

Specific Contributions of Albert Wolters' *Creation Regained* and
Alexander Schmemmann's *For the Life of the World*

Albert Wolters, *Creation Regained*

1. An historic **Christian worldview** rooted in the Scriptures and developed by the Church fathers, the reformers, and recent Dutch-Calvinist theologians and philosophers that emphasizes a comprehensive, non-dualistic understanding of creation, fall, and redemption and encompasses the whole of life, including scholarship and education.
2. A clear definition of the **concept of 'worldview'** as a pre-scientific or pre-theoretical view of reality that serves as the presuppositional basis for human life, and lays the foundation for disciplinary inquiry and the entire educational enterprise.
3. A view of the creation governed in its totality by **God's law (cosmogenic) and wisdom (cosmosophic)** in both its natural and human spheres and which establishes the motivation and object of the academic enterprise.
4. The affirmation of a **cultural mandate** to fill and form the earth, to develop civilization through the progressive opening up of creation in the historical process for God's glory and human benefit and the important role that colleges and universities play in this critical human task through research, teaching and learning.
5. The recognition of the comprehensive consequences of **sin** on the human condition and its impact on the scholarship and the educational endeavors of studying, teaching, and learning.

For more on this theme, see Stephen K. Moroney, "How Sin Affects Scholarship: A New Model," *Christian Scholars Review* 28 (Spring 1999): 432-51. The law of closeness of relation, the spiritual and moral condition of the knower, the influence of communities, individual traits social, psychological, political, economic, etc.

6. The important distinction between **structure and direction** to the destruction of dualism (the issue is regimes, not realms), and the redemptive goal of redirecting significant aspects of life studied in the academy to their God-intended purposes.
7. A proper understanding of the biblical use of the word **'world'** ("the totality of the sin-infected creation" or "the totality of unredeemed life dominated by

sin outside of Christ”) that thwarts the sacred/secular dualism and opens up the good creation as the object of proper investigation by Christians.

8. An understanding of Christ’s **redemption** as the restoration of creation to its original divine purposes (“grace restores nature”), entailing a renewal of scholarship and the motivation for Christian scholars and students to explore their disciplinary interests redemptively for God’s glory and human blessing.

9. An view of the **kingdom of God** at war with the kingdom of darkness that is raging for dominion of the earth and the redemptive, reformational role that a Christian college or university can play in this battle in reclaiming the sum-total of human existence and culture.

10. A vision of the **transformation** of the whole of human life and culture by the Spirit-led attempt to renew and redirect all aspects of social, personal, and cultural life, and the role that Christian education can play in this vital renewing process.

Alexander Schmemmann, *For the Life of the World*

1. A recognition of the **sanctity of the world and the holiness of life** in all its details as the revelation of God and the fact that all aspects of university study (except sin) consists of a manifestation of His nature and love.

2. A consequent comprehension of **the deep spirituality and sacramental character of the scholarly enterprise** that can contribute to Christian discipleship and foster spiritual growth and moral development.

3. **A response of worship and thanksgiving to God** (eucharist) on the part of Christian teachers and students in their rediscovery of the world as God’s creation through their tasks of research, teaching, and learning.