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Dooyeweerd, Modal Aspects and Dynamic Evangelism

ABSTRACT

The present work identifies the modal aspect theory as a tool capable of evaluating an evangelistic outreach event and an example of such an outreach event is analysed using this theory. The event considered involves the offer, in a public space, of hospitality in the form of refreshments to passers-by. Modal aspect theory is shown to be capable of dynamic and fruitful application. It provides valuable insights into the way in which a biblically faithful outreach event may be organised and executed in such a way as to avoid reductionist influences, including Platonic dualism, and instead facilitate the establishment of a visible instance of the community of God's people gathered, under his kingdom reign, in a public space into which unbelievers are welcomed.

KEY CONCEPTS: Dooyeweerd, modal aspects, hospitality, evangelism

1. Introduction

A Dooyeweerdian approach to scholarship is sometimes accused of being too academic and of little application to the lives of ordinary people. This paper aims to refute this prejudice. We will show the striking fruitfulness of Dooyeweerd's philosophy to street outreach and evangelism.

We will begin by briefly outlining key ideas in Dooyeweerd's Christian philosophy.¹

Dooyeweerd claims that this world belongs to Jesus Christ who is Lord (John 1:1-3). This amazing creation is telling us about God's glory and wisdom (Psalm 19). God has created diamonds, gold, tulips, roses, ants, eagles, giraffes, dolphins, humans and angels. All of these many creatures display a remarkable range of dimensions or aspects. Each of these creatures is stunningly crafted by a wise and loving God. We should be awestruck as we consider 'the work of his hands' (Psalm 104).

Each creature is subjected to all of God's many wise laws and statutes (Psalm 119). All of these many aspects are governed by God's Word. In order of earlier to later, these aspects are: numerical, spatial, kinematic, physical, biotic, sensitive, logical, cultural, linguistic, social, economic, aesthetic, legal, ethical and pistic. All of these dimensions are present in God's vibrant and colourful world. None can be reduced to another. We call this irreducibility. Feelings cannot be reduced to chemical reactions. Imagination cannot be reduced to logical clarity. We cannot understand a child playing hide and seek if we only attend to the laws of physics.

¹ Helpful introductions to Dooyeweerd's philosophy include Bishop (2022), Clouser (2005), Strauss (2019), and Troost (2012).

Dooyeweerd claims that each creature/thing (rocks, plants, animals, humans etc) has one aspect that is so important that it characterises it. This is called its qualifying function. The qualifying function for animals is sensory, for plants the biotic, for rocks the physical. In other words, the qualifying function is the highest aspect in which the creature/thing functions actively. We all know that rocks cannot feel pain or think about evangelism and outreach.

We also need to notice that each aspect anticipates those later than it. Each aspect also retrocipates those earlier than it. In simple terms in each aspect there are echoes of all the other aspects. This feature of Dooyeweerd's philosophy is profoundly original and it allows us to make sense of how each aspect is interwoven with all the other aspects. Why do we admire the evangelist who communicates clearly and engagingly more than the evangelist who lacks clarity and imagination? Dooyeweerd's modal aspect theory sheds light on this vital issue. When we present the gospel (linguistic aspect) our words refer back to the analytic (clarity), but we also anticipate the aesthetic aspect (imagination). Our gospel speech acts are flavoured with all the other aspects.

In mission we have to understand the people we meet in all their complex glory and misery. Humans are not just survival machines (Dawkins). Neither are they 'immortal souls' stuffed in inferior bodies (Plato). Calvin Seerveld put it so aptly: 'A human creature manifests itself in all kinds of ways – a person is so big, with such a shape, moves, has weighted mass, breathes, feels, forms, can play imaginatively, talks, thinks, socialises, saves possessions and spends them, fights, loves, prays.' (Bartholomew, 2000:108).

Humans are bodily creatures who function in all fifteen aspects. We are not just thinking things in lumps of matter (Descartes). We are flesh and blood creatures who display a rich range of fascinating aspects and when we trust in Jesus Christ our hope is in the resurrection of the body living in God's new world (Rev 21:1-4). This future, restored, creation will have a rich, multi-faceted glory that Dooyeweerd's philosophy anticipates even now.

Dooyeweerd's modal aspects are dynamic and thought-provoking. They can help us to do outreach and evangelism in imaginative and powerful ways.

Dooyeweerd identified fifteen modal aspects or spheres. These are shown in Table 1.

Modal Aspect	Meaning
Pistic/Faith	Certainty, commitment to a belief, presuppositions about what is meaningful
Ethical	Self-giving love, generosity, care
Juridical	Rights and responsibilities
Aesthetic	Harmony, surprise and fun
Economic	Skilled use of limited resources
Social	Respect, social interaction, relationships and institutions
Linguistic	Symbolic signification
Formative	Historical/formative; culture; creativity, technology
Analytical	Logic, distinction, conceptualisation, inference
Sensitive-psychical	Sense, feeling and emotion
Biotic	Life functions, integrity of an organism

Physical	Energy and mass
Kinematic	Movement
Spatial	Continuous extension
Numerical	Discrete amount

Table 1: Dooyeweerd's Modal Aspects of the Human Experience of Concrete Things or Events (Source Adapted from Basden, 2020).

We consider an example of street evangelism in the form of a pop-up event in which Christians come together in a public space to engage in friendly conversation with passers-by. In this example, refreshments in the form of hot drinks and light snacks are served.

An evangelistic outreach event relates to matters of belief. Its qualifying (target) mode is therefore the pistic or faith mode and it is this mode that guides the functioning in all the other aspects (Troost, 2012:108-109). The pistic mode is the latest mode and the event therefore functions as a subject in each of the fifteen modal aspects. We will endeavour to explore ways in which such an event may flourish in each of the modal aspects.

We begin with some preliminary observations concerning hospitality and the modal aspect theory.

2. Hospitality and Modal Aspects

Smith and Carvill (2000) discuss hospitality in the context of Christian overseas mission and foreign language learning. They suggest that intercultural competence (part of the social aspect) 'must be informed by a spirit of hospitality and a loving, welcoming disposition toward the foreign language, the foreign culture, and its people' (Smith and Carvill (2000:82). They suggest that hospitality 'implies the gracious sharing of a meal with a stranger and often includes giving shelter' (2000:84). It involves the creation by the host of 'a space where non-members of a group can feel temporarily at home... [and a] bond... created between host and guest...' Smith and Carvill (2000:84). In exploring a foreign culture, they encourage the asking of questions as well as listening and hearing. We will say more about this when we discuss the ethical aspect.

Chan (2018) notes the importance of hospitality in evangelism to 'postmoderns' who value 'authenticity'; the opportunity to share a meal in the home of a Christian family affords the opportunity to witness 'a family eating together in peace, harmony, and beauty, acknowledging that God is Lord, Creator, and Provider of all' (2018:117). He suggests that hospitality can be a powerful apologetic tool since Christians must sometimes defend themselves from accusations of hypocrisy and homophobia. He observes that 'it is hard for [people] to accuse Christians of being hypocritical when they're enjoying a meal with us' (2018:118).

As we consider the modal aspects of the outreach event, we will reflect on the way in which the offer of hospitality in the form described above can enhance the positive flourishing of an outreach event in its various modal aspects.

2.1 Numerical Aspect

The numerical aspect of the event includes the ratio of the number of outreach hosts to the number of guests and the quantities of refreshments available. To flourish well in this aspect the quantities of refreshments should be commensurate with both the capacity of the hosts to serve and the anticipated number of guests. An appropriate guest: host ratio should also be given consideration. A relatively high ratio may overwhelm the hosts as they

strive to welcome and engage with guests, whilst a relatively low ratio might be intimidating to potential guests and deter their engagement.

The availability of hosts may be a particular challenge in street outreach initiatives. Wells' observes that erosion of confidence in the uniqueness of the Christian faith is the primary reason for diminished interest in evangelism (Wells, 1987:63). Sinkinson observes that, 'Christians, along with adherents of other faiths, have become less dogmatic about the truthfulness of their own religious persuasion', and notes a rise in 'more inclusivist attitudes towards people of other faiths or none' (Sinkinson, 2016:1). Since those holding a postmodern worldview tend to reject the existence of absolute truth in favour of a perspectival approach, Christians face the twin assaults of (a) an erosion of their confidence in the Christian faith and its uniqueness, and (b) opposition to their belief that 'a Christian worldview alone offers a whole and integral truth' for all people at all times (Pearcey, 2009:121). These factors may deter believers from willingness to engage unbelievers in meaningful dialogue about the Christian faith.

The problem of the availability of workers at a given time of day (or night) is a further challenge. The proportion of the UK population of working age engaged in either full-time or part-time employment between 1950 and 2018 reached a peak of 76% in 2018, the participation of men and women being 83.7% and 74.2%, respectively (Office for National Statistics, 2019). The availability of workers during working hours may therefore be particularly limited, whilst their availability out of working hours may be influenced by tiredness and/or other responsibilities, such as to family and friends.

2.2 Spatial Aspect

The spatial aspect of the event includes the amount of space in which hosts and guests are free to move during the course of the event, which in turn may affect the spacing between hosts and guests.

Studies of interpersonal distance (proxemics) in North America identified four distances that are typically maintained between persons in social interaction depending on the context, being intimate distance, personal distance (the norm for interactions with friends and acquaintances), social distance (the norm for casual interactions) and public distance (a common distance from public speakers) (Hall, 1990:116-125; Hogg and Vaughan, 2010:346).² The amount of each distance has been shown to depend on cultural background and gender (Hogg and Vaughan, 2010:346).

Lawrence and Andrews (2004) showed that feeling crowded increased the likelihood that prisoners perceived events as aggressive and protagonists as more hostile and malevolent (cited in Hogg and Vaughan, 2010:249). Perceptions of crowding evidently depend on personal preference and individual differences – such as culture, personality, age and gender – as well as whether a space is private or public (Stokols, 1972 – cited in Bilotta *et al.*, 2012:40). These findings suggest that conducting outreach in an already crowded public area may inadvertently discourage passers-by from engaging in dialogue when approached by a host. The 'bystander effect' may also influence willingness to engage in such circumstances, due for example to distraction elsewhere or fear of embarrassment or self-endangerment (Aronson, 2018:382).³

Whilst the maintenance of appropriate interpersonal distance may come naturally to most hosts and guests, an awareness amongst hosts at least of the importance of maintaining

2 Hall suggests that social distance is commonly maintained at casual social gatherings, being around four to seven feet in North America (Hall, 1990:121).

3 According to the bystander effect, people are less likely to help in an emergency the greater the number of people witnessing the event.

appropriate interpersonal spacing may be expected to enhance the functioning of the event in the spatial aspect, as would the selection of a location conducive to engaging passers-by in dialogue as noted above.

2.3 Kinematic Aspect

The kinematic aspect of the event includes the movement of guests and workers during the event. The event under consideration is a stationary event as opposed to a mobile event. Passers-by are invited to stop and engage spontaneously with the hosts and consideration should therefore be given to selecting a location at which the speed of passage of potential guests is appropriate for engagement.

Exploring prosocial behaviour, social psychologists have found that people living in small towns are more likely to show prosocial behaviour than those living in large cities. However, the immediate surroundings can be a key factor, rather than internalised values. Milgram developed the 'urban overload' hypothesis and suggested that the constant bombardment with external stimulation of individuals living in cities causes them to adapt their behaviour in order to avoid being overwhelmed (Milgram, 1970: 1461-1468). Placed in a less stimulating environment they are no less likely to help others than anyone else (Aronson, 2018:379-380).

Although the relationship between a person's behaviour and the immediate environment from moment to moment is complex, the functioning of the outreach event in the kinematic aspect might be enhanced by the selection of a location that takes due account of the level of kinematic stimulation at that location.⁴ Such considerations may improve the functioning of the event in later aspects, including the social aspect (see below), increasing the effectiveness of the event in creating a sense of community within which meaningful dialogue can take place and the gospel message proclaimed.

2.4 Physical Aspect

The physical aspect of the event includes environmental factors such as the immediate physical surroundings and weather conditions.⁵ In urban street outreach, the immediate surroundings will typically be the built environment. Environmental psychologists identify several environmental stressors that can affect human behaviour, the most common of which are noise, crowding, poor housing quality, poor neighbourhood quality and traffic congestion (Bilotta et al., 2012:37-43). Noise can create negative feelings, including irritation and annoyance if it is '[i]ntense, unpredictable and uncontrollable (Bilotta et al., 2012:39). Such noise may be found in busy urban environments and has the potential to impact street outreach in a negative way.

Bonnes et al. note that sources of environmental stress such as road traffic noise, poor air quality, high temperature and crowding can have a variety of physical and psychological consequences. These include health-related problems, annoyance (noted above), negative emotions, diminished cognitive functioning and decreased prosocial behaviour (Bonnes, et al., 2012:115). These factors should therefore be borne in mind not only in the choice of location but also in the management of the event itself, since it may not always be possible to choose a location enjoying a low level of environmental stress.

Street-based evangelism by definition generally takes place outdoors in the open air, in an environment that can be uncomfortable during periods of inclement weather. It can therefore be physically demanding, as well as taxing emotionally and intellectually. For the UK in particular, enjoying as it does highly variable weather patterns, the weather is

4 Examples of sources of kinematic stimulation at a given location might include video advertising screens, flashing lights and the flow of human or vehicular traffic.

5 Basden identifies the sun and clouds as physical entities (Basden, 2020:49).

inevitably a consideration in street-based evangelism. The provision of appropriate shelter for the event might therefore be given consideration.

Some guests and hosts may be more affected by environmental stressors and weather conditions than others. Hosts may be able to improve the functioning of the event in later aspects including the sensitive-psychical, social and aesthetic aspects and in turn the target (pistic) aspect by giving careful consideration to functioning of the event in the physical aspect.

2.5 Biotic Aspect

The biotic aspect includes the health of the participants and their nourishment (Basden, 2020:49). If hosts are unwell, it may be inappropriate for them to participate in the event, particularly if there is a risk of transmission of infection. Hosts should be mindful of any local or Government regulations concerning infection transmission as well as the preparation and handling of refreshments offered to guests. The provision of refreshments represents a sensitivity on the part of the hosts to the biotic aspect of both their guests' engagement in the event and their own. The offer of drinks may be a welcome aid to maintaining bodily warmth in cold weather and hydration in hot weather. As Dooyeweerd observes, the functioning of a subject in one modal aspect can create echoes in other aspects. Here we see a retrocipatory or foundational dependency of the biotic aspect on the physical aspect, whereby good functioning in the physical aspect facilitates good functioning in the biotic aspect.

In extending hospitality through the offer of nourishment we also affirm the goodness of creation (first affirmed by God himself in Genesis 1). We also reflect something of the act of hospitality extended by God in creating the Garden of Eden and inviting Adam to live in it. Affirmation of the creation is in contrast to the impoverished Platonic dualist view of the creation in which the earth is seen as inferior (a prison for immortal souls) and subject to destruction at the end of the age (Wolters, 1987; 2005).

2.6 Sensitive-Psychical Aspect

The sensitive-psychical aspect relates to the senses, emotion and feeling and is the subject of the sensory and cognitive sciences and psychology (Basden, 2020:166). Williams and Bargh observed that experiences of physical warmth or coldness increased feelings of interpersonal warmth or coldness, respectively (Williams & Bargh, 2008). Lahey notes that fluent speech, having a dog by one's side, offering hot drinks (as opposed to cold drinks), asking questions that demand affirmative answers and appropriate use of touch can subconsciously persuade others to one's way of thinking (Lahey, 2014:78-79). Hospitality in the form of the sharing of hot drinks may therefore encourage mutually positive attitudes between guests and hosts.⁶

Dooyeweerd's modal aspect theory helps us understand the observations of Williams and Bargh and of Lahey. The offering of hot drinks as opposed to cold is an example of functioning in the physical aspect, which includes energy and matter, enabling good functioning in the later sensitive-psychical by encouraging positive interpersonal feelings. The sensitive-psychical aspect thus finds a retrocipatory or foundational dependency in the physical aspect. Lahey's observations of the influence of hot drinks on persuasion also have implications for the pistic aspect as we seek to persuade unbelievers to change their beliefs and submit to the Lordship of Christ. Thus, the provision of hot drinks can enhance functioning in the sensitive-psychical aspect and amplify the functioning of the event in the pistic (target) aspect, which finds foundational dependency in all aspects, including the sensitive-psychical (Basden, 2020:53, 208). However, the potentially persuasive influence of the serving of hot drinks also has implications for the ethical aspect as we will explore in due course.

6 Anecdotally, this is consistent with the present author's experience as a practitioner in street outreach in the UK.

In the context of a given event, hosts have an opportunity to demonstrate sensitivity to the feelings and emotions of guests and take appropriate account of visual clues to their emotional wellbeing, of which facial expressions can be a prime indicator (Aronson *et al.*, 2018:107-110). There is also the problem of loneliness amongst university students. Hosts may demonstrate sensitivity by being aware of issues facing particular groups. In turn, hosts may experience feelings of joy as they engage with guests and seek to communicate the gospel message, particularly if guests are found to be responsive. The pistic aspect may therefore find a positive retrocipatory echo in the sensitive-psychical aspect.

2.7 Analytical Aspect

The analytical aspect of the event may be manifested in the effective use by the hosts of logic, distinction, and conceptualisation (Basden, 2020:49, 166; Bartholomew & Goheen, 2013:255) in conversation with guests. The gospel message can withstand robust logical and rational scrutiny and the truth claims of Christianity may be presented in a logical, reasoned manner (see, for example, Boa and Bowman, 2006:34, 49-136; Craig, 1994:xi). Geisler and Zukeran (2009) suggest that Jesus employed the classical apologetical method in his engagement with people. Whether this is the case or not, it is important that the hosts are adequately prepared to present the gospel with clarity, whether through the use of questions, stories, personal testimony or other suitable approaches.

A comparison of the Christian worldview with the modern and postmodern worldviews through the different answers they give to Middleton and Walsh's four worldview questions is illustrated in Table 2 below. These worldview questions enable believers to analyse any worldview and identify the manner in which it diverges from the Christian worldview according to the Biblical motifs of creation, fall and redemption.

Question	Modern Worldview Answer	Postmodern Worldview Answer	Christian Worldview Answer	Biblical motif
Who am I?	A free and independent individual.	We are many - who I am depends on the world I construct.	A creature created in God's image.	Creation
Where am I?	In a world full of natural potential that I must exploit economically.	In a pluralistic world of our own construction.	In a world created by God that I must rule over and develop under God.	Creation
What is wrong?	I am hindered in this task by ignorance of nature and lack of tools for controlling nature.	Meta-narratives make false claims to totality that seek to legitimate the dominant power structures, marginalizing or suppressing alternative stories and experiences.	Instead of submission to God's authority we chose disobedience and brought death and the judgement curse.	Fall
What is the remedy?	Scientific and technological progress will bring happiness in affluence and independence.	We must get rid of all such totalizing metanarratives and grand systems of truth and value localized narratives.	Through the death and resurrection of Christ, God removes the curse and restores creation.	Redemption

Table 2. A Comparison of answers to the fundamental questions according to different worldviews. (Source: Walsh and Middleton, 1984.)

I (Mark Roques) have proposed the use of stories to compare and contrast conflicting worldviews (Roques, 2017). For example, I sometimes explain the key features of consumerism (I shop, therefore I am) to guests and then I contrast this pervasive mindset with Christian teaching. Students find this very engaging. This is helpful in enhancing the functioning of the event in the analytical aspect. Stories also have the potential to promote good functioning of the event in the sensitive-psychical aspect, involving human emotion and feeling, as well as in the aesthetic aspect when told well, as we will see.

2.8 Formative Aspect

The formative aspect of the event relates to historical development and creativity. The event itself is subject to development as the hosts learn from experience how to engage more effectively with guests. They may experiment with creative approaches to the management and performance of the event, including holding the event at different physical locations and at different times, and exploring different apologetical approaches.

The ultimate telos of the event is the personal development of guests and their transformation through the salvation offered in Christ by the Holy Spirit. According to the Johannine account, Peter first addressed Jesus as 'Lord', speaking on behalf of the twelve disciples, sometime after they first became his disciples (John 6:68) (Michaels, 2010:414). The disciples had therefore heard Jesus speak and teach on many occasions. Peter articulates the powerful impact of their declaration of Christ's Lordship in verse 69, stating that, 'we have believed, and have come to know, that you are the Holy One of God.' It is hoped that, through the outreach event, a similar transformation will take place in the life of each guest. The event may therefore be characterised, at least in part, as an instance of the discipling of guests, reflecting Jesus' discipling of the apostles.

2.9 Linguistic Aspect

The linguistic aspect of the event relates to the use of language to communicate with guests (Basden, 2020:166). UK universities attract substantial numbers of overseas students many of whom do not have English as a first language (Universities UK International, 2019). Accordingly, an event functioning well in the lingual aspect will endeavour to ensure clear and effective communication using understandable language appropriately framed in the social context. Lahey's (2014) observations in respect of fluency of speech suggest that good functioning in the linguistic aspect can generate a positive retrocipatory echo in the sensitive-psychical aspect.

The use of idiom in conversation requires the social aspect (Basden, 2020:197) and may require explanation or be inappropriate in certain contexts, as might the use of local dialect, slang or terms unfamiliar to unbelievers. As such, the hosts can fulfil the lingual aspect well through appropriate choice of language. Singlehurst provides helpful suggestions for expressing theological terms commonly used by Christians in language more accessible to unbelievers (Singlehurst, 2012:12).

The lingual aspect may anticipate and be opened up in the economic aspect by employing neither too few nor too many words but speaking concisely and cogently (Troost, 2012:114). This anticipation corresponds to the category of 'Quantity' identified by Grice in his four categories of conversational maxims (Grice, 1989:26). When engaging in conversation with non-Christians, whether on the streets or in the context of small group ministry, the Christian may have only a relatively small amount of time in any given conversation to communicate orally. Cogency and clarity of conversation are therefore vital to make best use of the limited time available, although Sinkinson reminds us that the attitude and behaviour of the Christian can be at least as important as any spoken message (Sinkinson, 2012:23-24).

2.10 Social Aspect

Basden suggests that the social aspect is experienced as agreement and association, agreement implying shared action, belief and assumptions whilst association implies

treating others as ourselves (Basden, 2020:197). The outreach event involves association between hosts in the shared belief that the event is worthwhile, and it is this aspect that enables the hosts to work together, amplifying the functioning and impact of the event in the target aspect beyond that which the hosts might otherwise achieve as individuals (Basden, 2020:197). An important part of the social aspect is therefore the intra-communal relationships between hosts as a community of God's people gathered together for the purpose of holding the event. The social aspect can be opened up well by avoiding aloofness, disrespect and rudeness within the host community (Basden, 2020:198).

The relationship between hosts and guests may be considered to be interpersonal, yet the relationship is also intercommunal when considered on the basis of group affiliation. The hosts are part of the community of God's people as noted above, whilst unbelieving guests are external to that community, living in spiritual darkness and potentially hostile to the gospel message (Burge, 2000:56). Following the example of Christ, the hosts seek to bring spiritual light to the guests through meaningful dialogue that leads to the communication of the gospel. Thus, whilst the pistic aspect is the qualifying aspect of the event, it has a strong retrocipatory dependency on good functioning in the social aspect since it is the social relationships established during the course of the event that enable the interpersonal and intercommunal communication of the gospel to take place.⁷

2.11 Economic Aspect

The economic aspect relates to the management of limited resources which can be of any type, including words (Basden, 2020:199). In the context of an outreach event the economic aspect finds foundational dependency in the social aspect since it involves the sharing of resources with others, including refreshments and of conversation.⁸

The provision of refreshments may be made in a manner that is proportionate in terms of financial cost (affordability) and quality. In the present context, the refreshments are provided at no financial cost to guests and are funded by the hosts, limiting the funds available to purchase the refreshments. Thus, consideration should be given to providing refreshments of an acceptable quality, neither overly lavish nor mean, so as not to detract from the target (pistic) aspect as noted above.

Good functioning in the economic aspect ensures sustainability (Basden, 2020:199). In the context of an outreach event this may be realised through ensuring the affordability of the event on the part of the hosts through responsible and sustainable management of financial resources, whilst also considering environmental sustainability in terms of the resources used.⁹

2.12 Aesthetic Aspect

The aesthetic aspect relates to harmony and delight and can be experienced through 'enjoying, playing, beautifying, humour and fun', whilst aesthetic dysfunction includes 'tedium, repulsiveness, pretention, fragmentation [and] snobbery' (Basden, 2020:201). The aesthetic aspect of the event may be experienced in the establishing of good relations (harmony) with guests and engaging in winsome, engaging and enjoyable conversation.

7 For a discussion of the founding and qualifying functions ('radical functions') in Reformational philosophy see Troost, 2012:106-109).

8 Basden distinguishes between individual frugality and the fuller form of resource distribution which depends on social functioning, see (Basden, 2020:199).

9 Responsible use of material resources is a topic of concern to UK universities, see e.g. Gorman (2019) and Adams (2020).

Stories may be used in order to open up the aesthetic aspect of our student ministry. Here is a simple illustration of how this works. When talking to two inebriated male students on the streets of Leeds, I (Mark Roques) told them about the Church of Maradona in Argentina where believers pray to their football 'god' Diego Maradona. I explained to them how the faithful get baptised into this strange church by acting out the 'Hand of God' goal that the 'god' scored against England in 1986. They smiled on hearing this bizarre but true story. I then urged them to trust in Jesus and not in Maradona. By the deployment of this quirky but engaging story I was able to sow seeds in these two young men without any embarrassment or mockery.

Humour and fun can be woven into conversation as it progresses from an initial invitation to join the event, through the serving of refreshments and in subsequent dialogue. Foulkes and Jenkins consider the role of satire in evangelism, suggesting that 'some self-deprecating in-house satire' can show non-Christians that 'we do not take ourselves too seriously, that we are prepared to laugh at ourselves and that we are as aware of the church's failings and eccentricities as they are' (Foulkes and Jenkins, 2004:17). They also suggest that satire can be a useful tool in negative apologetics.¹⁰ This is because satire can be used to 'demolish arguments and every pretension that sets itself up against the knowledge of God' (2 Corinthians 10:5) by exposing weakness, folly and inconsistency in a particular way of thinking (Foulkes & Jenkins, 2004:18). Anticipating the ethical aspect, they advocate distinguishing between 'a satirical take on a particular worldview or standpoint and cheap mockery of an individual at the level of playground abuse' (Foulkes and Jenkins, 2004:19).

We noted in considering the biotic aspect that in offering hospitality we affirm the good creation by signalling that we do not disdain material things. We are also able to affirm the good creation through fulfilling the aesthetic aspect of the event well, encouraging harmony and delight amongst participants whilst at the same time conscious that scripture warns us that the nature of the gospel message is such that it can be expected to cause offence to many.¹¹

2.13 Juridical Aspect

The juridical aspect can be experienced as 'appropriateness, responsibility and justice', whilst juridical dysfunction includes partiality, inappropriateness and injustice (Basden, 2020:45). The juridical aspect is founded in the social aspect in agreement as to that which is appropriate in a given situation (Basden, 2020:204). The outreach event may function well in this aspect by endeavouring to ensure that hosts behave appropriately, responsibly and justly in their inter-communal and intra-communal relationships. The UK Equality Act (2010) forbids discrimination in several contexts on the grounds of sex, race, disability, religion or belief or sexual orientation (Wadham *et al.*, 2016:13). Awareness of these grounds may help hosts ensure good functioning of the event in this aspect.

Hosts owe a duty of care under English law to one another and to guests and must take reasonable precautions to avoid acts or omissions which one could reasonably foresee would be likely to cause injury (Barker & Padfield, 2002:2014-212). Consideration should be given to suitable insurance cover in the event that injury takes place to an attendee, whether a guest or host, such as due to spillage of hot liquid or tripping over equipment.

The event is also an opportunity to demonstrate an attitude of concern for injustice and oppression. Wright rightly observes that the call of humankind to careful stewardship under the cultural mandate should reflect the nature of God's reign, characterised by 'generosity, provision, protection, justice and love' (cf. Wright, 2006:51). The outreach event is an

10 By negative apologetics is meant opposition to non-Christian worldviews as opposed to the defence of the Christian worldview.

11 See, e.g., 2 Corinthians 2:16 and Barnett (1977:154-156).

opportunity to reflect the character of God's reign by ensuring good functioning of the event in the juridical aspect.

2.14 Ethical Aspect

The ethical aspect relates to self-giving love and can be experienced as an '[a]ttitude of self-giving, generosity, openness (vulnerability), trust [and] willing sacrifice', whilst ethical dysfunction can be experienced as 'selfishness, self-protection, competitiveness [and] uncaringness...' (Basden, 2020:50). The ethical aspect thus finds a strong echo in the juridical aspect since one cannot simultaneously love a person and deprive them of justice (Basden, 2020:207).

Thiessen considers several objections that are made to evangelism including ethical objections. He notes that some view proselytizing as immoral *per se*, but that negative attitudes to evangelism may in fact be rooted more generally in a negative attitude to 'persuasion' stemming from critiques of the advertising industry (Thiessen, 2011:54-55). He notes that human beings typically engage in forms of persuasion daily in the course of ordinary life and that engaging in ethical persuasion in evangelism is vital. Such persuasion will avoid being invasive or a violation of another's dignity (Thiessen, 2011:56-58; Wakefield, 2014:6-7).

Thiessen observes that 'arrogance' is a second charge frequently directed at proselytizers. This may be because proselytizers 'assume that they have the truth' and proclaim it 'as something that everyone should believe' (Thiessen, 2011:59). He suggests that those engaging in acceptable proselytizing will do so with an attitude of humility (Thiessen, 2011:60-61, 71). Thiessen's comments are helpful for those venturing into public spaces where hostility toward the evangelist is experienced by some in the UK today.¹²

Thiessen also cautions against the use of physical and psychological coercion and inducements in order to convert unbelievers to Christianity (Thiessen, 2011:94). In the present context, in which guests are invited to share hot drinks with the hosts, during the course of which the hosts hope to proclaim the gospel, it would appear appropriate for the hosts not to hide the fact that their Christian faith is a motivation for the activity.

Reflecting on Thiessen's work, Wakefield suggests that, '[g]ood self-awareness and reflection on our motivations are essential' (Wakefield, 2014:10). Whilst the evangelist's agenda is to see people come to faith in Christ, it is helpful also to consider the agenda of the person to whom we speak, and what matters to them; Wakefield suggests that our first agenda must be to love that person, valuing them and what they value (Wakefield, 2014:10). The street evangelist can thus demonstrate the love of Christ for each individual through sensitivity to the person's agenda and frame of mind, adapting their engagement with them accordingly in the spirit of humility noted above.

The ethical aspect can also prompt us to ask good questions as hosts engage with guests. We show love by asking guests about their families, their hobbies, their lives. Fruitful outreach requires hosts to think deeply and imaginatively about loving, sensitive questions. 'Tell me about your mother language'. 'I'd love to hear about your family'. 'Why did you decide to study Business Studies?' This is of particular relevance and importance to lonely guests who 'come alive' when the right questions are asked. We could say that asking pertinent questions builds bridges into an unbeliever's life. Instead of talking at people about Jesus, we show them God's love and kingdom hospitality as we tune in to God's norms for loving communication. Asking good questions opens up both the social and the ethical aspects.

12 By way of example, the intimidation and threats of violence against Michael Overd for open air street preaching in the UK, including his arrest and subsequent trial, are described in Scott (2013: 163-174).

2.15 Pistic/ Faith Aspect

The pistic aspect relates to faith and commitment and can be experienced as '[b]elief, commitment, certainty, motivation, courage, ultimate meaningfulness, hope [and] morale' (Basden, 2020:207). Basden suggests that pistic functioning is profound in its retrocipatory effects on functioning in all other aspects, 'bringing out both the best good and worst evil'; dysfunction in this aspect may be experienced in '[p]ride, hubris, narcissism (partly ethical), cowardice, disloyalty, despair, idolatry [and] meaninglessness' (Basden, 2020:207).

Humans function as a subject in all fifteen modal aspects. Dooyeweerd warned that western society has generally failed to recognise the influence of religious ground-motives in its cultural development. He suggested that the welfare of contemporary culture required that those religious roots be exposed and explored (Dooyeweerd, 202:15). The outreach event is an opportunity for hosts to seek conversations with guests on the subject of faith, alerting guests to the fact that all worldviews involve faith commitments and the importance of placing our faith in God and not in idols. Dooyeweerd's powerful and relevant philosophy can help us share with guests important biblical insights into the darkness of materialism and secularism. This understanding of the presuppositions associated with the modern worldview is invaluable as we engage in conversation with unbelievers and seek to share the gospel with them.

The outreach event may therefore function well in the pistic aspect as the hosts endeavour to counter the contemporary myth that one can be religiously neutral and seek to expose the foundation of all worldviews in religious belief. We explored previously how the appropriate use of apologetics, questions and stories may assist the practitioner in communicating the gospel message, in addition to personal testimony.

Good functioning in the pistic aspect will also include the hosts placing their trust in God to draw passers-by to join the event, praying in advance and even during the event.¹³ We also need to ponder the spiritual battle that is going on as we disciple unbelievers. Secular humanism claims that only physical stuff exists. The New Testament rejects this reductionist mindset and urges us to pay careful attention to unseen spiritual powers that blind unbelievers so that they cannot see the glory of Christ who is the image of God (2 Cor 4:4).

3. Conclusion

Why is the philosophy of Dooyeweerd so helpful in reimagining dynamic evangelism? Without doubt other philosophers have proposed various aspects but none have suggested as many as fifteen irreducible aspects. Further, his contention that each aspect contains echoes of all the other aspects is both an original contribution to philosophy and provides us with a fruitful template for enriching all our missionary endeavours.

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13 Commenting on John 6:44, Michaels (2010: 385-386) suggests Jesus asserts that those who come to him do so because they are "drawn" or "dragged" to him by the Father, and for no other reason.

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