orientation inherited from the 19th-century Washingtonian Hospital, *within the domain of primary care medicine*, he was able to arrive at

results without violating the strictures of medical research. How, exactly, was that possible?

In the first two articles in this series we illustrated the phases of treatment required to successfully lead the patient through a year of sobriety, navigating the relapse-heavy first month in ways never before intuited, moving through all the seasons in the battle for total cue extinction. How was this detailed map of de-addiction developed? It was developed by the mapmaker in ways that can only be described as old school. Dr. Kishore used low-tech primary care techniques to resolve acute problems threatening his patients' march to sobriety. In so doing, he was able to deal head-on with all twenty disciplines⁵ involved in addiction (rather than operate within a very narrow field of specialization with its concomitant tunnel vision).

Dr. Kishore's method reduces to one simple principle: *see a problem, solve a problem*. The problems were all solved through primary care (letting the physician be a physician). Resolving these problems removed each consecutive barrier to patients moving forward to get their lives back. The first article in this series documented examples of the various problems that the absence of addictive opiates inflicts upon patients, showing how each problem has a common sense solution (sometimes medical, sometimes social, sometimes personal, and sometimes environmental). By being *hands-on* in his approach to each patient as he gave them the tools to put their lives back together, Dr. Kishore essentially gained more meaningful results than formal medical research was ever able to muster in this context.

In effect, Dr. Kishore's successes serve as an indictment of existing medical research models, since addiction research is currently bound by standards in the service of goals other than

sobriety. That sobriety is even being taken seriously again (under the more controversial term *abstinence*, which has political baggage in related contexts) has necessitated the appearance of opposing editorials such as the squib published by the *Globe*. If the *Globe* doesn't nip the anti-methadone mindset in the bud, people might trace the problem straight back into the halls of medicine itself, and perhaps discover connections between Big Pharma, governmental indifference, and media complicity that they were never meant to know.

This explains the aggressive tenor of *The Boston Globe* editorial: strong words, designed to persuade, shaped to instill faith in today's "favored" treatment modes while hiding their deadly consequences. Also hidden (despite the media's full knowledge of it): Dr. Kishore's superior treatment successes. In lieu of telling the clinically proven truth concerning Dr. Kishore's pioneering successes, the media played its part in celebrating the destruction of his clinics. Rather than extolling the work of one of their most committed physicians, the focus was on the doctor's own personal *via dolorosa*, his forced march into the belly of the statist beast.

Making the Innocent Pay the Price of the Malefactor

I reviewed the MRI report from images of Dr. Kishore's right knee taken on April 21, 2016, in response to pain in that knee. There is significant damage to the meniscus, which Dr. Kishore did not have prior to being put to work cleaning the streets of Boston as an inmate who was fully 65 years old at the time. As reported earlier, his first caseworker, who intended to release Dr. Kishore early, was overruled by superiors intent upon inflicting upon the doctor the maximum punishments the system could muster, both in duration and intensity.

X-rays taken in October 2011 through the offices of Dr. Dye initially failed to detect the shoulder injury sustained by Dr. Kishore during his arrest on September 20, 2011. In Dr. Kishore's view, the actual extent of these painful injuries was never properly detected until MRI images were finally taken on January 20, 2015. That the damage the MRI images revealed was either triggered or exacerbated by his shoulders being braced tightly backwards for transport to the Medford State Police Barracks is hard to deny given that the painful symptoms began with that traumatic evening. That pain remains a continual reminder of the day he fell into the brutal hands of the state.

I finally heard the full story of that fateful night, the night of the doctor's arrest, during the filming of a documentary about Dr. Kishore being spearheaded by filmmaker Joaquin Fernandez. It is to this development that we now turn.

Translating the Doctor's Story to Film

Many of those who've felt the impact of this investigative series recognize that the story of Dr. Kishore's historic successes, his coerced downfall, followed by his slow ascent toward full vindication, would be well suited to the documentary film format. Filmmaker Joaquin Fernandez has taken the Kishore story to heart, and we can now report that principal photography for such a project was completed in June 2016 in North Carolina. Corroborative footage will likely be shot later this year in Massachusetts with other eyewitnesses to the drama. But now that Dr. Kishore's personal story has been properly captured on film, he's been free to fully explore new opportunities (the most promising ones in respect to the state of Maine).

Aside from the footage taken of Dr. Kishore, the video shoot included a

powerful interview with a former manager of one of the doctor's clinics. These aspects of the video put a very human face on the life-affirming successes the clinics delivered in their prime, and the devastation left in the path of the attorney general's scorched earth approach toward them in September 2011. It's safe to say the government officials behind Dr. Kishore's persecution never expected to have such gripping, unanswerable testimony finally make its way into the public square via film. I have received credible eyewitness accounts that some of those state officials simply flee when directly confronted with the consequences of their actions. But the likelihood remains that at the *federal level*, the implicated authorities plan to double-down against Dr. Kishore's *harm avoidance* and keep pushing their *harm reduction* paradigm at full throttle. This *Globe* piece, by disparaging sobriety/abstinence and favoring MAT, is simply echoing our federal drug czar's battle cry.

In the course of the filming, Dr. Kishore had occasion to draw a simple comparison between his model and czar Botticelli's approach. Self-consciously modeled after the seven pillars of wisdom mentioned in Proverbs 9:1 ("Wisdom hath builded her house; she hath hewn out her seven pillars"), he laid out the seven pillars of Botticellian wisdom and the seven pillars of wisdom as Dr. Kishore developed them in the real world. A brief preview of these insights will help set the two approaches in proper perspective by way of stark contrast.

Two Very Different Sets of Pillars

The seven pillars of addiction policy as promoted by the nation's drug czar, Michael Botticelli, have been discussed in previous articles. They can be summarized as (1) No Wrong Door. (2) Harm Reduction. (3) "Medication" "Re-

placement." (4) Save Shots. (5) Banish Stigma. (6) Addiction is a "Disease." (7) Citizen "Soldiers" & Citizen "Doctors."

Dr. Kishore describes his opposing seven pillars of addiction policy as "sensible" in contrast to the czar's ongoing prescription for disaster set forth above. There is no middle ground between the two approaches because Botticelli and Kishore are diametrically opposed at every point. Dr. Kishore's seven pillars are (1) Home "Deaddiction."⁷ (2) Sobriety Maintenance. (3) Sobriety Enhancement. (4) Lifelong Primary Care. (5) Adequately Trained Workforce. (6) Integrated Bio-Psycho-Socio-Spiritual Care. (7) Treatment on Demand.

Moving the burden of practicing medicine from the shoulders of doctors onto the shoulders of firemen, police officers, mothers, teachers, etc., using Narcan as a "save shot" has been discussed in earlier articles showing how the drug czar is inflicting massive dislocations in the practice of medicine. While Dr. Kishore's approach extends the practice of medicine, Botticelli's approach overthrows it, necessitating his continual hunt for scapegoats to blame for each month's new record-breaking death statistics for both cities and states. That there's also a continual hunt for more cash goes without saying, as documented by the Wheel of Death graphic appearing earlier in this series.

Will these two sets of pillars be allowed to compete toe-to-toe? Such a confrontation is being avoided by the status quo at all costs. This explains why the *Boston Globe* piece promoting wider use of methadone joins countless other media sources across the country in concerted support of the various Botticelli pillars. The media forms one of the gears of the Wheel of Death, and is acting consistently with its pecuniary and ideological interests (but not its moral interests).

Dr. Kishore, doing the best medicine he knew to do for his patients, now finds himself in the unenviable shoes of the prophet Amos. The leaders of ancient Israel complained that their nation could not bear the words that Amos was speaking: his ideas were a threat to the established order (Amos 7:10). Amos was ordered to shut up and speak no more against that established order, because the sanctuary and the court belonged to the king himself (Amos 7:13) and no independent authority could be allowed to challenge state prerogatives. Were similar edicts allowed to play themselves out in our day and age in the realm of medicine, we'd see intimidating gag orders⁸ being inflicted on the pertinent witnesses. That may yet come; for it remains to be seen what someone with the authority and title of "czar" might conceivably do to protect his many rice bowls.

Consequently, Dr. Kishore's situation is still tenuous and fragile. Despite every ray of hope (he was provided an office in Maine to start working on that state's addiction problems with courageous sobriety-minded Gov. LePage) there remain ongoing difficulties and shortfalls. It is a difficult climb out of the hole that Massachusetts intended to keep him in. For those inclined to provide the doctor with much-needed assistance in his journey, you can send your donations to The National Library of Addictions, 535 Clinton Road, Chestnut Hill, MA 02467. 🇺🇸

First 14 Articles in This Series:

Article One: "Massachusetts Protects Medical-Industrial Complex, Derails Pioneering Revolution in Addiction Medicine." [Read it online at http://bit.ly/Kishore1](http://bit.ly/Kishore1)

Article Two: "Massachusetts Derails Revolution In Addiction Medicine While Drug Abuse Soars." [Read it online at http://bit.ly/Kishore2](http://bit.ly/Kishore2)

Article Three: "The Pioneer Who Cut New Paths in Addiction Medicine Before Being Cut Down." [Read it online at http://bit.ly/Kishore3](http://bit.ly/Kishore3)

Article Four: "The Addiction Crisis Worsens after Massachusetts Pulls Plug on Dr. Kishore's Sobriety-Based Solution." [Read it online at http://bit.ly/Kishore4](http://bit.ly/Kishore4)

Article Five: "Why Did They Do It? Christian Physician with a 37% Success Rate for Recovering Addicts Gets Shut Down by the State." [Read it online at http://bit.ly/Kishore5](http://bit.ly/Kishore5)

Article Six: "Martha Coakley and Her Tree of Hate" [Read it online at http://bit.ly/Kishore6](http://bit.ly/Kishore6)

Article Seven: "Keeping Big Pharma in Seventh Heaven is Keeping Addicts in Hell" [Read it online at http://bit.ly/Kishore7](http://bit.ly/Kishore7)

Article Eight: "Massachusetts Completes Its Takedown of Addiction Pioneer Dr. Punyamurtula S. Kishore" [Read it online at http://bitly.com/Kishore8](http://bitly.com/Kishore8)

Article Nine: "A Brief Update on Dr. Punyamurtula S. Kishore" [Read it online at http://bitly.com/Kishore9](http://bitly.com/Kishore9)

Article Ten: "Dr. Kishore Encounters the Dedication of the State" [Read it online at http://bitly.com/Kishore10](http://bitly.com/Kishore10)

Article Eleven: "Puncturing the Boundary Between Medicine and Politics: How the State Condemns Addicts to Disaster." [Read it online at http://bitly.com/Kishore11](http://bitly.com/Kishore11)

Article Twelve: "Biblical Faith, Medicine, and the State: Repairing the Breach During the Spreading Epidemic." [Read it online at http://bitly.com/Kishore12](http://bitly.com/Kishore12)

Article Thirteen: "Physician Rising: What It Takes to Get Up Again After Being Smashed Underfoot." [Read it online at http://bitly.com/Kishore13](http://bitly.com/Kishore13)

Article Fourteen: "How to Bury the Best Addiction Program Ever." [Read it online at http://bitly.com/Kishore14](http://bitly.com/Kishore14)

1. [https://www.bostonglobe.com/opinion/editorials/2016/07/23/make-methadone-](https://www.bostonglobe.com/opinion/editorials/2016/07/23/make-methadone-easier-get/GOSUuGqAjbSV0tW10RMl9I/story.html)

[easier-get/GOSUuGqAjbSV0tW10RMl9I/story.html](https://www.bostonglobe.com/opinion/editorials/2016/07/23/make-methadone-easier-get/GOSUuGqAjbSV0tW10RMl9I/story.html)

2. Dr. Kishore points out that methadone deaths are labeled as deaths due to poisoning. By not being counted as illicit overdose deaths, the statistics get split and masked, allowing Botticelli to boast he has reduced overdose deaths whereas they're actually going up. Equally egregious is how deaths occurring while the patient is being cared for at so-called Methadone centers result in the deceased being labeled "treatment resistant" or "a bad patient," shifting blame onto those with no voice to absolve current policy of liability.

3. <http://archinte.jamanetwork.com/article.aspx?articleid=573643>

4. Correspondence from Dr. Kishore to M. Selbrede dated July 30, 2016. As one informed observer pointed out to the doctor, "The reservoir of addiction disease is what is maintained by these programs rather than eradicated. The patients often never recover fully. They remain addicted for life. And they don't live that long."

5. The twenty disciplines, as disclosed in the first article in this series, are primary care, behavioral sciences, psychology, psychiatry, sociology, social anthropology, criminology, criminal justice, law, forensic sciences, public health, social work, management sciences, psychopharmacology, clinical pharmacology, toxicology, occupational medicine, genetics, government policy, and behavioral neurology.

6. That there is some rhetorical artifice in arriving at the number *seven* can be granted. It's more important to examine the substance of the pillars Dr. Kishore has defined than their precise number or relationship to the pillars alluded to in Proverbs 9:1.

7. Home deaddiction is another term for Dr. Kishore's award-winning home detox program.

8. Note that attempts to publicize legitimate research showing the gender-bending side effects of methadone is routinely demonized as "irresponsible," creating a virtual gag order enforced by public shaming of researchers. Pioneering peer-reviewed papers that dared to broach this subject were cited earlier in this series.

The Gatekeepers of the Culture

by Andrea Schwartz



The breakdown of the family is a well-documented reality. But pundits, candidates, politicians, preachers, and educators alike continue to turn to statist solutions to the social ills of our day, failing to recognize that they result from a failure to abide by God's architecture for society.

In God's economy, the family is the primary institution that is to train individuals to become responsible participants in every sphere of life. Even among those who acknowledge the Biblical jurisdiction of the family, the sad reality is that very few have any practical concept as to how to turn things around, or even know where to begin. The book of Genesis is the necessary "starting point" (forgive the pun) in determining how this should play out in day-to-day life. With Genesis as our foundation, we can then proceed through the laws of the Pentateuch for our blueprint for social order. Only then can we hope to make any lasting difference beyond the walls of our homes.

Man, made for dominion, was to fulfill this task, not as a solitary gender, but as male and female, each with specific and individual functions—physically, emotionally, and familiarly. As the foundational couple, Adam and Eve were the means by which dominion would occur, as they were first to be commanded to be fruitful, multiply, and replenish the earth. Whenever and wherever God's blueprint is altered or "improved upon" there will be inevitable judgment upon the offenders and their offspring. How many of the social ills of

our day are a consequence of the family failing to carry out and maintain its jurisdictional role of dominion in and through the areas of health, education, and welfare?

R. J. Rushdoony in his short book *Law & Liberty* capably outlines the link between law, liberty, and the family's role in the production of a godly social order. When ignored and abandoned, the social order reflects the sin of Genesis 3:5 and races ahead to a tyrannical statism. He writes:

We are today in an era of burgeoning statism. On every side, the family is under attack, and the state is assuming progressively more and more of the family's functions, and progressively finding itself more and more prone to social disintegration and demoralization. More than ever before, the Biblical faith and law concerning the family, its functions, property, and faith, must be stressed and taught. The future does not belong to disease; it belongs to health. Because this is God's world, it is God's order which shall prevail. "Except the LORD build the house, they labour in vain that build it" (Ps. 127:1).¹

In the last fifty years, many Christians have begun this process by reclaiming the family's role in the education of their children. Rushdoony called this endeavor the quiet revolution² as obedience was carried out without fanfare, except when the state stepped in to squelch this jurisdictional corrective. Much more needs to be done in the areas of health and welfare, as Christians reassert their duty under God to handle their own health and remove health care from the dictates of the state.³ Likewise,

the administration of charity must be returned to the family if the command to care for widows and orphans is to be obeyed. However, exactly who is both capable and equipped to carry out these vital tasks? I submit that the Proverbs 31 woman is key to their fulfillment. First, some background.

How Did Things Change So Fast?

I was a post-WWII baby, coming on the scene in the midst of the cold war. Statism had previously made tremendous inroads into the cultural life of America with the advent of the motion picture and the ability to project a standard that could be utilized to manipulate the masses. Yet like so many baby boomers, I grew up in a social order that had as its norm a two-parent household, with extended family close by, and with the expectation that mothers would raise their own children and fathers would provide for their families.

Television, like many of the movies of the 30s and 40s, played a significant role in grooming women to shed the protections of the family and assert themselves as "just as good as men." Up until that time, the average person was more intimately aware of his local community and conformed to the social norms that were very much tied to family life. The immigrant ghettos of the late 1800s and early 1900s, regardless of religious denomination, had a high regard for family life and the responsibility to care for one's own. As mass visual communication became more commonplace, it became an effective tool for masters of manipulation to plant seeds of discontent and encourage conflicts

within the family structure to foster the adversarial “battle of the sexes” and “the generation gap” that gained a foothold.

One such manipulator was Edward Bernays (nephew of Sigmund Freud) who, in the early 1920s, made effective use of public relations infused with a psychological component adapted from his uncle to play upon an already weakened religious faith of the people.⁴ Women, who, in many cases, had legitimate gripes about the lack of justice in many spheres, were directed to fight back, not with the principles of Scripture, but rather to assert and demand their equality with men. Because of skillful manipulation, these wrongs were not rectified by these “advancements” but only worsened in other, less obvious ways.

As Rushdoony points out:

The legal safeguards of the family are increasingly removed, so that again society is threatened with the anarchy of an anti-familistic state and its legalized lawlessness. In the name of equal rights, women are being stripped of the protections of the family and given no place except the perverse competition of a sexual market in which increasingly shock, perversion, deviation, and aggressiveness command a premium. The women who gain by equal rights are those clearly who are hostile to Christian law.

The law, it must be remembered, is warfare against that which is defined as evil and a protection of that which is held to be good. In the developing law-structure of humanism, warfare is implicitly waged against the parents and the family as evil, and protection is extended to perverts and law-breakers on the assumption that their “rights” need protecting.⁵

Taking the Bait

The effective marketing advocating for gender equality permeated much of what Hollywood produced in the 30s

and 40s with the autonomous woman, quite capable without men, becoming the epitome of womanhood.⁶ Even the traditional roles for women were often stereotyped or caricatured, brewing a restlessness that resulted in life imitating art.

In the 50s, television was a significant factor in shaping the cultural mindset by being the gatekeeper when it came to classifying what would be considered entertainment. A stream of popular shows invaded the households of America, which often characterized the husband/father as a buffoon with housewives who seemed to live limited, boring lives. Often the negative stereotype helped to convince women that being a wife and mother were second-class roles and they were destined for greater things. Then, in the sixties, the independent, single woman was often the focus of programming. Although equality was the stated goal, the attack against the family was the underlying one.

Rushdoony notes,

Discussions of equality are usually characterized by a fuzziness of language, since the term is usually a political slogan and as such is evasive of meaning... [T]he *rational* ideal or concept of equality has been influential in modern history. In this faith, an abstract concept of man is held to be true irrespective of any and all circumstances concerning the individual. This is essentially a religious faith, but, having been affirmed by humanists who pride themselves on their rationalism, the name can be used even as its irrationality is noted. In terms of the rationalism of this school, man is logically a certain kind of being possessed of certain natural attributes, of which equality is central. This is the *reality* concerning man; all factors pointing to another condition are ruled to be historical, cultural, or environmental *accidents*. Hence the accidents must be eliminated and the reality allowed to flourish...

Sexual equality, also expressed in the feminist movement, is an assertion that the differences between men and women are accidents (in the philosophical sense), their *reality* being a common and an equal condition. This concept is again a by-product of “rationalism” and humanism and presupposes that differences are invidious and uniformity ideal.⁷

Consider the difference between America today and my childhood in the 50s. Most families were two-parent households and, except for extenuating circumstances, mom cared for the children, and her children and extended family were her primary focus. They also were vital to the functioning of church and the greater community with their volunteer efforts. How different the situation today. Even with financial security, women become restless if they cannot return to work after a short maternity leave, claiming they will go crazy if they are forced to remain at home. Over my lifetime, slogans like: Why shouldn't women have the same opportunities as men? Why shouldn't certain arenas (the boardroom or the battlefield) be suitable places for women? Why must women be bogged down with raising children, when their gifts and talents can be better utilized elsewhere and suitable caregivers hired in their stead? In the campaign to gain gender equality, the right to murder the unborn was placed in the hands of women thanks to an effective propaganda machine.

Eliminating the Proverbs 31 Woman

As I have examined elsewhere, Proverbs 31 is credited to a king's mother, outlining for him the qualifications of an excellent wife, a virtuous woman. Everything she does and manages begins with her looking well to the ways of her household. Those who claim that this woman engages in business and various

enterprises as justification for women pursuing status and recognition apart from a family context fail to realize that, when you remove the woman as the household manager, the structure and functions of the family are compromised, as well as the structure and function of the extended culture.

Not only does Genesis clearly give God's purpose for creating a suitable helper for Adam, but repeatedly in Scripture a worthy woman and wife is credited with being the most cherished and expensive of all gifts. As modern culture demeaned God's order and relegated the high calling of women, the church did likewise. Yet it did so by demanding a wife's total obedience to her husband as the countermeasure. This set families back and resulted in abusive relationships, among other things.

The directive in Titus 2 for the older, more experienced Christian woman to make it a priority to teach the younger ones to love their husbands and children, is a recipe for an intact culture that has as its purpose the pursuit of the Kingdom of God and His righteousness. Not only do many younger women take more of their counsel from daytime television, women's magazines, and social media, but often older, seasoned women are unwilling to make themselves available for counsel and assistance. The result is a fractured society with women being preyed upon and devalued more so than in any other generation in America.

Cases in Point

Military service is an area where women have fought for equality. How many Americans are aware of the alarming statistic of the rape of women in the military that often goes unreported and unprosecuted because the system is rigged in favor of the predators? Many women join the military to serve their country, often exchanging their service

for promised education and career opportunities. Has this push for equality benefited them or left them unprotected and unable to achieve justice? In the push for equality, they have been the recipients of brutality and degradation. And now plans are underway to make military service mandatory for women.

Higher education is another area wherein women fought for equality—both academically and athletically. Here as well, the incidence of sexual abuse and rape on college campuses is significant. Often when reported, the school administration closes ranks, especially if the perpetrators are athletes who bring in sizable revenues for the sports programs. As a culture we have so devalued the covering and protection that the family provides, that we send off a new crop of college co-eds every year to be subjugated to this degrading treatment. In many cases, predators can spot those who are outside the care of family. One would be hard-pressed to call this a net gain.⁹

A Truly Biblical Solution

Rather than attempt to legislate our way to a morally sound culture when those in power display their utter disregard for Biblical morality, it is time for women to consider whether or not they have traded their birthright for a bowl of porridge. We can engage in the rhetoric that asserts that women are just as capable as men and that abusive transgressions against women must not be tolerated. However, these are not the underlying issues. They will not get to the root of the problem and will only serve to foster more deadly societal weeds.

It is not enough to identify the problem; we need to take the reins in pursuing the godly directives for women to value the high calling the Bible outlines for them. Women won't be able to do their part to restore the Biblical family and a godly social order until they

embrace: the value of chastity, identify that sexual expression is reserved only for marriage, make family (immediate and extended) their highest priority, and affirm the unique position they hold to create cultural change by reclaiming those areas usurped by the state. As Rushdoony notes,

We have removed the Bible and its faith and morals from our schools, our courts, our medical clinics (and from too many churches), and then we act indignant when we encounter corruption and hypocrisy in high places and low. But we have asked for it, paid for it, and required it by our exclusion of God and His law-word from our lives, and our indignation has a dishonest ring.

Under similar circumstances, Isaiah 8:20 gives us a standard of judgment: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."¹⁰

Our need is for the grace and saving power of God and the authority of His law-word. Men are not saved by knowing how evil the times are but by the sovereign and saving power of God.¹¹

Christian women, we are poised to reclaim the crown rights of Jesus Christ in our society as we return to our creation commission. It is no accident that God gave women the privilege of bearing children and raising them. St. Paul states in 1 Timothy 2:14–15 that although the woman (Eve) was deceived in the transgression, women will be saved in childbearing if they continue in faith and charity and holiness with sobriety. This is anything but a lowly and second-class undertaking. By her bearing and rearing children, and extending her hands to those in need, while clinging tightly to the law-word of God, and supporting her husband and family in the dominion undertaking, she is poised to be the gatekeeper of a culture that truly honors the Creator.

Rather than attempt to rectify injustices and social decay by using the methods of the world, the power of God is at our fingertips, if we will but use it.

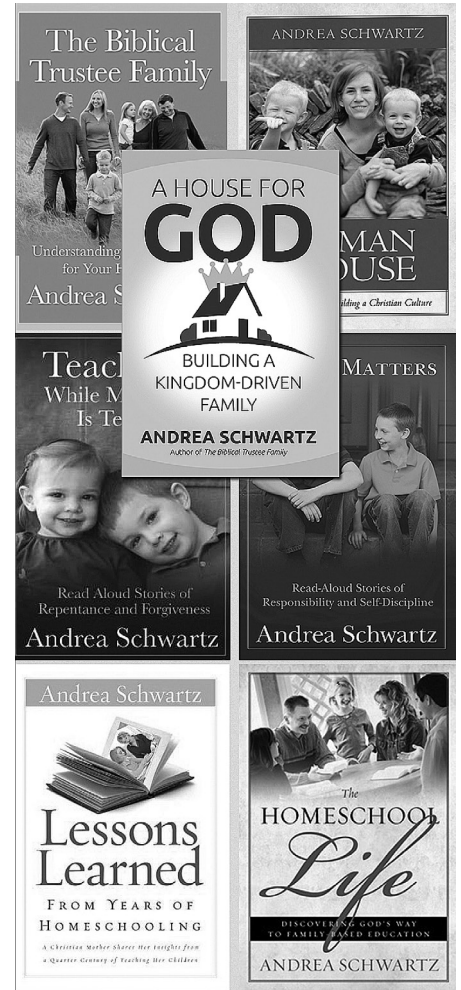
Proverbs 31:17 reads, “She girdeth her loins with strength, and strengtheneth her arms.” I have always taken that to mean that a woman should be physically fit and strong. However, here is an additional perspective. The very act of childbirth requires tremendous strength and effort on the part of a woman. Nothing quite compares to it. What’s more, from the outset of the baby’s life, she holds and carries her child. What begins as a six-to-nine-pound infant is often carried as a toddler and child up to thirty-plus pounds and for three to four years. In the course of that time, not to mention when you consider multiple children, a woman’s arms get quite strong, not to mention her ability to balance and multi-task the day-in and day-out demands of motherhood. The Proverbs 31 woman receives strength as she fulfills her calling under God. Is it any wonder that God’s remedy for Adam’s longing for a suitable partner, resulted in a helper whose focus is supporting others?

Woman are a vital and necessary component of the dominion mandate and Great Commission in and through their responsibilities in the family and beyond. This is within our reach because obedience to God always brings about further blessing to obey. Our strong arms are tied into our creation as women and it is high time we realize that the privilege we’ve been given is great. 🇺🇸

Andrea Schwartz is Chalcedon’s family and Christian education advocate. She educated her three children through high school, and has written books on homeschooling, the family, and developing effective women for the Kingdom of God. She is the author of two children’s books for families to read together: *Teach Me While My Heart is Tender: Real-Along Stories of Repentance and*

Forgiveness and Family Matters: Read-Along Stories of Responsibility and Self-Discipline. Visit her website at KingdomDrivenFamily.com to find out more about the Chalcedon Teacher Training Institute, a mentoring/ study program designed for women to help them in their Kingdom service. She resides in San Jose, CA with her husband of over 40 years. She can be contacted at Andrea@chalcedon.edu.

1. R. J. Rushdoony, *Law & Liberty* (Vallecito, CA: Ross House Books, [1984] 2009), p. 103.
2. See R. J. Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, CA: Ross House Books, [1981] 2001).
3. See R.J. Rushdoony, *Faith & Wellness* (Vallecito, CA: Ross House Books, 2016).
4. See documentary series: *The Century of Self*, available on YouTube. The earlier episodes are the most informative.
5. R. J. Rushdoony, *Institutes of Biblical Law*, vol. 1, (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1973), p. 208.
6. Movies with Katherine Hepburn, Bette Davis, Rosalind Russell, and others highlighted women who manifested an autonomous view of life rather than one which embraced family life. Moreover, the emphasis on sex appeal and physical beauty became how men viewed women and how women viewed themselves.
7. R. J. Rushdoony, *This Independent Republic* (Vallecito, CA: Ross House Books, [1964] 2001), pp. 61–62.
8. See Andrea Schwartz, *The Biblical Trustee Family*, *Woman of the House*, *A House for God*, and my soon-to-be-released book *Empowered: Developing Women for Kingdom Service*—all available from Chalcedon.edu.
9. See documentaries, *The Invisible War*, and *The Hunting Ground*—both by the same director. While not agreeing with these films’ statist solutions, the statistical information and the first-hand accounts are decidedly troublesome.
10. *ibid.*, p. 75.
11. R. J. Rushdoony, *A Word in Season*, vol. 4 (Vallecito, CA: Ross House Books, 2012), p. 79.



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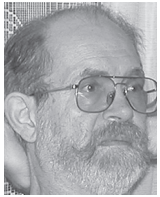
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The Young Messiah (2016)

Movie Review by Lee Duigon



Let me just give you the opening scene of this movie, and see what you think.

At the age of seven, Our Lord Jesus Christ lives in Alexandria, Egypt, where His family fled to escape Herod. We see Him being bullied by an older boy, twice His size, for “playing with girls.” Also on hand is the devil, but only Jesus can see him.

The devil works a trick that causes the bully to hit his head on a rock and die. His parents blame Jesus. The neighborhood’s in an uproar.

Jesus’ cousin convinces Him to bring the dead boy back to life, as she once saw Him do with a bird. Jesus does it—raises this boy from the dead.

And although He’s only seven, He would very much like to know how He’s able to do such a thing. But Mary and Joseph, to protect Him from Herod and the Romans, are afraid to tell Him...

Another Bible Movie

Some of my favorite movies are “Bible movies”—*The Ten Commandments*, *Ben-Hur*, *The Greatest Story Ever Told*, etc. I have a lot of them in my home video collection.

There’s one thing all these movies have in common, even the best of them. They all include material that’s not in the Bible, but which has been invented by screenwriters. That is, they all include an element of fiction.

If *The Young Messiah* were a fantasy, set in an imaginary world, with all the characters given imaginary names, I

would be praising it as a fantasy with a visibly Christian message. It is, after all, based on a novel, *Christ the Lord: Out of Egypt* by Anne Rice, best known for her best-selling vampire novels. I would be remiss if I failed to mention that Rice has since abandoned Christianity, but I don’t wish to be distracted by that issue. Suffice it to say that the film’s screenplay is based on a novel.

The problem here is that the gospel of Jesus Christ is not a fantasy, not fiction, but truth. It is the most important story ever told, and our belief in Jesus Christ is the precondition of our salvation: “No one comes to the Father but by me” (John 14:6). This truth is a profoundly serious one, and must always be viewed accordingly.

Is it a sin to speculate on what Christ’s childhood was like? Of course not. How can we help wanting to know much more about Him?

But the Bible, as ordained by God Himself, does not provide us with that information. We cannot know God’s reason for so doing. We do see Jesus in the Bible, at the age of twelve, in Luke 2:46–49, discussing theology with the elders at the Temple, amazing them with His questions and answers, and saying to Mary and Joseph, “I must be about my Father’s business.” But that’s five years down the road from the events depicted in *The Young Messiah*.

So in this film we are dealing with pure speculation, the product of a writer’s imagination. And some of that product made, for me at least, uneasy viewing.

What’s Good About It

Before we get into what made me so uneasy, let me tell you what I liked about this movie.

It’s a visually beautiful film. Reviewers are not generally in agreement with me, but I found it very pleasing to the eye. Some have panned its direction by Cyrus Nowrasteh, but again I differ. I also thought the cast, overall, performed well. And the boy who plays the little Jesus, Adam Greaves-Neal, creates a character both fascinating and quite lovable, without being sugary-sweet. Some reviewers have complained about the whole cast, and this boy in particular, being, apparently, not “ethnic” enough to suit them. But there are reviewers who are going to hate any movie that smacks of Christianity.

Watching this Jesus reminds us that we really do love Our Lord—and that’s a good thing.

It also reminds us that, although Jesus is the only begotten Son of God, He was also fully human: that He did, indeed, have a childhood just like the rest of us.

It’s daunting to think of how it would affect an ordinary child, once he discovered that he had the power to raise the dead, cure the terminally ill (in this case, His uncle, Cleopas), and restore sight to the blind (here, an old rabbi at the Temple). Fortunately for our peace of mind, Jesus is without sin. His abilities will not corrupt Him into a power-hungry maniac.

Finally Mary has to tell Him the truth about Himself. “God is your father,” not figuratively, but literally.

“That is why you can make dead birds fly.” And a word of caution, “Keep your power inside you, until your Father decides it’s time for you to use it.” Those words would be wasted on an ordinary child, but not on Jesus.

Running a Risk

Anyone who makes a speculative Bible movie runs the risk of turning iffy theology loose on an audience, many of whom, although they call themselves Christians, have a bad habit of not reading the Bible and not knowing what is actually in it. And we all say we know better than to believe what we see in a movie, but too many of us believe it anyway.

The Bible says the beginning of Jesus’ miracles was at the marriage feast at Cana, where He turned the water into wine (John 2). But *The Young Messiah* tells us that Jesus had already performed many miracles before that.

In the Bible, Paul refers to James as “the Lord’s brother” (Galatians 1:19). In the movie, James is a cousin adopted by Joseph and Mary. This is Roman Catholic teaching, that Mary was perpetually a virgin. But it’s not what the Bible says.

We also have a subplot in this movie. Herod Antipas, picking up where his father Herod the Great left off, has heard rumors that the King of Israel sought by the Magi might have escaped the massacre of male children at Bethlehem. Herod assigns a hard-bitten Roman centurion (Sean Bean) to find this child and kill him. But we already know in advance that this Roman’s mission will not be successful. It makes for some suspense in the movie, but again, it’s fiction.

Finally, we have Satan following the little Jesus wherever He goes and trying to scare or bribe or cajole Him into being something other than what He truly is. In the Bible, in Matthew 4 and Luke 4, Jesus is not tempted by Satan until

“We don’t need all the fiction; and there is always the danger that, if we believe some of the fiction, we may set ourselves up to believe much more of it...”

after He is an adult and has been baptized by John. What we have here in the movie is invention, nothing more. And you do wonder why Satan would bother trying it again with an adult, after he failed with a seven-year-old.

Truth Matters

For centuries both Christians and pagans have been speculating on the childhood of Jesus Christ and making up stories about it. None of those speculations ever made it into the canon of the Scriptures. The most likely reason for that is that the stories are not true.

Our Lord told Pilate that He was born to bear witness to the truth (John 18:37). Truth is valuable in and of itself. What we must believe is that Jesus is the Son of God, the Messiah foretold by the Old Testament prophets, the Lamb of God who takes away the sins of the world, and our own Savior—King of kings and Lord of lords. This is what is true. This is what we must believe in order to be saved.

We don’t need all the fiction; and there is always the danger that, if we believe some of the fiction, we may set ourselves up to believe much more of it—and so on, and so on, until our whole understanding of Christianity becomes a mass of para-Christian rubbish. We may even drift into outright heresy. If that sounds overly dramatic, please bear in mind that heresies hatch out from misinformation and false teaching.

Will watching *The Young Messiah* turn you into a heretic? No—not

unless you’re already halfway there. If you know which parts of the movie are fiction, and have the self-discipline not to take them literally—not to believe them—you’ll probably enjoy this movie.

I remember a conversation I once had with a man who said, in all seriousness, “Jesus was a hybrid, half-human, half-extraterrestrial. That’s how he was able to do the things he did.” Poppycock like this doesn’t just spring up full-blown out of nowhere. It must be planted in the soil of ignorance and watered with false information.

Just a little something not to forget, when you watch any movie that mixes Biblical truth with speculative fiction. 🙏

Lee Duigon is a Christian freelance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and is the author of the *Bell Mountain Series* of novels.



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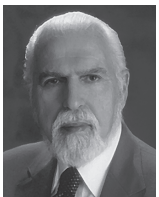
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The Cities of Refuge (Deut. 19:1-10)

by R. J. Rushoony (Reprinted from *Deuteronomy*, 2008)

1. When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;
2. Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.
3. Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.
4. And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;
5. As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:
6. Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.
7. Wherefore I command thee, saying, Thou shalt separate three cities for thee.
8. And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;
9. If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:
10. That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee. (Deuteronomy 19:1-10)



We have, in other contexts, dealt with the cities of refuge. Now we can apply their meaning to our world today. In vv. 9-10, we are told the meaning of this law. *First*, they are to love God by keeping His commandments, “to walk ever in his ways” (v. 9). The stress here again on the love of God *and* obedience to Him tells us that this is an important law. We cannot set it aside as inappropriate to our time. It is true that blood feuds no longer exist, except in rare areas, in the Christian world, but this does not exhaust the meaning of this law. The law remains, but its application may vary from age to age.

“Man needs a city of refuge as against man and his systems. For centuries, all churches were cities of refuge; the refugee was tried in terms of God’s law, and agents of state could present their case before the court, as could the refugee and his witnesses.”

Second, God’s purpose in this law is justice, “that innocent blood be not shed in thy land” (v. 10). Justice is a perpetual concern, and we cannot treat a law pertaining to justice as obsolete. This law

has a clear purpose, the protection of the innocent. Under normal circumstances, the function of the courts of law might take care of most cases, but, in every society, there are instances where the legal system fails: then some recourse is necessary to avoid injustice. Where injustice prevails in and through the justice system, the results are deadly. The instruments of justice are compromised; they become agencies of evil. This poisons the social order. We see it in our time in such statements as, “You can’t fight city hall.” The justice system is assumed to be corrupt and beyond redemption. If there is no appeal except *within* the system, cynicism and injustice prevail. We see today a very prevalent distrust and even contempt for our justice sys-

tem. The courts on all levels are radically politicized and distrusted. They move in terms of technicalities, not in terms of justice, all too often. Even lawyers are commonly cynical about the system.

Third, God requires this law “that innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance, and so blood be upon thee” (v. 10). He reminds us that our land is an inheritance from Him, because all peoples and nations have their places and the bounds of their habitation as a gift from God; they exist by His grace (Acts 17:26–27). God can at any time dispossess any nation, people, or race. Because of His overlordship, God does not tolerate the shedding of innocent blood: sooner or later, His judgment follows. Men and nations may believe that some people’s blood can be shed without consequences because they see them as insignificant and trifling, but not so the Lord. He is mindful of *all* injustices, great and small.

Failure to protect innocent blood means *guilt*: if innocent blood is shed, there will be blood-guiltiness upon a people. God requires that justice prevail, and, where it does not, in God’s time that people is judged and set aside. Obviously, this means that this law is as relevant as ever, and God requires us to obey it and to put it into practice.

Failure to keep this law is arrogance, in that it is an assertion that our legal system provides the full measure of justice. This law militates against a self-contained legal system that assumes that it dispenses full and complete justice. This is a prevalent sin of state.

From the standpoint of humanism, dissatisfaction with the existing system has led to such agencies as the ombudsman. These have had minor benefits but a major defect: they do not have a definition of justice apart from a humanistic code. What good they accomplish is a

“This is the meaning of this law concerning the cities of refuge.

A Christian society must not only govern by God’s law, but it must also provide sanctuary and refuge from its own human limitations.”

relic of a Christian morality. The Marquis de Sade was right: without God, justice is a myth. For Karl Marx, the law and its justice merely represented a class interest. Marx was right in seeing that, if God be denied, law and its justice will inevitably reflect nothing more than some special interest. There will then be a struggle for power, with the victor imposing his will on the losers.

Because of the survival of Biblical law in Western nations, there are remnants of belief in an absolute justice, in God’s law. This makes the problem of establishing a naked power state more difficult than in Cambodia, China, or Vietnam. At the same time, the Western world is marked by a vehement hostility to God’s law. It is rightly recognized that it is irreconcilable with humanism and its legal systems.

The cities of refuge were *religious* centers in that they were to be governed by God’s law in dealing with refugees. We are told that *the congregation* was to decide in each case. The cities of refuge were all Levitical cities (Num. 35; Josh. 20–21). This meant that God’s clerisy, in assembly, determined in each instance whether or not the refugee deserved the protection of the city.

In the context of our time, we have a growing tyranny because of our growing power states. These states have no regard for God’s law. They are increasingly evil.

In a Christian state, there should be regional assemblies of appeal to which men may go, or to which they can appeal for a restraining order against the state. At present, we see many, many illegal seizures of money and property. We have seen innocent people murdered by agents of the state. The fact that some of these people have been heretical or unbelieving makes no difference: under God, they are to be given *justice*.

This is the meaning of this law concerning the cities of refuge. A Christian society must not only govern by God’s law, but it must also provide sanctuary and refuge from its own human limitations.

The cities of refuge mean that justice has priority over the affairs of state. The justice system needs an escape valve, a check on its failings. God is not content with pastoral justice. He demands that men and nations work for full justice, “that innocent blood be not shed.”

The implications of this law are routinely bypassed because they challenge the humanistic premises of our fallen world. Human justice is fallible, but, *even more*, the justice system can be evil. If a society has only man’s justice system to rely on, it sooner or later deteriorates into tyranny and evil.

Man needs a city of refuge as against man and his systems. For centuries, all churches were cities of refuge; the refugee was tried in terms of God’s law, and agents of state could present their case before the court, as could the refugee and his witnesses. The court’s decision was binding upon the crown and the state. There is now no escape from the state’s legal system, the cost of which is prohibitive. Those who refuse to accept God’s law in time shut the doors on justice. The anti-theonomists pay a heavy price for rejecting the law of God 🏰

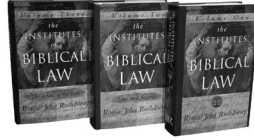
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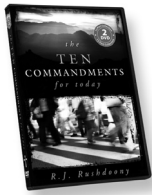
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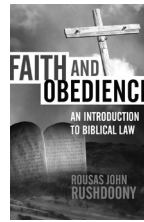
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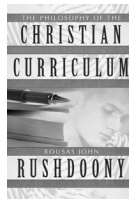
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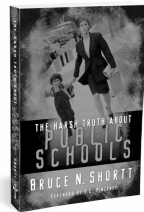
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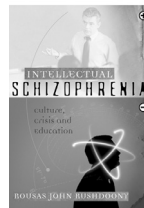
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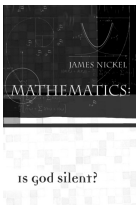


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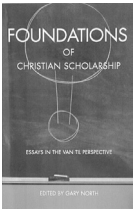
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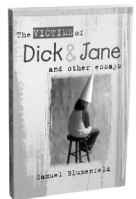
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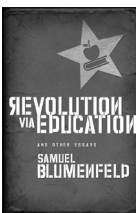
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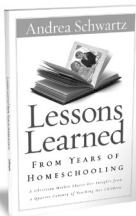
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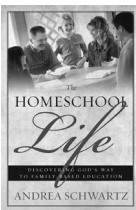
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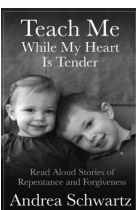
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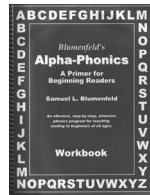
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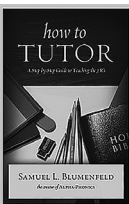
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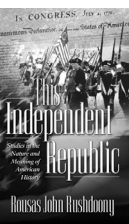
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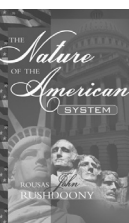
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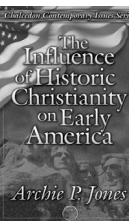
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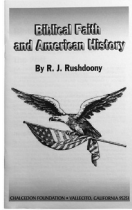


The Influence of Historic Christianity on Early America

By Archie P. Jones. Early America was founded upon the deep, extensive influence of Christianity inherited from the medieval period and the Protestant Reformation. That priceless heritage was not limited to the narrow confines of the personal life of the individual, nor to ecclesiastical structure. Christianity positively and predominately (though

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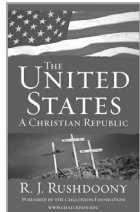
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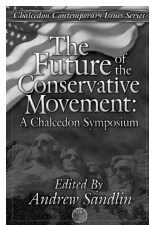
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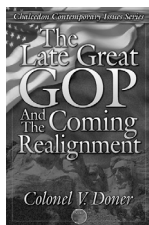
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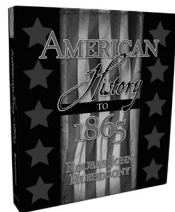
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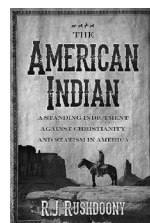


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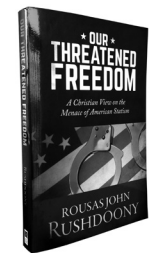


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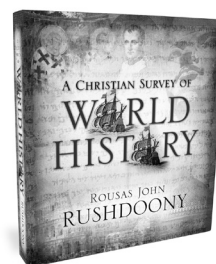
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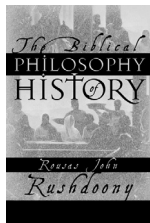
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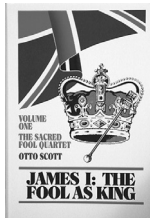
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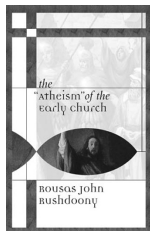
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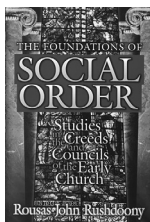


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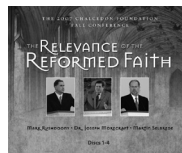
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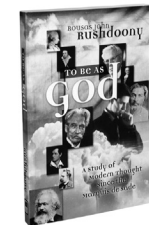


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Modern Man and the Problem of Knowledge

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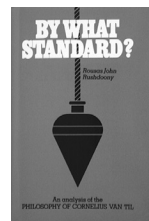
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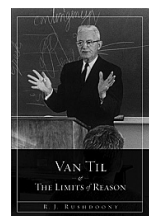
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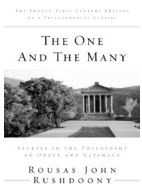
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Van Til & The Limits of Reason

By R. J. Rushdoony. The Christian must see faith in God's revelation as opening up understanding, as thinking God's thoughts after Him, and rationalism as a restriction of thought to the narrow confines of human understanding. Reason is a gift of God, but we must not make more of it than it is. The first three essays of this volume were published in a small booklet in 1960 as a tribute to the thought of Dr. Cornelius Van Til, titled Van Til. The last four essays were written some time later and are published here for the first time.

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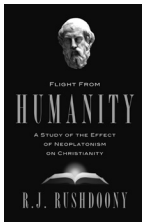


**The One and the Many:
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By R. J. Rushdoony. This work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. “Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on a presupposition about man, God, and society—about reality. This presupposition rules and

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By R. J. Rushdoony. Neoplatonism presents man’s dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the

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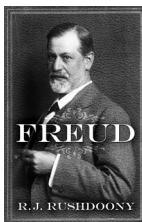


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By R. J. Rushdoony. The Biblical doctrine of psychology is a branch of theology dealing with man as a fallen creature marked by a revolt against maturity. Man was created a mature being with a responsibility to dominion and cannot be understood from the Freudian child, nor the Darwinian standpoint of a long biological history. Man’s history is a short one filled with responsibility to God. Man’s

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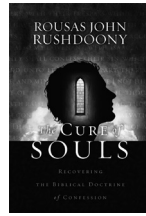


Freud

By R. J. Rushdoony. For years this compact examination of Freud has been out of print. And although both Freud and Rushdoony have passed on, their ideas are still very much in collision. Freud declared war upon guilt and sought to eradicate the primary source of Western guilt — Christianity. Rushdoony shows conclusively the error of Freud’s thought and the disastrous consequences of his

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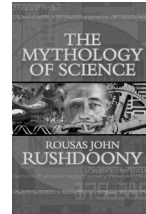


**The Cure of Souls:
Recovering the Biblical Doctrine of Confession**

By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic.

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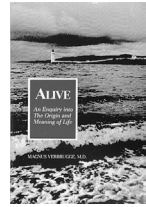


Science

The Mythology of Science

By R. J. Rushdoony. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The “mythology” of modern science is its religious devotion to the myth of evolution.

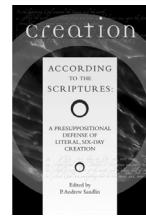
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Alive: An Enquiry into the Origin and Meaning of Life

By Dr. Magnus Verbrugge, M.D. This study is of major importance as a critique of scientific theory, evolution, and contemporary nihilism in scientific thought. Dr. Verbrugge, son-in-law of the late Dr. H. Dooyeweerd and head of the Dooyeweerd Foundation, applies the insights of Dooyeweerd’s thinking to the realm of science. Animism and humanism in scientific theory are brilliantly discussed.

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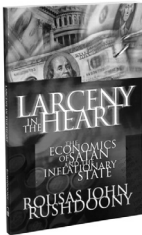
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Making Sense of Your Dollars: A Biblical Approach to Wealth

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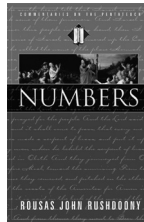
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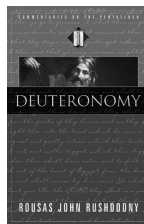


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By R. J. Rushdoony. The Lord desires a people who will embrace their responsibilities. The history of Israel in the wilderness is a sad narrative of a people with hearts hardened by complaint and rebellion to God's ordained authorities. They were slaves, not an army. They would recognize the tyranny of Pharaoh but disregard the servant-leadership of Moses. God would judge the generation He led out of captivity, while training a new generation to conquer Canaan. The book of Numbers reveals God's dealings with both generations.

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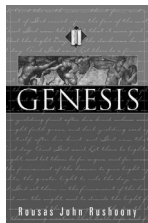


Deuteronomy, Volume V of Commentaries on the Pentateuch

If you desire to understand the core of Rushdoony's thinking, this commentary on *Deuteronomy* is one volume you must read. The covenantal structure of this last book of Moses, its detailed listing of both blessings and curses, and its strong presentation of godly theocracy provided Rushdoony with a solid foundation from which to summarize the central tenets of a truly Biblical worldview—one that is solidly established upon Biblical Law, and can shape the future.

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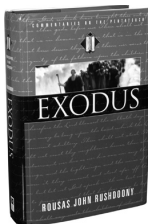
Biblical Studies

Genesis, Volume I of Commentaries on the Pentateuch

By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept

trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god.

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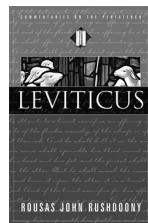
Exodus, Volume II of Commentaries on the Pentateuch

By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a glorious ascent into the justice and dominion of the everlasting Kingdom

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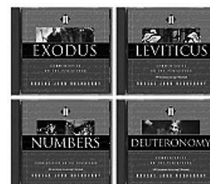
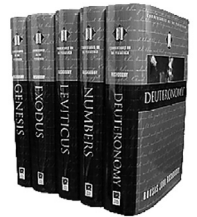
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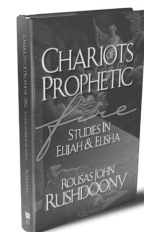
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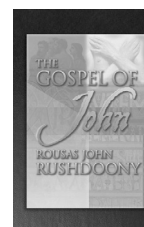
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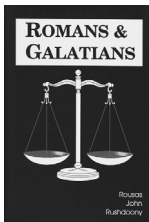


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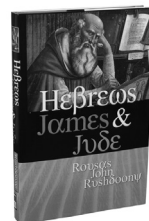
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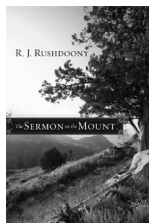
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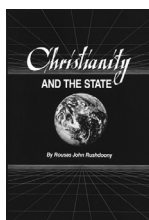
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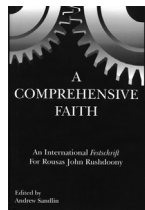
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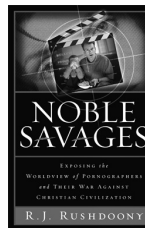
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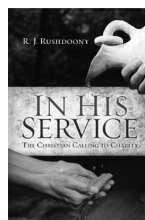
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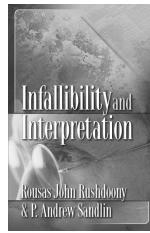
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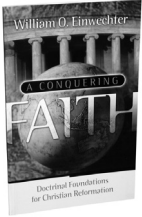
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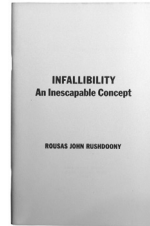
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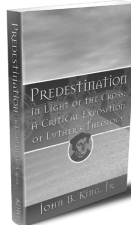
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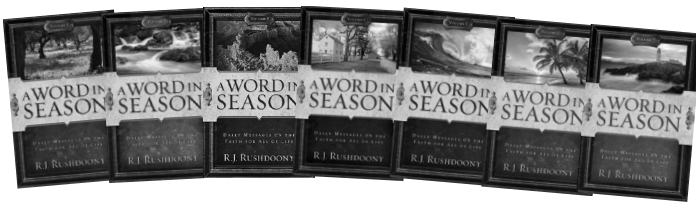
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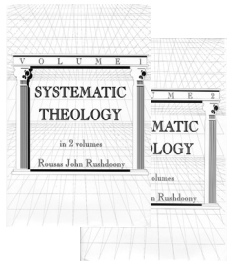
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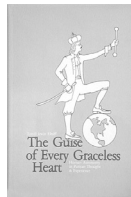
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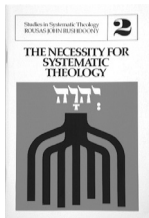
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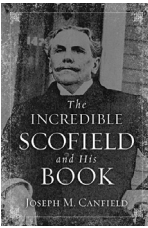
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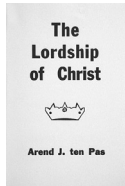
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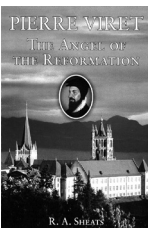
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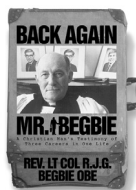
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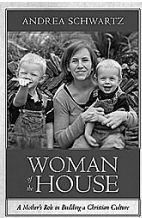


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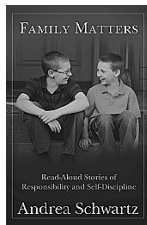
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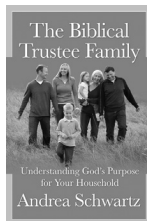
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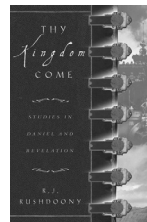


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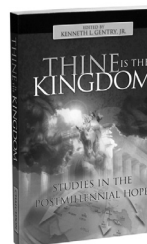
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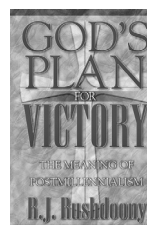


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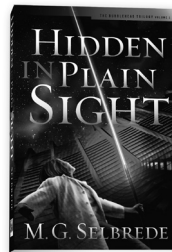
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