

INTRODUCTORY LECTURE NOTES

DR. DAVID LUY

A REMEDY FOR THE MIND AND A GYMNASIUM FOR THE SOUL: WHY THEOLOGY CONFERENCES ARE GOOD, BUT NOT ENOUGH FOR WHAT AILS US

- I. Why are we doing this?
 - a. A perennial question
 - b. Theology and theological anthropology
 - c. Necessary, but insufficient

- II. Entropic Anthropology
 - a. A matins mishap
 - b. Wide angle lens
 - c. Righteousness and rupture
 - d. Entropic anthropology

- III. A Remedy for the Mind
 - a. Pitch pipe
 - b. Irenaeus
 - c. Contemplation

- IV. A Gymnasium for the Soul
 - a. We are more than minds
 - b. Against theological hubris
 - c. Theories of change
 - d. The Psalms

LECTURE I NOTES

DR. BOB BENNE

Diversity, Inclusivity, and Equity: The New Trinity that Undermines Christian Anthropology and What the Church Can Do About It

- I. Critical Race Theory
 - a. Christian Anthropology
 - b. What the Church Can Do about it

- II. Gender Ideology
 - a. Christian Anthropology
 - b. What the Church Can Do about it

LECTURE II NOTES

DR. GILBERT MEILAENDER

A Blessing Love Gives Into Our Arms: the Meaning of Procreation

- I. A revolution in reproduction
 - a. Changed technology? Changed thinking?
 - b. IVF
 1. No longer simply for infertile couples
 2. Desire for a child of one's own
 3. Desire for a child of a certain kind
 - c. The problem of "spare" (frozen) embryos
 - d. Genetic testing
 1. Of fetuses in utero
 2. Of unimplanted embryos
 - e. Gametes from induced pluripotent stem cells?

- II. Competing narratives
 - a. Child as blessing and body as the place of personal presence
 - b. Child as project and body as the instrument to produce a desired result

- III. What if there is no blessing?
 - a. No obligation for Christians to have children
 - b. The church's need for those who are unmarried or married but childless
 - c. The lesson of baptism

LECTURE III NOTES

DR. MICKEY MATTOX

Ratzinger v. Luther? Logos, Cosmos, Anthropos

- I. Introduction: Joseph Ratzinger, friend to Lutherans but not to Luther?**
 - a. Reading Ratzinger's Introduction to Christianity alongside his Genesis sermons
 - b. The "un-catholic" Luther in Ratzinger's day

- II. Ratzinger, Luther, and the Doctrine of Creation**
 - a. Ratzinger and Luther's Cosmology
 - b. Genealogies of Luther and Modernity
 - c. Ratzinger's Genealogical Luther Reception

- III. Not Luther's Cosmology**
 - a. Ratzinger in the Friar's Den
 - b. Contextualizing Ratzinger's Shot Across the Lutheran bow

- IV. Unser Martin: Twelve Theses on God's Good Creation**

LECTURE IV NOTES

DR. PAUL BLOWERS

A Christiform and Cruciform Cosmology: The Shaping of the Doctrine of Creation in the Early Church

Introduction

1. Contrasting the “linear” reading of “salvation history” with early Christian “thick” reading of the Bible
2. Patristic approaches to the Bible in terms of an *oikonomia* and “Christo-drama”

Reading the End into the Beginning

1. Reading “backwards” from Jesus Christ
2. Creation as staging point for the revelation of Jesus Christ
3. Christ as the true “Beginning” (ἀρχή) in Genesis 1:1, interlaced with Colossians 1:18, Proverbs 8:22, John 1:1, etc.
4. Christ as the End, or τέλος, already immanent in the “Beginning” according to Revelation 21:6

Creation as an Unfolding Christ-Drama

1. Creation and Salvation as seamlessly interrelated in divine performance of the Christo-drama
2. Subplot 1: The divine providential (and Christocentric) plan for creation and theories of a “double creation”
3. Subplot 2: The deeper meanings of creation ex nihilo

Christ Cognito and Incognito in Genesis 1

1. Christ/Wisdom/Word as Beginning
2. Christ as the Light in the original creation and the new
3. Christ as the perfect Image according to whom humanity is created (Gen. 1:26-27)

The Continuing Creative Work of Jesus Christ in the Incarnation and Beyond

1. Genesis 2:2 and John 5:17: Christ continuing the creative work of the Father
2. Virgin birth as Christ's creation of a renewed, eschatological humanity
3. Baptism of Christ and the re-creative agency of water
4. Miracles of Jesus as gestures toward new creation
5. Death of Christ as transformation of the power of death into the power of life
6. Christ's resurrection, ascension, and glorification as vindication of the Creator's original plan for the world (the subjection of "all things" to Christ, 1 Cor. 15:28).

INTERNATIONAL RESPONSES NOTES