



**ST54: Theological Anthropology.** Taught by Justin Shaun Coyle, PhD, Associate Professor of Theology, Church History, & Philosophy at Mount Angel Seminary in the Spring of 2022. Office: Annunciation 215; Email: [justin.coyle@mtangel.edu](mailto:justin.coyle@mtangel.edu). Office hours: TBA or by appointment. More information, materials, & course updates on Google Classroom.

***what this course is***

This course is a study of the human person shaped by creation in the image of the Triune God, the Fall, the Incarnation, restoration in Christ, and the Eschaton. Special attention is given to appreciating the scriptural foundations for these realities; to the most important classical and contemporary theological treatments of these topics; to the development of a Catholic theology of grace; and to grace experienced individually and in the Christian community, particularly at worship.

***what this course expects of you (& you of it)***

I expect you to:

1. Read c. 20 pages of (often difficult) material for each session. Note that careful reading entails writing notes & flagging questions about things you don't understand or criticisms of things with which you disagree. Ideally, you should read these texts *at least twice*: once through for comprehension, a second time with a pencil in hand, taking copious notes. The standard 1:2 ratio applies; for every hour of instruction, you should expect two hours of preparation.
2. Come to class & participate. We'll discuss the texts you've read in class, so your attendance is necessary for your own understanding. Attendance entails not just the presence of bodies, but minds too—come to class ready for discussion with me & your colleagues. Attendance also entails coming to class prepared & having read the assigned texts & having written in your reading journal & being prepared for potential pop-quizzes. See appendix 1 for absence policies.
3. Respond to the readings by writing on them. Writing exercises come in two forms: (1) reading journal and (2) an annotated bibliography. Find more details forthcoming in Google Classroom.
4. Complete a final exam that covers the material in the class.

I expect that upon successful completion of this course, students will be able to:

1. Demonstrate a broad knowledge & basic understanding of the main themes, issues, & doctrines relevant to Catholic theological anthropology [I.1.a–b; I.1.d; I.5.a–b];
2. Explain what steps a Catholic ought to take in the course of theological inquiry [I.1.a–b; I.1.d; I.5.a–b];
3. Specify the difference between dogmatic & speculative theology, between doctrine itself & its interpretation, & between the various levels of the hierarchy of truth [I.4.a–e; I.5.c–e];
4. Articulate the contemporary relevance, theological challenge, & pastoral significance of theological anthropology [I.1.c; I.1.e; 1.2.b–d; I.2.a; I.3.a–e];
5. Correlate course content to that of other courses in the Graduate School of Theology, demonstrating how Communion Ecclesiology provides not only the foundation of our entire theological curriculum but also the unifying principle of our entire formation program addressing the four dimensions of priestly formation [I.2.a–e].

In turn, you may expect me to:

1. Respond quickly to student emails—within 24 hours at most.
2. Keep consistent office hours.
3. Remain transparent about my expectations, flexible in my teaching, & excited about the course material & your engagement with it.

### ***how you'll be graded***

10% for participation; 10% for book review; 20% for reading journals; 20% for final exam; & 40% for annotated homily

### ***what you'll need***

Have the following texts to hand; the rest of our materials will be available through Google Classroom or on reserve at our library:

- A Bible, any scholarly translation (not the NIV)
- Zizioulas, *The Meaning of Being Human*
- *Christ Our Pascha: The Catechism of the Ukrainian-Greek Catholic Church*

### ***what we'll read & when***

1/12 how to do catholic theology

>Griffiths, “Theological Disagreement: What It Is & How to Do It” [6]\*

**part one: remembering the future, anticipating the past**

- 1/17a approaching theological anthropology (1)  
>1 John 3:2; Romans 8:19  
>Zizioulas, *The Meaning of Being Human*, 1-45
- 1/17b approaching theological anthropology (2)  
>Ephesians 2:10; Colossians 1:5; Genesis 1:26-27  
>Zizioulas, *The Meaning of Being Human*, 45-99
- 1/19 a eucharistic anthropology  
>Luke 24:13-32; 1 Corinthians 12:27; Luke 22:13-20  
>Cabasilas, *The Life in Christ*, selections\*

**part two: anticipating the past**

- 1/24a creation: doctrine  
>John 1:1-18; Ephesians 2:1-10; Genesis 1-2 (all)  
>*Christ Our Pascha* §§21-22; 99-117
- 1/24b creation: tradition  
>Gregory of Nyssa, *De opf. hom.* 16.1-17, 22.1-8, 30.28-34 [9]\*  
>Maximus, *Amb.* 33 [2]\*  
>Anastasius of Sinai, *In hexaemeron* 1.8.1-4; 1.12.1-3 [6]\*
- 1/26 creation: thinking the doctrine  
>Bulgakov, *Bride of the Lamb*, 164-192 [28]\*  
\*Presentation: Johnson, *Ask the Beasts: Darwin and the Love of God* [352]<sup>1</sup>  
<Topic for annotated homily due>
- 1/31 guest lecture: br. louis  
>reading from br. louis forthcoming
- 2/2 *imago dei*: doctrine  
>Colossians 1:15-23; Genesis 1:26-27  
>*Christ Our Pascha* §§118-131

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<sup>1</sup> All of these presentation texts have been reserved for you in the library.

- 2/7a *imago dei*: tradition  
>Gregory of Nyssa, *De anima et res.* 2-3 [23]\*  
>Leontius of Byzantium, *Contra nest. et eut.* 2 [1]\*
- 2/7b *imago dei*: thinking the doctrine  
>Zizioulas, “On Being a Person: Toward an Ontology of Personhood” [10]\*  
\*Presentation: Zizioulas, *Being as Communion* [249]
- 2/9 *imago dei*: thinking the doctrine  
>Zizioulas, “On Being a Person: Toward an Ontology of Personhood” [10]\*  
\*Presentation: Zizioulas, *Being as Communion* [249]
- 2/14a sin & its damage: doctrine  
>Romans 5:1-7:25; Genesis 3 (all)  
>*Christ Our Pascha* §§141-158
- 2/14b sin & its damage: tradition  
>Augustine, *pec. mer.*, 1.1-19.24 [18]\*  
>Maximus, *QThal.* 21 [7]\*
- 2/16 sin & its damage: thinking the tradition  
>Alison, “Original Sin Known in Its Ecclesial Overcoming” [26]\*  
\*Presentation: Alison, *The Joy of Being Wrong: Original Sin through Easter Eyes* [310]  
<Bibliography for annotated homily due>
- 2/23 sex & gender: doctrine  
>Galatians 3:28; Genesis 1:26-27  
>*Christ Our Pascha* §§132-134
- 2/28a sex & gender: tradition  
>Maximus Confessor, *Amb.* 41 [9]\*
- 2/28b sex & gender: thinking the doctrine  
>Coakley, “The Eschatological Body” [15]\*  
\*Presentation: Coakley, *God, Sexuality, and the Self* [388]
- 3/7a grace & election: doctrine

>Galatians 5:1; Romans 8; 1 Corinthians 3:9  
>*Christ Our Pascha* §§266-270; 725-746

3/7b grace & election: tradition  
>Eriugena, *De praedest.*, 8-11 [23]\*

3/14a grace & election: thinking the tradition  
>Coda, “Grace, Freedom, Relation” [40]\*  
\*Presentation: O’Callaghan, *Children of God in the Word* 89-387 [298]

### **part three: remembering the future**

3/14b theosis: doctrine  
>Psalm 82:6; 2 Peter 1:3-4; Romans 8:19; Romans 11  
>*Christ Our Pascha* §§850-855

3/16 theosis: tradition  
>Psalm 82:6; 2 Peter 1:3-4; Romans 8:19; Romans 11  
>*Christ Our Pascha* §§850-855  
>Maximus Confessor, *QThal.* 22 [7]\*

3/21a theosis: thinking the doctrine  
>Hart, “Waking the Gods” [21]\*  
\*Presentation: Williams, *The Ground of Union: Deification in Aquinas and Palamas* [233]

3/21b the last things: doctrine  
>1 Timothy 2:1-7; Matthew 25:1-46; 1 Corinthians 3:1-23  
>*Christ Our Pascha* §§248-254  
<Rough draft of annotated homily due>

3/23 the last things: tradition  
>Gregory of Nyssa, *De anim. et res.* 6-7 [14]\*  
>Augustine, *De civ. dei* 21.13, 17, 23; 21.21, 26\*

3/28 the last things: thinking the doctrine  
>Griffiths, “Self-Annihilation or Damnation? A Disputable Question in Christian Eschatology” [30]\*

\*Presentation: Balthasar, *Dare We Hope That All Men Be Saved? With a Short Discourse on Hell* [254]

3/30 the church: doctrine

>1 Corinthians 15, 12:4-11; Ephesians 1:22-23, 5:23-30; Colossians 1:18, 3:15

>*Christ Our Pascha* §§271-300; 309

4/4a the church: tradition

>Gregory of Nyssa, *In Illud* [18]\*

>Augustine, *Sermo* 272 [1]\*

4/4b the church: thinking the doctrine

>Zizioulas, “On the Ecclesiological Significance of the Person” [16]

4/6 conclusions

>John Paul II, *Redemptor hominis*\*

4/11a annotated homily presentations (1)

4/11b annotated homily presentations (2)

4/20 study session for oral exams

### **appendix 1: course policies**

1. Attendance—Your presence in class is essential to the course’s success. Regular & punctual attendance is required. I allow excused absences in the case of documented illness or family emergencies & two (2) unexcused absences. For each additional unexcused absence in excess of two (2), your final letter grade will be lowered. I trust you to gather notes from colleagues & to return to class caught up on material. You can trust me, in turn, to help you along during office hours if you like. Also: bring texts to class. Should you forget your text (hardcopy or printout), you’ll be marked absent.
2. Electronic devices—However much I love the gentle whirr of busy fingers on keyboard (& I do), I ask you to refrain from computer, tablet, & phone use during class. Please note use of devices of any kind will impact your participation grade; heavy use will impact it heavily.

3. Late work—Except for in cases of documented illness or family emergency, I do not accept late work.

### ***appendix 2: plagiarism policy***

All work submitted by students as their own work should indicate sources, published and unpublished, which were consulted and/or cited. It is the student's responsibility to know the proper method of citation as well as how to acknowledge sources when not citing directly. Failure to acknowledge source material is plagiarism and will be dealt with accordingly with disciplinary measures ranging from failure of the assignment, the course, or dismissal from the Seminary. In such matters, the judgment of the appropriate Academic Dean and the President-Rector is final.

### ***appendix 3: accessibility statement***

Mount Angel Seminary is committed to providing accessibility to its services, programs and activities for students with disabilities, recognizing its responsibilities to ensure the rights of students with disabilities and to identify and maintain the standards that are required to provide its academic and formational programs. Mount Angel Seminary will strive to accommodate students with disabilities, unless the accommodation would pose an undue burden to the Seminary or compromise the mission or integrity of the program. Students seeking accommodation(s) must:

- Provide a written statement requesting an accommodation that includes a description of the specific disability, how the student is limited and the expected duration of the limitation.
- Submit proper professional/medical verification of the condition(s) that necessitate the request.

### ***appendix 4: grading scheme & evaluation***

A (96-100/4.00) // A- (93-95/3.67)

- demonstrates in-depth knowledge & excellent understanding of course content which extends beyond the assigned readings & an ability to communicate that knowledge clearly in an accurate & interesting way;

- demonstrates critical engagement with issues, questions & themes arising from course content and an ability to respond precisely & reflectively to questions of ‘so what’ & ‘what if’ as well as ‘why’ & ‘what’;
- provides written & oral communication that is excellent, i.e. pleasing, critical, creative, interesting, integrated, synthesizing, reflective, incorporating material other than the assigned readings, relating course content to other courses as well as to the other pillars of formation.

B+ (89–92/3.33) // B (86–88/3.00) // B– (83–85/2.67)

- demonstrates solid knowledge of course content & an ability to communicate that knowledge clearly in a coherent & sometimes even creative way with few errors;
- demonstrates solid understanding of course content & has advanced into the initial stages of critical analysis, i.e., demonstrates an ability to respond competently to questions of ‘why’ as well as ‘what’;
- provides written & oral communication that is quite good & characterized by a pleasing overall style.

C+ (79–82/ 2.33) // C (74–78/2.00)

- demonstrates adequate knowledge of course content & an ability to communicate that knowledge clearly in a basic way without serious error;
- provides written & oral communication that is adequately intelligible, even if marked by errors of grammar or pronunciation.

C– (70–73/1.67) & below

- fails to demonstrate an adequate knowledge of course content & an ability to communicate that knowledge clearly without serious error;
- fails to provide written & oral communication that is adequately intelligible.

A graduate student who fails to maintain the cumulative grade point average of 2.5 will automatically be placed on probation and may be asked to withdraw from the degree program. Other than in language classes, C is the lowest grade to earn graduate credit. This applies to those electives whose course numbers terminate in a “G”: in such cases, graduate students must earn a C or above to gain credit for that course. C– is counted as a failure.

#### ***appendix 4: select bibliography***

Barth, Karl. *The Humanity of God* (Westminster, 1996).

Behr, John. “A Note on the ‘Ontology of Gender’” in *St Vladimir’s Theological Quarterly* 42.3-4 (1998): 363-72.



- \_\_\_\_\_. “The Rational Animal: A Rereading of Gregory of Nyssa’s *De Hominis Opificio*” in *Journal of Early Christian Studies* 7.2 (1999), 219-47.
- \_\_\_\_\_. “Older than All Creation.” *Communio Viatorum* 55.3 (2013), 237-54.
- \_\_\_\_\_. “The Promise of the Image,” in *Imago Dei: Human Dignity in Ecumenical Perspective*, ed. Thomas Albert Howard (Catholic University of America Press, 2013), 15-37.
- \_\_\_\_\_. *John and His Paschal Gospel*.
- Bonhoeffer, Dietrich. *Creation and Fall: A Theological Interpretation of Genesis 1-3* (Macmillan, 1959).
- Brown, Peter. *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity* (London, 1988).
- Bulgakov, Sergei. *The Bride of the Lamb* (Eerdmans, 2002).
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- Clément, Olivier. “Life in the Body,” *Ecumenical Review* 33 (1981): 128-46.
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- \_\_\_\_\_. *Transfiguring Time* (New City Press, 2019).
- Coakley, Sarah. *Powers and Submissions: Spirituality, Philosophy, and Gender* (Wiley-Blackwell, 2002).
- \_\_\_\_\_. *God, Sexuality, and the Self: An Essay ‘On the Trinity’* (Cambridge University Press, 2013).
- \_\_\_\_\_. *The New Asceticism: Sexuality, Gender, and the Quest for God* (Bloomsbury, 2015).
- Cooper, Adam. *The Body in St. Maximus the Confessor: Holy Flesh, Wholly Deified* (Oxford University Press, 2005).
- Cortez, Marc. *ReSourcing Theological Anthropology: A Constructive Account of Humanity in the Light of Christ* (Zondervan, 2017).
- Evdokimov, Paul. *Orthodoxy* (New City Press, 1979).
- Griffiths, Paul J. *Decreation: The Last Things of All Creatures* (Baylor, 2014).
- \_\_\_\_\_. *The Practice of Catholic Theology: A Modest Proposal* (CUA Press, 2016).
- \_\_\_\_\_. *Christian Flesh* (Stanford University Press, 2018).
- \_\_\_\_\_. *Regret: A Theology* (University of Notre Dame Press, 2021).
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- \_\_\_\_\_. *God’s Many-Splendored Image: Theological Anthropology for Christian Formation* (Baker Academic, 2010).
- Hart, David Bentley. *You Are Gods: On Nature and Supernature* (University of Notre Dame Press, 2022).

- Hinsdale, Mary Ann and Stephen Okey. *T&T Companion to Theological Anthropology* (T&T Clark, 2020).
- Nellas, Panagiotis. *Deification in Christ: Orthodox Perspectives on the Nature of the Human Person* (St. Vladimir's Seminary Press, 1987).
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- Ormerod, Neil. *Creation, Grace, and Redemption* (Orbis Books, 2007).
- Pannenberg, Wolfhart. *What is Man? Contemporary Anthropology in Theological Perspective* (Fortress, 1972).
- Tanner, Kathryn. *Jesus, Humanity, and the Trinity: A Brief Systematic Theology* (Fortress Press, 2001).
- Thunberg, Lars. *Microcosm and Mediator: The Theological Anthropology of Maximus the Confessor* (Lund, 1965; 2nd ed. Open Court, 1995).
- Tillard, J.M.R. *Flesh of the Church, Flesh of Christ* (Liturgical Press, 2001).
- Wood, Jordan Daniel. *The Whole Mystery of Christ: Creation as Incarnation in Maximus Confessor* (University of Notre Dame Press, 2022).
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- \_\_\_\_\_. *The Eucharistic Communion and the World* (T&T Clark, 2011).
- \_\_\_\_\_. *The Meaning of Being Human* (Sebastian Press, 2021).