

Course Syllabus
Course Code – Theology of the Human Person
Wycliffe College
Toronto School of Theology
Summer 2022

Instructor Information

Instructor: Victor A. Shepherd
Office Location: Wycliffe College
Telephone: Office – (905 821 0587; 416 556 7376)
E-mail: victor.shepherd@utoronto.ca
Office Hours: By Appointment

Course Identification

Course Number: WYT33##/63##
Course Format: *In-class*
Course Name: Theology of the Human Person
Course Location: Wycliffe College
Class Times: One week intensive - Monday to Friday; 9:00 A.M. – 4:00 P.M.
Prerequisites: Previous course in systematic theology

Course Description

This course endeavours to acquaint students with the theology of the human person. It focuses on theological issues that bear upon such questions as “What does it mean to be a human being?”, “What is meant by the ‘image of God’?”, “How is the Person of God related to the personhood of human beings?” Students will probe the theological understanding of the human (explicit, and more commonly implicit) in fiction, poetry, drama, lyrics, film, and the social sciences.

Course Resources

Required Course Texts/Bibliography

Text: (To be purchased) Anderson, Ray S. *On Being Human: Essays in Theological Anthropology*. Pasadena, CA: Fuller Seminary Press, reprinted 2000. ISBN 0-9602638-4-5

- (The bibliography is largely intercalated in the Essay topics. For additional bibliography see pp.9-11 of syllabus.)

Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701> . Students who have trouble accessing Quercus should ask the assistant registrar for help (jhocking@wycliffe.utoronto.ca).

- Personal Website <http://individual.utoronto.ca/name>

Course Learning Objectives/Outcomes

BD Level

Students successfully completing this course will:

- 1] articulate how a proper understanding of God entails a proper understanding of humankind; i.e., that since theology discusses all of life under God, “theology” necessarily includes “theological anthropology”;
- 2] probe the relation of Christology to anthropology;
- 3] discern the manner in which the non-objectifiable “Thou” of God and the “thou” of the neighbour are determinants of the human;
- 4] recognize non-theological anthropologies that students may have absorbed implicitly or that different philosophies, psychologies and psychotherapies endorse explicitly;
- 5] identify areas of convergence and divergence concerning social scientific and theological perspectives on the human person;
- 6] investigate how gender specificity and gender complementarity are related to humanness;
- 7] examine frequently misunderstood Christian notions (e.g., sin, evil, grace, providence, love, forgiveness) that pertain immediately to our understanding of the human and our attempts at relieving human distress.

Students will demonstrate the aforesaid through (i) daily readings in primary sources (see assigned text), (ii) lectures amplifying assigned readings anecdotally from the instructor’s pastoral experience and interaction with assorted institutions and social provisions (e.g., psychiatric facilities and the criminal justice system), and (iii) submitting written assignments, as well as participating in classroom discussions that are informed by students from assorted theological backgrounds and possessed of differing social perspectives.

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
EXPECTATIONS: <i>In this course students are expected to demonstrate the following:</i>		
1. Depth and Breadth of Knowledge is defined as a set of increasing levels of understanding within a student’s area of specialization,	Probe a biblical and systematic theological anthropology in conversation with alternative understandings; e.g., positivist,	Prescribed readings in primary sources, lectures, and classroom discussions.

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
methodologies, primary & secondary sources, historical developments and inter-disciplinarity.	humanist, Platonist, existentialist.	
<p>2. Research and Scholarship is defined as the ability to identify a new or unresolved question, to locate that question within a corpus of scholarly research & assess critically the relevant literature, to adopt a methodology(-ies), and to then formulate a thesis and reasoned argument(s) on the basis of the evidence.</p>	<p>analyze the cogency of the aforesaid articulation, recognizing aspects of it that other philosophical schools and other religious traditions have challenged, and compose a re-statement that reflects the student’s learning and convictions while discussing perceived deficits in other standpoints..</p>	<p>Discussion with instructor concerning essays and expositions that reflect critical appreciation and disagreement.</p>
<p>3. Level of Application of Knowledge is defined as the ability to engage in self-directed or assisted research, and the ability to produce innovative or original analysis within the context of graduate seminars and courses. In some cases this includes the application of a research language.</p>	<p>Students will describe areas of Christian anthropology for which Christians today are not only criticized but vehemently denounced; e.g., the disagreement between the ‘right-to-life’ movement and the ‘women’s health’ movement that includes unimpeded access to abortion, euthanasia, etc. Included here is a discussion of the nature and limits of the state’s role in determining the human good.</p>	<p>Classroom dialogue concerning areas of vehement disagreement in the wider society and even within the church.</p>
<p>4. Professional Capacity or Autonomy is defined as the ability to translate the knowledge gained in other research or professional settings, e.g., to undertake further studies in their area of concentration; or to enter or return to other professional vocations for which an advanced understanding of Theological</p>		

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
Studies is necessary or beneficial.		
<p>5. Level of Communication Skills is defined as clear and effective communication in both oral and written forms; the construction of logical arguments; the making of informed judgments on complex issues; and facility with standard conventions of style for scholarly writing. Cohort formation is a component of all graduate programs.</p>		
<p>6. Awareness of the Limits of Knowledge is defined as the recognition that Theological Studies is a complex discipline, comprising: a broad array of subject areas; methods and sources; various ecclesiastical traditions and social contexts; and, insights from other disciplines.</p>	<p>Students will evaluate disagreements between biblical-theological orientations and concerns voiced by social scientists with respect to such notions as the human as a self-making, the capacity for ontic self-transmutation; as well as such matters as guilt, justice, the place and limit of societal coercion, punishment and forgiveness. In addition, students assess the usefulness of the course in augmenting their spiritual formation.</p>	<p>Using the diverse backgrounds, learning and wisdom that students bring to theological investigation.</p>

Evaluation

Requirements

Note: All written material may be submitted in French.

1. Assignment #1

A written comment (approximately 700 words) on a novel, short story, poem or movie, the comment to reflect the student’s **theological** assessment of the implicit anthropology in the item under “Comment Topics” below. The purpose of this assignment is to ensure that the student is properly oriented to the logic of the course and can make any needed adjustment.

Due: Two weeks after course ends[Note: The grade on late papers will be reduced by one letter-grade per day.]

2. Assignment #2

A major essay (2500-3000 words for BD students; 5000 words or two 3000 word papers for AD students). See “Essay Topics” in Appendix 1. 35% of final grade.

Due: Eight weeks after course ends. [Note: The grade on late papers and the examination will be reduced by one letter-grade per day.]

3. Assignment #3

A final, ‘take-home’ examination; 35% of final grade. Examination and major essay are to be submitted together. **Due: Eight weeks after course ends.** [Note: the grade on late exams will be reduced by one letter-grade per day.]

Exam Question: ***Integrating your reading of the textbook for the course, as well as lectures, handouts, classroom discussions and your general theological knowledge, articulate a theological anthropology.***

Your answer should reflect your apprehension of the major topics of the course.

Note: no footnoting/referencing/bibliography is required.

The written comment, larger essay, and take-home examination should be emailed to victor.shepherd@sympatico.ca as a WORD document.

Attendance: Expected

- 1) Class participation: 10%

Note: In addition to participating in the regular activity of the class, including the reading of the texts, graduate students are expected to read an additional 500 pages of material pertinent to the content of the course. Please confer with instructor.

- 2) Written Comment (Assignment #1): 20% (See above as to purpose of this assignment.)
- 3) Essay (Assignment #2) [3000 words for BD and 5000 words for AD]: 35% Note: AD students may expound their essay topic at greater length (5000 words) *or* they may write two essays of approximately 3000 words each. Both BD and AD students should avoid merely summarizing the book under discussion (the instructor has already read it); rather, students should evince a seminary-level grasp of theology, use it to comment critically on the theological adequacy or deficiency of the book, and indicate what theological correction the book invites.
- 4) ‘Take-Home’ Examination (Assignment #3): 35%. AD students are expected to reflect in their ‘Take-Home Examination’ the theological acumen commensurate with graduate-level work.

The deadline is not negotiable. An extension will not be granted (apart from medically documented illness or family emergencies such as death.) See “Late Work Policy” for further details.

Grading System - Basic Degree Students

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

Grading System - Graduate Degree Students

5000, 6000 and 7000 level courses use the following alpha grading scale;

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent
B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory at a post-baccalaureate level
FZ	(0-69)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work (BD). Basic Degree students are expected to hand in assignments by the date given in the course outline. Under exceptional circumstances a student may request a short extension to be negotiated with the instructor. Instructors are not obliged to accept assignments that are late. If the instructor chooses to accept an assignment, where an extension has not been requested and approved before the due date, then **one percentage point per day will be deducted**. The absolute deadline for the submission of assignments is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

Students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness) who are unable to submit their work by the end of the term are requested to consult with their instructor and request an SDF. The form is available on our website at this link <https://www.wycliffecollege.ca/sites/default/files/Basic%20Degree%20Request%20For%20Extension.pdf> or can be collected from the registrar's office. An SDF request must be submitted, with instructor approval and with an agreed deadline, to the registrar's office no later than the last day of the exam week or the last day of class in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond one year. If a student has not completed work and has not been granted an SDF, a final mark will be calculated that reckons a grade of zero for that component of work that was not submitted.

Late work (Graduate). The prima facie deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can,

under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student's college Graduate Director, not the instructor of the course. Nevertheless, the instructor's signature is required for course extension requests to be processed. Students will petition their college Graduate Director for extensions, using a standard form provided by TST on its website. See Section 7.11 of the Conjoint Graduate Degree Handbook.

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 to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at <https://governingcouncil.utoronto.ca/secretariat/policies/grading-practices-policy-university-assessment-and-january-26-2012>, policies found in the TST conjoint program handbooks, or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.studentlife.utoronto.ca/as>. 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* and the Graduate program Handbooks linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>. A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges https://www.trinity.utoronto.ca/library_archives/theological_resources/theological_guides/avoiding_plagiarism.html

Other academic offences. TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>.

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 students in conjoint programs are required to have a valid utoronto

email address. Students must have set up their utoronto email address which is entered in the ACORN 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. Students in non-conjoint programs should contact the Registrar of their college of registration.

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 in conjoint programs must 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 for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule

Mon AM	The Enlightenment and Its Understanding of the Human (Preface, <i>On Being Human</i>)
Mon PM	Humanity under God (chapt. 1, <i>On Being Human</i>)
Tue AM	Humanity as creaturely (chapt. 2)
Tue PM	Humanity as determined by the Word of God (chapt. 3)
Wed AM	Humanity as determined by the “other” (chapt. 4)
Wed PM	Humanity as self-determined (chapt. 5)
Thu AM	The image of God (chapt. 6)
Thu PM	Human self-contradiction and eschatological resolution (chapt. 7)
Fri AM	Gender (specificity and complementarity) and its relation to the human (chapt 8)
Fri PM	The limits to the human creature: birth, historicity and death (chapt. 9) Apparent denials of the human (chapt. 10)

Comment Topics:

The understanding of the human in the fiction (novels and/or short stories) of any one of the following:

Hugh MacLennan, Roberston Davies, Brian Moore, Margaret Laurence, Margaret Atwood, Rohinton Mistry, Alice Munro (2013 Nobel Laureate for Literature), Iris Murdoch, John Updike, Ian McEwan [or the writer of your choice.]

The understanding of the human in the work of any one major poet; e.g., Seamus Heaney, Margaret Avison, George Bowering, John Steffler, Pierre DesRuisseaux, Ted Hughes, Robert Frost, Andrew Motion, Carol Ann Duffy, Liz Lochhead [current Poet Laureate of U.K.], Vassar Miller, Billy Collins, Louise Glueck, Kay Ryan, W.S. Merwin, Tacy K. Smith, Joy Harjo [current Poet Laureate], Simon Armitage, Georgette LeBlanc [current Poet Laureate of Canada] (Please check with instructor.)

The understanding of the human in the (one) work of one major lyricist; e.g., Bob Dylan, Leonard Cohen, Tom Waits.

The understanding of the human in the film(s) of your choice. (Please check with instructor.)

Essay Topics: See Appendix A

Bibliography

Brown, Hunter L. and Hudecki, Dennis L. and Kennedy, Leonard A. and Snyder, John J., eds.; *Images of the Human: The Philosophy of the Human Person in a Religious Context* (Chicago: Loyola Press, 2001)

Burgess, John P.; *In Whose Image? Science, Faith & the New Genetics* (Louisville: Geneva Press, 1998)

Corcoran, Kevin; *Soul, Body & Survival: Essays on the Metaphysics of Human Persons* (Ithaca, NY: Cornell University Press, 2001)

Elshtain, Jean B.; *Who Are We? Critical Reflections & Hopeful Possibilities* (Grand Rapids: Eerdmans, 2000)

Franck, Frederick, and Roze, Janis, and Connolly, Richard; *What Does It Mean to be Human? Reverence for Life Reaffirmed by Responses from Around the World*

(Spokane: Griffin Publishing, 2001)

Gelpi, Donald; *The Gracing of Human Experience: Rethinking the Relationship Between Nature and Grace*

(Eugene, OR: Wipf and Stock, 2007)

Gowans, Coleen H.; *The Identity of the True Believer in the Sermons of Augustine of Hippo: A Dimension of His Christian Anthropology*

(Lewiston, NY: The Edwin Mellen Press, 1998)

Gregersen, Niels Henrik, and Drees, Willem B., and Goerman, Ulf; *The Human Person in Science and Theology*

(Grand Rapids: Eerdmans, 2000)

Halton, Thomas, ed.; *In God's Image & Likeness*

(Uxbridge, UK: Alba House, 2005)

Hendrickson, Marion L.; *Behold the Man!: An Anthropological Comparison of the Christologies of John Macquarrie & Wolfhart Pannenberg*

(Lanham, MD: University Press of America, 1998)

Jackson, John G.; *Man, God & Civilization*

(Chicago: Lushena Books, 2001)

Losinger, Anton; *The Anthropological Turn: The Human Orientation of the Theology of Karl Rahner*

(New York: Fordham University Press, 2000)

de Lubac, Henri; *The Mystery of the Supernatural*

(New York: Herder and Herder, 1998)

McCarthy, Timothy G.; *Christianity & Humanism: From Their Biblical Foundations into the Third Millennium*

(Chicago: Loyola Press, 1996)

Meacock, Heather; *An Anthropological Approach to Theology: A Study of John Hick's Theology of Religious Pluralism, Towards Ethical Criteria for a Global Theology of Religions*

(Lanham, MD: University Press of America, 2000)

Moreland, James P., and Rae, Scott B.; *Body & Soul: Human Nature & the Crisis in Ethics*

(Downer's Grove: IVP Academic, 2000)

Pasnau, Robert; *Thomas Aquinas on Human Nature: A Philosophical Study of Summa Theologiae 1a, 75-89*

(Cambridge: Cambridge University Press, 2002)

Price, Daniel J.; *Karl Barth's Anthropology in Light of Modern Thought*

(Grand Rapids: Eerdmans, 2002)

Salamone, Frank A., ed; *Explorations in Anthropology and Theology*
(Lanham, MD: University Press of America, 1997)

Schwoebel, Christoph and Gunton, Colin E.; *Persons Divine and Human*
(London: Bloomsbury, 2000)

Shepherd, Victor A.; *The Committed Self: An Introduction to Existentialism for Christians*
(Toronto and New York: BPS Books, 2015)

Sicker, Martin; *Between Man & God: Issues in Judaic Thought*
(London: Greenwood Press, 2001)

Ward, Keith; *Religion & Human Nature*
(Oxford: Oxford University Press, 1999)

Warlick, Harold C.; *The Human Condition in Biblical Perspective: Messages on the
God-Human Encounter*
(Lima, OH: CSS Publishing Company, 1998)

Zizioulas, John D.; *Being as Communion*
(Crestwood, NY: St. Vladimir's Seminary Press, 1985)

Appendix A (Essay Topics)

Note: topics marked with an asterisk (*) are research topics. Essays on these topics must include a bibliography of not fewer than four academic references.

A

1] theological comment on the humanness of severely mentally ill (i.e., psychotic) people, as well as on the humanness of those who react to them, in any **one** of the following:

I Never Promised You a Rose Garden (Hannah Green)
The Professor and the Madman (Simon Winchester) [biography]
Girl, Interrupted (Susanna Kaysen) [autobiography]
The Center Cannot Hold (Elyn Saks) [autobiography]
Twilight (Elie Wiesel)
Is There No Place on Earth for Me? (Susan Sheehan)
The Bell Jar (Sylvia Plath)
I Know This Much is True (Wally Lamb)

2] theological comment on the humanness of severely neurologically damaged people, as well as on the humanness of their helpers, in any three patients discussed in *Awakenings* (Oliver Sacks.) [The “prologue” of *Awakenings* should also be read in conjunction with the case histories of the three patients.]

3] theological comment on the humanness of those suffering from Alzheimer’s Disease, together with that of their caregivers:

Still Alice (Lisa Genova)

or

Scar Tissue (Michael Ignatieff)

4] theological comment on issues pertaining to the understanding of the human in any **one** of the following:

social-environmental stress: *On the Beach* (Neville Shute)
: *Angela’s Ashes* (Frank McCourt)
: *Alias Grace* (Margaret Atwood)
stress born of dysfunctional communication: *The Trial* (Franz Kafka)
stress with poor provision: *In Cold Blood* (Truman Capote)
: *The Grapes of Wrath* (John Steinbeck)
: *Trespass* (Rose Tremain)
: *Engleby* (Sebastian Faulks)

5] theological comment on the understanding of the human presupposed in social responses to stress in any **one** of the following:

Asylums (Erving Goffman)
Lord of the Flies (William Golding)

- 6] theological comment on the understanding of the human with respect to suicide:
Night Falls Fast (Kay Redfield Jamison) [This book is a work in social science.]
or
 theological comment on issues surrounding suicide following bi-polar mood disorder: *Swing Low: A Life* (Miriam Toews) [This book is biographical, a depiction of her father's upbringing, domestic relationships, church and social environment, and psychiatric decline.]
- 7] theological comment on the understanding of the human as exemplified in community/institution/state-sanctioned violence pertaining to prisons: **one of**
The Enchanted (Rene Denfeld [autobiography/fiction])
Dead Man Walking (Helen Rejean) [biography]
Night (Elie Wiesel) [autobiography]
The House of the Dead (Fyodor Dostoyevsky) [autobiography]
- 8] * a discussion of the *imago Dei* in any **one** of Augustine, Luther, Calvin, Melancthon, Wesley, Barth, Brunner.
- 9] * the relation of the hamartiological to the human through an investigation of any **one** of the traditional "Seven Deadly Sins": pride, envy, anger, sloth, avarice, gluttony, lust.
- 10] * the relation of the holy to the human through an investigation of any **one** of the traditional 'saints': e.g., Augustine, Teresa of Avila, Francis de Sales, Catherine of Siena, John of the Cross, Father Damien, Mother Teresa.
- 11] * a discussion of the theological anthropology of *Life Together* (Dietrich Bonhoeffer).
- 12] * the anthropology embodied in an exegesis of any **one** of:
 Genesis 1&2, Genesis 3, Genesis 22, Psalm 25, Psalm 51, Psalm 103, Psalm 139, Ruth.
- 13] the theological anthropology evinced in the Anglican *Book of Common Prayer*.
- 14] * theological discussion of the integration of the human and the sexual.
- 15] theological discussion of the anthropology exemplified in an individual's response to neurological trauma and domestic stress/provision: *Left Neglected* (Lisa Genova)
or
 social catastrophe (plague): *Year of Wonders* (Geraldine Brooks)
or
 personal catastrophe (paralysis): *Under the Eye of the Clock* (Christopher Nolan)
or
 relentless personal/natural evil: *All the Little Live Things* (Wallace Stegner)
- 16] theological discussion of the determination of the human at the hands of institutions,

- ideologies, images and 'isms': *An Ethic for Christians and Other Aliens in a Strange Land* (William Stringfellow) [This book is a thorough examination of the biblical category of 'principalities and powers'.]
- 17] theological discussion and critical assessment of the anthropology reflected in 'spiritual direction' in **one** of *Spiritual Friend* (Tilden Edwards); *Soul Friend* (Kenneth Leech)
- 18] theological assessment of the challenge/threat to the human occasioned by 'virtual reality': e.g. *The Extremes* (Christopher Priest) [fiction]
- or**
- artificial intelligence: *Machines Like Me* (Ian McEwan) [fiction]
- 19] a comparison of Hellenistic and Hebraic anthropologies:
 e.g., *Hebrew Thought Compared with Greek* (Thorleif Boman)
 e.g., *Anthropology of the Old Testament* (Hans Walter Wolff)
- 20] theological comment on the threat to the human posed by disinformation: *Propaganda* (Jacques Ellul.)
- 21] theological comment on the relation of the imaginative to the human: *The Educated Imagination* (Northrop Frye)
- 22] theo-anthropology in the context of depression: *Darkness Visible: A Memoir of Madness* (William Styron) **and** *Malignant Sadness: The Anatomy of Depression* (Lewis Wolpert)
- 23] theo-anthropology in the context of bi-polar affective disorder [manic-depressive illness]
A Brilliant Madness: Living with Manic-Depressive Illness (Patty Duke and Gloria Hochman) [autobiography]
- or**
- An Unquiet Mind* (Kay Redfield Jamison) [autobiography]
- 24] theological reflection on the presence of bi-polar affective disorder among the culturally creative: *Touched with Fire: Manic-Depressive Illness and the Artistic Temperament* (Kay Redfield Jamison)
- 25] theological comment on the challenge to and triumph of the human amidst totalitarianism:
 e.g., *One Day in the Life of Ivan Denisovich* (Aleksandr Solzhenitsyn) [fiction]
- or**
- Ordinary Lives* (Josef Skvorecky) [fiction]
- 26] theological comment on the retention of the human amidst organ transplants and genetic engineering: e.g., *The Human Body Shop: The Engineering and Marketing of Life* (Andrew Kimbrell.)

- 27] theological comment on the nature and significance of the human in perpetrator and pardoner: e.g., *The Sunflower: On the Possibilities and Limits of Forgiveness* (Simon Wiesenthal)
- 28] theological comment on the 'ordinary' human face of radical evil:
e.g., *Eichmann in Jerusalem: A Report on the Banality of Evil* (Hannah Arendt)
- 29] theological comment on the latent anthropology in
(a) women's (self-)victimization in love-affairs:
Labyrinth of Desire: Women, Passion and Romantic Obsession (Rosemary Sullivan) [non-fiction]
or
Other Women (Evelyn Lau) [fiction]
or
(b) married women's victimization at the hands of an unfaithful husband:
"The Woman Destroyed" in *The Woman Destroyed* (Simone de Beauvoir) [fiction]
- 30] theological exploration of the dimensions of the human reflected in the microcosm of a rural congregation:
Open Secrets: A Spiritual Journey through a Country Church (Richard Lischer) [biography]
- 31] theological comment on the funeral director's angle-of-vision on death and its aftermath:
The Undertaking: Life Studies from the Dismal Trade (Thomas Lynch) [biography]
- 32] theological assessment of war-intensified human cruelty/complexity: e.g.,
Resistance (Anita Shreve) [fiction]
or
Crimes of War (Peter Hogg) [fiction]
or
Wolfsangel: A German City on Trial 1945-1948 (August Nigro) [history]
or
Charlie Johnson in the Flames (Michael Ignatieff) [fiction]
or
March (Geraldine Brooks) [fiction]
- 33] theological comment on psychological resilience amidst betrayal and abandonment:
White Oleander (Janet Fitch) [fiction]
- 34] theological comment on survivors of
(a) sexual violation (rape): *Lucky* (Alice Sebold) [autobiography]
or
(b) marital rape/domestic abuse/sexual complicity/self-complication: *Strange Fits of Passion* (Anita Shreve) [fiction]

35] theological comment on the multidimensionality/complexity of the human being: biological, psychological (including the pathological,) social, political, familial, spiritual:

Good Harbor (Anita Diamant)

or

Border Crossing (Pat Barker)

or

Trespass (Rose Tremain)

or

Bedlam (Greg Hollingshead)

or

South of Broad (Pat Conroy)

or

Prince of Tides (Pat Conroy)

36] theological comment on the psychological and spiritual anguish pertaining to the death of a child: *The Blood of the Lamb* (Peter DeVries) [fiction]

37] theological comment on issues pertaining to self-willed human complication; e.g., marital infidelity and criminality:

Adultery (Richard Wright)

or

A Paris Affair (Tatiana de Rosnay) [short stories]

or

The Pilot's Wife (Anita Shreve)

or

Fortune's Rocks (Anita Shreve)

or

Light on Snow (Anita Shreve)

38] theological comment on human complexity complicated by indecisiveness:

A Prayer for the Dying (Steward O'Nan)

39] theological comment on the impoverishment fostered by religious fundamentalism:

A Complicated Kindness (Miriam Toews)

40] theological comment on the complexity of intra-family dynamics and the ambiguities of fortuitous occurrences:

Punishment (Linden MacIntyre)

or

The Children Act (Ian McEwan)

or

Saturday (Ian McEwan)

or

Atonement (Ian McEwan)

or

After This (Alice McDermott)

41] theological comment on the “handicapped” person (deafness) and the “handicap” of “normalcy”: *Deafening* (Frances Itani) [fiction]

or

theological comment on the anguish of severe physical/mental deformity and on the anguish of parents/caregivers: *The Boy in the Moon* (Ian Brown) [biography]

42] theological comment on the damage wrought by ambition:

All He Ever Wanted to Be (Anita Shreve) [fiction]

43] theological comment on the religious issues apparent in the intersection of Jew, Christian and Muslim: *The Terrorist* (John Updike) [fiction]

44] theological comment on grieving:

A Grief Observed (C.S. Lewis) [autobiography]

or

The Year of Magical Thinking (Joan Didion) [autobiography]

45] theological reflection on suffering. (The student should engage theologically Stanley Hauerwas, *God, Medicine, and Suffering*.)

46] theological interaction with and comment upon the work of a major existentialist thinker; e.g., *The Fall* or *The Plague* (Albert Camus) [fiction]

47] theological interaction with and comment on (African/North American) slavery:

e.g., *The Book of Negroes* (Lawrence Hill) [fiction]

48] theological reflection on “the commonwealth of Israel...the covenants of promise...the broken wall of hostility...one new person in place of the two” (Eph. 2:14-16)

A Woman In Jerusalem (A.B. Yehoshua) [fiction]

49] theological reflection on the ripple effect of sin:

Testimony (Anita Shreve) [fiction]

50] theological comment on the complexities of sexual abuse in the church:

The Bishop’s Man (Linden MacIntyre) [fiction]

51] exploration of theological/vocational/personal issues in ordained ministry:

Abide With Me (Elizabeth Strout) [fiction]

52] theological comment on the suffering perpetrated by the Shoah, with reference to the irrevocability of God's covenant with Israel:

Night (Elie Wiesel) [autobiography]

or

Sarah's Key (Tatiana de Rosnay) [fiction]

or

The Drowned and the Saved (Primo Levi) [autobiography]

53] exposition of the tragedy of amnesia and the cruciality of memory – remembering and forgetting – in personal identity, self-perception, and behaviour consistent with one's nature:

Before I Go to Sleep (S.J. Watson) [fiction]

* In addition the student should probe the biblical significance of remembering and forgetting, both human and divine. (What happens when God remembers? when God forgets?)

54] theological comment on the physicality of the human body, embodiment, and the church as body of Christ:

Let the Bones Dance: Embodiment and the Body of Christ (Marcia Shoop)

55] theological comment on the dystopia occasioned by affluence and the collapse of social restraint: *Cocaine Nights* (J.G. Ballard) [fiction]

56] theological comment on degradation and the triumph of grace amidst horrific suffering: *Unbroken* (Laura Hillenbrand) [biography]

57] theological comment on issues surrounding eating disorders:

Wasted (Marya Hornbacher) [autobiography]

* In addition the student should probe the biblical significance of eating, drinking, and private and public meals.

58] theological comment on ingrained racial prejudice (anti-Japanese) and its implications for individuals and society in North America:

Snow Falling on Cedars (David Guterson)

[Note: this work of fiction is especially rich in biblical imagery.]

59] theological comment on one's response to one's awareness of one's death; e.g., a physician's response to his terminal illness:

East of the Mountains (David Guterson) [fiction]

60] theological comment on the imprecision, ambiguities and arbitrariness of the criminal justice system:

Border Crossing (Pat Barker) [fiction]

or

A Death in Belmont (Sebastian Junger) [documentary]

- 61] theological comment on the nature of prostitution: its exploitation, perversity and degradation: *Paid For* (Rachel Moran) [autobiography]
- 62] theological comment on a psychiatrist's criticism of 'totalistic' psychology:
Admirable Evasions: How Psychology Undermines Morality (Theodore Dalrymple)
[This brief book is crucial for all practitioners of psychology and psychotherapy.]
- 63] theological comment on the nature and cruelty of social stigma (leprosy):
The Pearl Diver (Jeff Talarigo) [fiction]
- 64] theological comment on autism, and the stress/suffering it precipitates in child and parents:
Love Anthony (Lisa Genova) [fiction]
- 65] theological comment on Huntington's disease, and the stress/suffering it precipitates in the victim and the victim's family:
Inside the O'Briens (Lisa Genova) [fiction]
- 66] theological comment on the evil of tribalism, blood-myth anti-semitism, and one's victimization visited on others:
The Nature of Blood (Caryl Phillips) [fiction]
- 67] theological comment on the inextricable intertwining of woundedness and sin, pain and perversity, deprivation and depravity, found in all people:
The Italian Girl (Irish Murdoch) [fiction]
- 68] theological comment on the pervasiveness, profundity, perversity and ubiquity of humankind's dark heart.
Heart of Darkness (Joseph Conrad) [fiction]
- 69] theological comment on forgiveness and reconciliation in the context of 'A.L.S.' ('Lou Gehrig's disease):
Every Note Played (Lisa Genova) [fiction]
- 70] theological comment on addiction as an instance of sin's enslavement (John 8:34) or 'the bondage of the will' (Protestant Reformers), and psychiatric/spiritual comment thereon:
Addiction and Grace (Gerald May)
- 71] theological comment on the complexity of racial history/social situatedness/prejudice:
The Sacrifice (Joyce Carol Oates) [fiction]
- 72] theological comment on marital wreckage facilitated by a child's incurable illness (cystic fibrosis): *Mother* (Hannah Begbie) [fiction]

B

- 1] * an exposition and critical assessment of **one** crucial aspect of any one psychological anthropology in the light of Christian anthropology:
e.g., Freud, Jung, Adler, James. (Please check with instructor.)
- 2] * exposition and critical assessment of (an aspect of) any **one** philosophical anthropology in the light of Christian anthropology:
e.g., Plato, Stoicism, Aristotle, Plotinus, Aquinas, Occam, Biel, Descartes, Kant, Hegel, Marx, Sartre, Heidegger. (Please check with instructor.)
- 3] * an exposition and critical assessment of the understanding of the human (or aspect thereof) in any **one** of Mediaeval Scholasticism, the Renaissance, the Enlightenment, Existentialism.

C

- 1] a discussion of the anthropology reflected in the “anti-psychiatry” movement
(e.g., Thomas Szasz, MD, *The Myth of Mental Illness* -- pp. ix - 110, plus 204-220.)
[Note: there are now many psychiatrist-authored books and journal articles written from the standpoint of ‘anti-psychiatry.’ Please check with instructor. This topic is best addressed by students with formal medical training.]
- 2] an examination of the command and claim of God upon humans reflected in
Fear and Trembling (Soren Kierkegaard.)
[Note: this topic should be attempted only by those who have been exposed to the philosophy of Georg Friedrich Hegel.]
- 3] an exposition of and comment on *Persons In Communion: Trinitarian Description and Human Participation* (Alan J. Torrance)
[Note: this topic is to be attempted only by the advanced student in theology who is acquainted with the theological subtleties of Barth and the Torrance echelon.]
- 4] a discussion of the “dialogical” in *I and Thou* (Martin Buber)
[Note: this topic should be attempted only by those with more than elementary philosophical training.]
- 5] theological comment on Stephen P. Kiernan’s *The Hummingbird* [fiction] as an illustration of Karl Barth’s ‘The light and the lights’ in *Church Dogmatics*, IV, 3, part 1, pp.86-165.

[Note: this topic should be attempted only by those with a previous exposure to Barth.]

D

{a topic of the student's choice, provided that the instructor has approved it.}

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