Course Syllabus

TRT3675 – Orthodox Life: Eastern Christian Understanding of Ethics, Society and the World
Trinity College
Toronto School of Theology
September 2017 to April 2018 (Full Year: Fall + Winter/Spring Terms)

Instructor Information

Instructors: Professor Richard Schneider and Dr Daniel Opperwall (with guest lectures from other adjunct faculty)
Assistant: Rev Fr Geoffrey Ready
Office Location: Larkin Building, Office 317
Email: daniel.opperwall@utoronto.ca | geoffrey.ready@utoronto.ca
Office Hours: Mondays 6pm to 7pm or by appointment

Course Identification

Course Number: TRT3675
Course Name: Orthodox Life: Eastern Christian Understanding of Ethics, Society and the World
Course Location: Larkin Building, Room 214 (and online section)
Class Times: Mondays, 7pm to 10pm, from September to April

Course Description

Orthodox Christian thought has always been deeply concerned with ethical-social issues of the daily encounter with life and culture, but grounds solutions to these issues in tradition, not ‘progress’. How should modern Orthodoxy respond to civil rights, war, sexuality, bioethics, multiculturalism, environmentalism, women's ministries, and other contemporary social issues?

Students will be evaluated on their ongoing class participation, two critical review essays and a summative research paper.

For the online section, students may participate in ‘real time’ over Skype. Classroom lectures and seminars will also be recorded and made available to view on the course portal.
Expanded Course Description

Intellectual rationale for the course

Eastern Christian theology is all-too-often thought of as having its primary concern for formal issues: dogmatics and doctrine, liturgy, iconography, and so on. But in fact, Eastern Christian theology has only one primary purpose -- the divinization of life itself -- and the East-Christian world-outlook embraces all those formal fields, not merely as intellectual resources for illuminating the Truth, but rather as necessary knowledge framing and making possible the life of the soul on its path to God. In this understanding, the primary reason for the gift of life -- life which is the eschaton of Creation -- is so all that lives within the framework of Creation can reveal, witness, incorporate within itself, the Holy.

This understanding is not to be perceived or grasped as an abstraction, a concept. It is not an idea found by intellecction, nor is it a transcendental inner state of another-worldly kind. The holy life is a life of praxis, lived in the world, in the person’s own time, own circumstances, own society with its conditions and circumstances. For this reason, holiness cannot be defined or described by any single set of precepts or rules of behaviour; it consists entirely in a dialogue between God-who-is-Holy and persons -- persons fully in the ecclesia and persons not; every person is called to holiness -- whose life must be carried on in their own world and time; the holy person attends to his/her holy dialogue with God and extends it outward into behaviour and relationships and decisions and management which witness that holiness in the contemporary world. Eastern Christians are not called to “leave the world” or this present life; they are called to be saints within it. They are not called out of their culture; they are called to bless it. This is true for all; whether laity or clergy or monks all live in the world, and their life is a process of discovery of the true divine oikonomia which makes possible life-saving decisions within the frame of God’s plan for salvation (Eph 1:9-10). All Eastern Christians, even monastics, are expected to approach life in the world with decisiveness, “discerning the spirits” (1 John 4:1, cf. 1 Cor 12:10, 1 Th 5:21-2) and acting as good stewards of Creation and as saintly icons of morals and faith.

However, this very commitment to finding and revealing holiness in life carries within itself the seeds of a fundamental challenge: the holy life can only be experienced through encounter, engagement with the world as it is. Holiness may need to make judgments and value-based decisions about what is “real” in the world, but it can never deny that the world is real; the engagement of holy persons is carried on within society and the world-environment. But Life-experience has always recognized Life-in-the-world as “messy” and complex, requiring constant judgment and decision, often from a position of competing social goods or values. Life-in-the-world moves ever-onward through the unpredictable turnings of war and peace, economic fluctuation, cultural shifts in values, births and deaths, illnesses and aging, elections, population movements and demographic shifts, coups-d’état and revolutions, environmental changes, shifts in scientific knowledge and philosophical discoveries, civil court decisions about “rights,” and even falling in love. Is Orthodox Tradition, as learned through Eastern Christian living and as examined and reviewed in the Orthodox/Eastern Christian Program, a sound -- and effective -- basis upon which to ground the constant judgment and decision-making which Life-in-the-world requires? Is the dialogue with God which Eastern Christian theology provides sufficient to cope with the challenge of Life-in-the-World, or must a holy person incorporate into the dialogue something of the truths and values of the world? Can we evaluate bioethics without a knowledge of science? Can we evaluate “spiritual growth” without an understanding of psychology? Can we love our neighbour if we understand nothing of his culture? Praxis is the conduct of a life through making decisions; does Orthodox knowledge and faith provide a sound basis for wise – and holy – deciding? What is the true relationship between what God needs of us and what social need places four-square before our eyes?
These questions are perennial, facing everyone who has ever tried to live in the world while walking with God. But our own time and our own place have made this situation even more difficult, for everyone but especially for Eastern Christians with their strong appeal to Tradition. The 20th and 21st centuries have thrust into the center of “reality” many issues of existentialism, pluralism of ethical values, relativity of cultures, and so on, all playing out against dramatic shifts in environment, biotechnology, religious pluralism, overcoming of old prejudices, and so on, all of which together dramatically shift the ground from under the feet of confident certitude -- in fact, even challenging the possibility of certitude itself. And the social and legal environment of Canadian and US culture and “secular” democracy, grounded in notions of rights, toleration, and separation of religion from the state, makes the grasp of proper decisions and the application of religious truths to the social dynamic even harder to sort out.

Students in this year-long course will have an opportunity, through discussions of many concrete issues of our times, to evaluate these profound issues of the problems of living in a social world and the deeper issue of what applicability their Eastern Christian knowledge has in providing a foundation for meaningful solutions to those Life-problems, and by what methods this knowledge might be made to work in ways that are respectful of the realities of the world. In Fall Term the course will follow an opening overview of the dilemma of ethical decision-making with a set of problems which touch on personal self-recognition; In Winter Term this will be followed by consideration of problems which stem from persons’ need to live in greater society and in socio-political relationships. The central issue in both cases is the same: How can meaningful solutions be found for these key Life-problems which are at once practically useful and provide a true Christian witness? Scripture tells Orthodox Christians that there can be no compromise with the world; Orthodox praxis tells them that every life-decision engages oikonomia – merciful understanding of the problems of life in a way which keeps strict faith with Holy Tradition and also seeks a humanly possible, Anthropology-respecting, solution to a problem. For Eastern Christians, oikonomia plays a major role in preaching, in ethics, in the correction of sinners, even in canon law; yet the parameters of “oeconomic” judgment have yet to receive an adequate definition. Indeed, as said above, in the 21st century a single-valued definition may no longer even be possible – so how is an “oeconomic” decision to be reached?

Particular Topics
Among topics to be considered will be the following; in every case we will be discussing how an Orthodox believer with an educated grounding in The Orthodox Tradition would approach and defend stances on questions such as:

- **Issues of church and state**: The political theories and practices of Orthodoxy were formed in close symbiotic relation with a monarchical state; how should Orthodoxy function in the modern “secular” state, especially in socially pluralistic democracies? In societies where Orthodoxy is the major church, should it seek Establishment? Should the Church take stands on political issues, and in democracies – especially those dependent on constitutionalized “rights” -- what principles should motivate voting in elections, or voting on laws by legislators? What is the meaning of “nationalistic” prayers? Can an Orthodox world-view provide a basis for recognition of the “correct” stance in questions of “civil rights”? Or “universal human rights”? Does Eastern Christianity acknowledge “Natural Law”?

- **Women in society and the Church**: How does the Orthodox Church epistemologically understand women’s place and role in the human race and in the social fabric? Is the special question of ordination of women a theological, or a cultural issue?
• **Bioethics:** What stand should Eastern Christians take with regard to the possibilities of biotechnology and its potential for human social engineering? What about end-of-life issues? Genetic modification? Conception and pregnancy? Stem-cell research? Abortion of “hopelessly” deformed foetuses? And so on. What is “life”?

• **General ethics and epistemological issues:** How does Eastern Christianity respond to the questions posed by “Situation Ethics” or the theology of moral Probablism? Is there a universal ethic, or are morals existentially personal? Can Orthodox Christians cope with a culture which firmly advocates plurality of truth, at least in dialogue? What is the Eastern stance on crime and retributive justice? In general, what is “justice” in Christian ethics? and what are “rights” (especially in secular democracies with separation of church and state)? How should abortion laws be regarded, and are they an issue of bioethics or of juridical ethics? What is the ethical Orthodox response to suffering?

• **Wealth, social care, and charity:** Does the Orthodox world-view entail any particular form(s) of social order? What is the Scriptural, and the patristic basis for understanding social disparities, especially economic disparities? And what is the appropriate Christian response? The gospel of love leaves no room for doubt about the priority of charity and care for the poor, but for the Orthodox world-view, what is the appropriate stewardship, the useful form of such charity, in the modern world? Can the parables of “labourers” and “stewards,” whose exegesis in Scripture applies to evangelism, be equally well applied to socio-economic issues? What values should be connected with “wealth,” and how does wealth relate to financing the churches and charity? How does this social issue affect our understanding of Christian Anthropology?

• **The environment:** To what extent is concern for the environment and ecological consciousness a grounded priority in Orthodox awareness and outlook? What are the patristic and Scriptural bases for this view? In particular, is vigorous and activist environmentalism defensible as synergy with the energies of the creative Trinity, and not just as pragmatic self-protection? Are ethics toward animals, or toward all life, an environmental issue, a bio-ethical issue, or an extension of general ethics? How does this environmental outlook change our understanding of Christian Anthropology?

• **Marriage and human sexuality:** In Orthodox praxis there are many rules surrounding marriage and sexuality; what is the Anthropological grounding on which they are based? When approached from the viewpoint of Orthodox ethics and of love, should some of these rules or practices be regarded as theolegoumena, and be open to further discussion? In particular, what should be said about divorce, death of a spouse, priestly marriage, same-sex attraction? What does the view of marriage and sexuality say about Orthodox Anthropology? And how does this affect Orthodox ethical stance on disparity of cult in Christian intermarriage?

• **How to use Tradition, Scripture, Canon Law, and Patristic Texts:** Are “rules” the principles of Orthodox ethics? Does Orthodoxy know of timeless ethical norms? How?

• **War and peace:** Orthodox history and many texts in Orthodox liturgy present what at first glance seems to be a highly triumphalist, military-based reading of the Scriptural intention for an eschatological Christian world; in light of the dialogue between Orthodox Tradition and the world we live in, is this a justifiable exegesis – does Orthodoxy support the notion of a “just war”? How should we respond to a world where there is so much international lawlessness and violent crime against humanity? What message should orthodox military chaplains bring to their evangelism? What understanding does hagiography contribute to this question?

• **Missions, missiology, and diversity of cultures:** In light of modern multiculturalism, on what basis should Orthodox carry out mission and evangelism? In what terms, with what language should Orthodox speak to non-Orthodox? Is it justifiable to evangelize other Christians? How
much of Orthodox praxis -- especially liturgical rubrics – must be conveyed in outreach to other cultures? What about the special cases of liturgical language and ethnic uniformity in an Orthodox community?

- **Relationship to non-Christians; multifaith activities:** Extending the issues of pluralism of values, democratic rights, and diversity of cultures into a “global” Christian Anthropology, how should Orthodox in the 21st C. live and interact with neighbours of other religions? In what ways is it appropriate – or even an obligatory priority – for Orthodox to join with such neighbours in common activities for the welfare of God’s world, and what form should such activities take? Do Orthodox Christians have a unique and different response, or a common “human” response, to situations of disaster or human need? Is there room for interfaith marriage?

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**Course Resources**

**Books for Purchase (at Crux)** [other assigned readings will be handouts]

Christos Yannaras, *The Freedom of Morality*

And three from the St. Vladimir’s Press Popular Patristics series:


Required course readings – patristic texts, articles and book extracts – will be provided via handouts and via the course portal, which students can choose to view online or download and print.

**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](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](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/seminars (available also for class-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 aUTORid 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:

- analyse a wide range of contemporary social issues using factual data and knowledge from current analyses – scientific, social-scientific, journalistic, and so on – by exploring underlying principles and comparing them with Orthodox Christian theological principles and values acquired through prerequisite studies
- summarise with informed depth and precision current Orthodox stances and views on a variety of key contemporary ethical problems and issues, with reference to some of the best recent Orthodox scholarship
- develop a loving pastoral methodology for their own ministry in their world that fully expresses all the wisdom of Orthodox tradition without ‘compromising’ with the world, but seeks authentic solutions to living in the world and helping others to do so richly
- describe the views on these issues brought forward by other Christian partners in ecumenical dialogue, and also by the current dialogue within society in general, and assess what Orthodox could learn from these dialogues
- recommend an Orthodox Christian approach to ecumenical dialogue on these topics that is informed, thoughtful, and respectful, yet faithful to the norms of Tradition

**Programme Outcomes**

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<tr>
<th>Course Outcomes: Knowledge of the Area of Concentration</th>
<th>Course Elements</th>
<th>Programme Outcomes</th>
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<tr>
<td>Students successfully completing this course will be able to:</td>
<td>This outcome will be achieved through these course elements:</td>
<td>This course outcome corresponds to these aspects of the Basic Degree Learning Outcomes</td>
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<tr>
<td>Analyse a wide range of contemporary social issues using factual data and knowledge from current analyses – scientific, social-scientific, journalistic, and so on – by</td>
<td>Lectures / seminar discussions Critical review essays</td>
<td>Religious heritage Cultural context Capacity for ministry</td>
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Evaluation

Requirements

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

- **Class participation and seminar discussion preparation (45%)**: all students are expected to read all course readings thoroughly and prepare for and participate fully in class seminar discussions. Students may be assigned readings to prepare and present for class discussion.

- **Two critical-review essays (30%)**: students will write two 1,000-word critical-review commentaries on some key Orthodox Christian books and articles relevant to the subject of this course – in the fall term, Christos Yannaras’s *The Freedom of Morality*. 

exploring underlying principles and comparing them with Orthodox Christian theological principles and values acquired through prerequisite studies

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Summarise with informed depth and precision current Orthodox stances and views on a variety of key contemporary ethical problems and issues, with reference to some of the best recent Orthodox scholarship

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<td>Personal and spiritual formation</td>
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Develop a loving pastoral methodology for their own ministry in their world that fully expresses all the wisdom of Orthodox tradition without ‘compromising’ with the world, but seeks authentic solutions to living in the world and helping others to do so richly

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Describe the views on these issues brought forward by other Christian partners in ecumenical dialogue, and also by the current dialogue within society in general, and assess what Orthodox could learn from these dialogues

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Recommend an Orthodox Christian approach to ecumenical dialogue on these topics that is informed, thoughtful, and respectful, yet faithful to the norms of Tradition

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• **Research essay (25%)**: students will write a 1,500-word research paper developing one of the topics from the course in depth letting them explore in great depth the intersection of Scriptural, dogmatic, and pastoral theology with the contemporary social understanding of one of the problems of particular interest and concern to themselves. This essay will count as their summative overview of an Orthodox Christian sense of life.

**Grading System**

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<th>Letter Grade</th>
<th>Numerical Equivalents</th>
<th>Grade Point</th>
<th>Grasp of Subject Matter</th>
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<tbody>
<tr>
<td>A+</td>
<td>90-100</td>
<td>4.0</td>
<td>Profound and Creative; 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>
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<tr>
<td>A</td>
<td>85-89</td>
<td>4.0</td>
<td>Outstanding</td>
</tr>
<tr>
<td>A-</td>
<td>80-84</td>
<td>3.7</td>
<td>Excellent; Clear evidence of original thinking, of analytic and synthetic ability; sound critical evaluations; broad knowledge base</td>
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**B RANGE: Good: Student shows critical capacity and analytic ability, understanding of relevant issues, familiarity with the literature.**

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<tr>
<td>B+</td>
<td>77-79</td>
<td>3.3</td>
<td>Very Good; 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>
</tr>
<tr>
<td>B-</td>
<td>70-72</td>
<td>2.7</td>
<td>Satisfactory at a post-baccalaureate level. Adequate critical capacity and analytic ability; some understanding of relevant issues; some familiarity with the literature</td>
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<tr>
<td>FZ</td>
<td>0-69</td>
<td>0</td>
<td>Failure; Failure to meet the above criteria</td>
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**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**

For the online section, the recorded lecture and seminar discussion will be available on the day following the classroom session. Responses to the readings and themes will take place in the online forums during the remainder of the given week.

*Please note that the readings given for each topic are subject to adjustment and modification.*

**FALL TERM – THE PERSONAL LIFE OF HUMAN BEINGS**

**Week 1 (11 Sep) and 2 (18 Sep) (Prof Richard Schneider): General ethics and epistemological issues**

How does Eastern Christianity respond to the questions posed by “Situation Ethics” or the theology of moral Probablistism? Is there a universal ethic, or are morals existentially personal? Can Orthodox Christians cope with a culture which firmly advocates plurality of truth, at least in dialogue? What is the Eastern stance on crime and retributive justice? In general, what is “justice” in Christian ethics? and what are “rights” (especially in secular democracies with separation of church and state)? How should abortion laws be regarded, and are they an issue of bioethics or of juridical ethics? What is the ethical Orthodox response to suffering? Is “triage” in choices of action ethical? Are there greater and lesser goods?

St Thomas Aquinas, *Summa Contra Gentiles* Bk III ch. 64, 81 and *Summa Theologia* Ila-IIae Qu. 57


Woodill, Joseph. "Virtue *Ethics* and Its Suitability for *Orthodox Christianity*,” *St Vladimir’s Theological Quarterly* 41.1 (1997): 61-75


Weeks 3 (25 September) and 4 (2 October) – Theology of Personhood (Dr Paul Ladouceur)
(a) Patristic anthropology
(b) The human person in modern Orthodox thought

Week 5 (16 October) – Ethics and Patristic/Critical Thought (Dr Daniel Opperwall)

Week 6 (30 October) – Science and Theological Worldview (Prof Richard Schneider)

Week 7 (6 November) – Bioethics and Scientific Knowledge (Prof Richard Schneider)

Weeks 8 (13 November) and 9 (20 November) – Women in Orthodox Theology and the Church
(a) Men and women in the Bible and in the Fathers (Dr Paul Ladouceur)
(b) Women in modern theology and the church today (Dr Nicole Roccas)

Weeks 10 (27 November) and 11 (4 December) – Marriage, Gender, Sexuality (Prof Richard Schneider and Dr Nicole Roccas)

Week 12 (11 December) – Being Human in the 21st Century (Fr Geoffrey Ready)

WINTER/SPRING TERM – THE PERSON WITHIN THE LIFE OF SOCIETY

Week 13 (8 January) – Orthodoxy and Marriage / Counselling (Dr Mary Marrocco)

Weeks 14 (15 January) and 15 (22 January) – Orthodoxy, Secularism and Modernity (Dr Daniel Opperwall and Dr Nicole Roccas)

Weeks 16 (29 January) and 17 (5 February) – Orthodox Political Theology
(a) Patristic thought on Church and state (Dr Daniel Opperwall)
(b) Modern Orthodox thinking on political theology and law (Dr David Wagschal)

Week 18 (12 February) – War and Peace in Orthodox Tradition (Dr Daniel Opperwall)

Weeks 19 (26 February) and 20 (5 March) – Orthodox Social Theology
(a) Traditional contexts – wealth and charity in the pre-modern Orthodox world (Miriam Decock)
(b) Contemporary approaches in theory and practice (Fr Geoffrey Ready)

Week 21 (12 March) – Orthodox Environmental Theology (Miriam Decock)

Week 22 (19 March) – Orthodoxy and Contemporary Science in Dialogue (Fr Theodore Paraskevopoulos and Fr Geoffrey Ready)

Weeks 23 (26 March) – Orthodoxy, Ecumenism and Interreligious Dialogue (Fr Geoffrey Ready)

Week 24 (2 April) – Course Review: What Are the Prospects? (Dr Daniel Opperwall and Fr Geoffrey Ready)
Please note that this syllabus is subject to change in accordance with the regulations in the TST Basic Degree Handbook.