Course Syllabus
TRP2172 – The Human Person in the Orthodox Tradition
Trinity College
Toronto School of Theology
September to December (Fall) 2016

Instructor Information
Instructor: Rev Fr Theodore Paraskevopoulos
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Email: frtheodore.paraskevo@utoronto.ca
Office Hours: Fr Theodore is available on Wednesdays from 6pm-7pm in Larkin 317 or via email anytime.

Course Identification
Course Number: TRP 2172
Course Name: The Human Person in the Orthodox Tradition
Course Location: Larkin Building, Room 340 (and online section)
Class Times: Wednesdays 7pm to 10pm
Prerequisites: None

Course Description
Pastoral care in the Orthodox Christian tradition begins with a thorough understanding of the human person in the Scriptures and in Holy Tradition. Only with an understanding of how we are created by God and what He has called us to become can we identify and diagnose the sicknesses and disorders of the fallen state and apply the appropriate spiritual cure.

This course provides theological foundations for the practice of pastoral ministry in the Orthodox tradition by introducing students to the most significant teachings in applied Orthodox theological anthropology, beginning with the Cappadocian fathers, Maximus the Confessor and others. The course will also explore some contributions by modern scholars such as Yannaras, Zizioulas, Nellas, Mantzaridis, Behr, Vlachos, and Breck who have enriched the study of the human person in Orthodox tradition and informed applied pastoral care. This course will also compare and contrast practical anthropological ideas developed by western, modern era philosophers such as Nietzsche, Freud and Sartre. The course
will also explore some modern bioethical, technological and social issues that pose new questions regarding the human person and have direct implications for the practice of pastoral ministry. Students will be evaluated on their class participation, a short paper (8-10 pages) and a final paper (15-20 pages).

*For the online section, classroom lectures and seminars will be recorded and made available to view on the course portal. Participation will be via online discussion forums.*

**Expanded Course Description**

Pastoral care in the Orthodox Christian tradition begins with a thorough understanding of the human person in the Scriptures and in Holy Tradition. Only with an understanding of how we are created by God and what He has called us to become can we identify and diagnose the sicknesses and disorders of the fallen state and apply the appropriate spiritual cure.

The Orthodox Christian understanding of the human person stems primarily from Divine Revelation. In theological terms the question of God and humanity are two equations. The first is a precondition for the other, and the other stems from the first. The human person is a creature that emerges through relationships, existing and eventually reaching its fullness in dynamic relationship with God and all creation.

Practical Orthodox Christian theological anthropology observes the human person as a central being in all creation. Its importance stems from the fact that all things exist through the human being and in the human being all creation accomplishes its own salvation. This accomplishment is actualized through personal free union with the uncreated God, in Christ. To speak about the human person in Christianity means to speak not about the human being itself, independent of God, the Church and the world, but a human who in fact is a person through whom the essential bond between creation and God is made possible. The salvation of the world through the human person is discerned as a service – liturgy – in which the human being is realized as a true person that strives to become an eternal and unrepeatable being in communion with God and the world in Christ. In any other context, the human being ceases to be a person, the image of God in the given world. It is in this fact that we find the fundamental difference between Orthodox Christian anthropology and many other anthropologies that exist.

This course provides theological foundations for the practice of pastoral ministry in the Orthodox tradition by introducing students to the most significant teachings in applied Orthodox theological anthropology, beginning with the Cappadocian fathers, Maximus the Confessor and others. The course will also explore some contributions by modern scholars such as Yannaras, Zizioulas, Nellas, Mantzaridis, Behr, Vlachos, and Breck who have enriched the study of the human person in Orthodox tradition and informed applied pastoral care. This course will also compare and contrast practical anthropological ideas developed by western, modern era philosophers such as Nietzsche, Freud and Sartre. The course will also explore some modern bioethical, technological and social issues that pose new questions regarding the human person and have direct implications for the practice of pastoral ministry.

**Course Resources**

**Required Course Readings**

*A set of readings will be made available on the course portal drawing on selections from the following works.*


**Recommended Books**


Ware, Bishop Kallistos. The Inner Kingdom. Crestwood: St. Vladimir’s Seminary Press, 2000.


Course Portal

This course will make extensive use of the University of Toronto’s Learning Portal also known as ‘Blackboard’.

To access the portal, go to the UofT portal login page at https://portal.utoronto.ca and log in using your UTORid and password. Once you have logged in to the portal using your UTORid and password, look for the My Courses module, where you’ll find the link to the website for all your Blackboard-based courses.
(Your course registration with ROSI gives you access to the course website at Blackboard.) Note also the information at http://www.portalinfo.utoronto.ca/content/information-students.

Please ensure that you are familiar with how to access the system and navigate through it. The portal will be used in the following ways:

- Keeping an updated version of the course syllabus and calendar
- Providing course readings, bibliographies and other handouts
- Sharing additional online resources
- Communicating class notices and updates
- Issuing assignment guidelines and deadlines
- Accepting assignment submissions
- Providing feedback and grades for all assignments and other course requirements

In addition, for the online section, the portal will be used in the following ways:

- Delivering weekly course lectures and seminars (available also for classroom-based students for review)
- Enabling student participation and interaction in the blogs, discussion forums and other online communications (see course requirements and evaluation below)

Auditors who do not have a UTORid should speak to the instructor to receive guest access to the course portal.

As in the classroom, online communication must be carried out respectfully and civilly at all times. Writing within the online media of blogs, discussion forums is not an excuse for laziness, lack of proper reflection or uncivility. Arguments must be carefully crafted, respectfully presented and grounded in source texts and solid reflection. Students who fail to adhere to these guidelines will not succeed in this course.

Course Learning Objectives

Students successfully completing this course will be able to:

- Identify major patristic teachings in applied Orthodox anthropology as the basis for the practice of pastoral ministry
- Identify major anthropological ideas of modern era philosophers which have an implication for pastoral care, and compare and contrast modern anthropological models to those of the patristic era
- Identify and critically discuss potential problems/benefits of applying within the practice of pastoral care the patristic anthropological model to the modern day understanding of “the self” in light of pressing sociological, bioethical and even political issues

Programme Outcomes
<table>
<thead>
<tr>
<th>Course Outcomes: Knowledge of the Area of Concentration</th>
<th>Course Elements</th>
<th>Programme Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Students successfully completing this course will be able to:</em></td>
<td><em>This outcome will be achieved through these course elements:</em></td>
<td><em>This course outcome corresponds to these aspects of the Basic Degree Learning Outcomes:</em></td>
</tr>
<tr>
<td>Identify major patristic teachings of Orthodox anthropology as the basis for the practice of pastoral ministry</td>
<td>Lectures / seminar discussions</td>
<td>Religious heritage, Cultural context</td>
</tr>
<tr>
<td>Identify major anthropological ideas of modern era philosophers which have an implication for pastoral care, and compare and contrast modern anthropological models to those of the patristic era</td>
<td>Lectures / seminar discussions, Short paper, Final paper</td>
<td>Religious heritage, Cultural context, Capacity for ministry</td>
</tr>
<tr>
<td>Identify and critically discuss potential problems/benefits of applying within the practice of pastoral care the patristic anthropological model to the modern day understanding of “the self” in light of pressing sociological, bioethical and even political issues</td>
<td>Lectures / seminar discussions, Short paper, Final paper</td>
<td>Religious heritage, Cultural context, Capacity for ministry, Personal and spiritual formation</td>
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Online section course elements: please note that the lectures and seminar discussions will be recorded and viewable in the course portal and followed by online discussion.
Evaluation

Requirements – Classroom Section

The final grade for the course will be based on the following areas:

1. Class Participation: regular attendance and vigorous participation in weekly discussion, based on readings, will be expected every week – 20%
2. Short Paper (8-10 pages) – 30% (Due Date: TBA)
3. Final Paper (15–20 pages) – 50% (Due Date: TBA)

Requirements – Online Section

The final grade for the course will be based on the following areas:

1. Class Participation: Regular and vigorous participation in weekly online discussion forums, based on readings, will be expected every week – 20%
2. Short Paper (8-10 pages) – 30% (Due Date: TBA)
3. Final Paper (15–20 pages) – 50% (Due Date: TBA)
Grading System

<table>
<thead>
<tr>
<th>Letter Grade</th>
<th>Numerical Equivalents</th>
<th>Grade Point</th>
<th>Grasp of Subject Matter</th>
<th>Other qualities expected of students</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A RANGE:</strong> Excellent: Student shows original thinking, analytic and synthetic ability, critical evaluations, and broad knowledge base.</td>
<td></td>
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</tr>
<tr>
<td>A+</td>
<td>90-100</td>
<td>4.0</td>
<td>Profound and Creative</td>
<td>Strong evidence of original thought, of analytic and synthetic ability; sound and penetrating critical evaluations which identify assumptions of those they study as well as their own; mastery of an extensive knowledge base</td>
</tr>
<tr>
<td>A</td>
<td>85-89</td>
<td>4.0</td>
<td>Outstanding</td>
<td>Clear evidence of original thinking, of analytic and synthetic ability; sound critical evaluations; broad knowledge base</td>
</tr>
<tr>
<td>A-</td>
<td>80-84</td>
<td>3.7</td>
<td>Excellent</td>
<td></td>
</tr>
<tr>
<td><strong>B RANGE:</strong> Good: Student shows critical capacity and analytic ability, understanding of relevant issues, familiarity with the literature.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B+</td>
<td>77-79</td>
<td>3.3</td>
<td>Very Good</td>
<td>Good critical capacity and analytic ability; reasonable understanding of relevant issues; good familiarity with the literature</td>
</tr>
<tr>
<td>B</td>
<td>73-76</td>
<td>3.0</td>
<td>Good</td>
<td></td>
</tr>
<tr>
<td>B-</td>
<td>70-72</td>
<td>2.7</td>
<td>Satisfactory at a post-baccalaureate level.</td>
<td>Adequate critical capacity and analytic ability; some understanding of relevant issues; some familiarity with the literature</td>
</tr>
<tr>
<td>FZ</td>
<td>0-69</td>
<td>0</td>
<td>Failure</td>
<td>Failure to meet the above criteria</td>
</tr>
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</table>

Policy on Late Assignments

The instructor reserves the right to deduct up to 2.5% of the final assignment grade for each week that an assignment is late. Students are generally granted a ‘grace week’ provided the instructor is informed of any special circumstances before the assignment deadline.

This penalty is not applied to students with medical or compassionate difficulties; students facing such difficulties are kindly requested to consult with their faculty advisor or basic degree director, who should make a recommendation on the matter to the instructor. The absolute deadline for the course is the examination day scheduled for the course. Students who for exceptional reasons (for instance, a death in the family or a serious illness) are unable to complete work by this date may request an extension (SDF = ‘standing deferred’) beyond the term. An SDF must be requested from the registrar’s office in the student’s college of registration no later than the last day of classes in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.
Course Grades

Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted. Course grades may be adjusted where they do not comply with University grading policy (http://www.governingcouncil.utoronto.ca/policies/grading.htm) or college grading policy.

Policies

Accessibility. Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto’s Accessibility Services offices; information is available at http://www.accessibility.utoronto.ca/. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST Basic Degree Handbook (linked from http://www.tst.edu/content/handbooks) and the University of Toronto Code of Behaviour on Academic Matters http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871. A student who plagiarizes in this course. Students will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges (http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters http://www.governingcouncil.utoronto.ca/policies/behaveac.htm).

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all credit students are required to have a valid utoronto email address. Students must have set up a utoronto email address which is entered in the ROSI system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. Forwarding your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. All email communications from students should be sent from a utoronto email address. Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses.
**Course Schedule**

**CLASS TOPICS AND BIBLIOGRAPHY**

**Week 1**  
Introduction – Philosophy and Theology: Personhood in the 1st Century A.D.

Reading (in class):

- Introductions of faculty and staff
- Introduction to terminology: Greek philosophy vs. divine revelation
- Philosophy: etymology, metaphysics, mind vs. nous, material vs. immaterial, hedonism and eudaemonism (escapism), reality vs. illusion (Plato)
- Theology: God as person, God as love, soul and body (hypostasis), positive nature of matter, creation ex nihilo, purification and illumination, reason vs. experience, personhood as “becoming”

**Week 2**  
The Theology of the “Anthropos” According the Apostolic Fathers

Reading:


Guided Discussion Themes

- Introduction to St. Ignatius of Antioch
- Ignatius to the Ephesians
- Ignatius to the Romans
- Letter to Diognetus (Early 4th C Christian apology)

**Week 3**  
The Theology of Person According to the Early Fathers

Reading:


Guided Discussion

• St. Irenaeus of Lyons: Proof of the Apostolic Preaching
• St. Basil the Great on the Origin of Humanity Discourse 1: According to the Image
• St. Basil the Great on the Origin of Humanity Discourse 2: On the Human Being
• St. Gregory of Nyssa: Restoring God’s Image
• St. Gregory of Nyssa: The New Creation

Week 4  The Theology of the Person According to the Early Monastic Tradition

Reading:


Guided Discussion Themes

• The Asceticism of the Person
• St. Anthony the Great: Man as Mind, Soul and Body
• Self-Renunciation and the Recovery of Paradise

Week 5  The Theology of the Person According to St. Maximus the Confessor and St. John of Damascus

Reading:

• St. Maximus the Confessor. *Two Hundred Chapters on Theology*. Crestwood, NY: SVS Press, 2015. Pages 61, 93, 96, 97, 165

Guided Discussion Themes

• Introduction to St. Maximus the Confessor (*Optional Reading*)
• Ad Thalassium 1: Maximus on the Passions and Human Nature
• Ad Thalassium 61: On the Legacy of Adam’s Transgression
• Maximus’ Two Hundred Chapters on Theology: Selected Excerpts
• Introduction to St. John of Damascus (*Optional Reading*)
• In Defense of the Holy Icons Treatise II (selected excerpts)
• In Defense of the Holy Icons Treatise III (selected excerpts)

Week 6 Theology of the Person According to St. Gregory Palamas and St. Symeon the New Theologian

Reading:


Guided Discussion Themes

• St. Gregory Palamas: Intro to Themes
• Philosophy Does Not Save (from optional reading)
• St. Gregory Palamas: Deification in Christ
• St. Symeon the New Theologian: Intro to Themes
• St. Symeon the New Theologian: Being One with God
• St. Symeon the New Theologian: On the Old man vs. the New Man
• Alexander Golitzin (Commentary): On the Image of God in Man
• Nicholas Cabasilas: The Life in Christ
• Nicholas Cabasilas: Self-Surrender

~Reading Week – choose research paper topic/prepare a rough proposal~

Week 7 Personhood According to Modern Orthodox Theologians: Zizioulas, Yannaras

Reading:


Guided Discussion Themes

• John Zizioulas: Personhood and Being
• John Zizioulas: Personhood as Ekstasis and Hypostasis of Being
• John Zizioulas: Personhood in the Light of Christology & Pneumatology
• Christos Yannaras: The Masks of Morality and the Ethos of the Person

*MID-TERM PAPER DUE IN CLASS*

Week 8  Modern Theologians Continued: Mantzaridis and Nellas

Reading:


Guided Discussion Themes

• Georgios I. Mantzaridis: Man’s Deification
• Georgios I. Mantzaridis: Conclusions
• Panayiotis Nellas: The “Garments of Skin” – General Anthropological Content
• Panayiotis Nellas: The Christification of Man’s Being

Week 9  Personhood According to Freud and Heidegger

Reading:

• McLeod, Saul. “Sigmund Freud’s Theories.” <http://www.simplypsychology.org/Sigmund-Freud.html>, Published online in 2013. Pages 1-10

Guided Discussion Themes

• Sigmund Freud: Basic Teachings
• Carl Jung: Basic Teachings
• Martin Heidegger: Basic Teachings
• Martin Heidegger: Christian Metaphysics
Week 10  Personhood According to Sartre and Nietzsche

Reading:


Guided Discussion Themes

- Nietzsche’s Moral Philosophy
- Nietzsche on Nihilism and Religion
- Sartre: Basic Thought
- Sartre: Existentialism as Ontology
- Sartre: Wanting to be God, Existential Psychoanalysis


Reading:


Guided Discussion Themes

- Breck: Sexuality & Gender
- Breck: Beginning of Life & Cloning
- Breck: Abortion
- Engelhardt: End of Life, Suicide, Euthanasia
Week 12  The Person and the Environment, Ecumenical Dialogue, Bringing it All Together: CCC, Ecumenical Patriarch Bartholomew I and Fr. John Behr

Reading:


Guided Discussion Themes

- Patriarch Bartholomew: Orthodoxy and the Environment
- CCC: Ecumenical Consensus on Human Anthropology
- Behr: A Premodern Faith for a Postmodern Era

“End of exam week – Final Paper due”

Please note that this syllabus is subject to change in accordance with the regulations in the TST *Basic Degree Handbook.*