I. COURSE CO-ORDINATOR

Dr. Ian A. McFarland, KCF1
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Office hours: Wednesdays, 2:00-4:30 pm, or by appointment

II. LEARNING OUTCOMES

A. Knowledge and Understanding
1. some awareness of several important stages the historical development of theological anthropology
2. some awareness of the range of contemporary Christian views on human being, with special reference to a) the role of gender and sexual identity and b) the relationship between the doctrine of the human person and the doctrine of God
3. some awareness of the debates that mark contemporary Christian discussion of human being
4. some awareness of social and cultural contexts within which the diversity of Christian perspectives in past and present have developed
5. some ability to explain and use technical terms associated with theological anthropology

B. Discipline-specific Skills
1. to develop the ability to reflect critically on the theological strengths and weaknesses of different approaches to the doctrine of the human person
2. to engage beliefs different from one’s own with integrity
3. to acquire a measure of intellectual flexibility through engagement with different approaches to the topic of theological anthropology
4. to gain a familiarity with the ways in which our view of what it means to be a human being are shaped by our historical and social contexts
5. to acquire precision in thinking through the formulation of a coherent theological position of one’s own
6. to acquire some confidence in addressing questions vigorously debated both within the church and the wider society

C. Transferable Skills
1. to be able to communicate effectively both orally and in writing
2. to be able to gather, analyse and assess material from both primary and secondary literature
3. to improve skills in arguing to a conclusion
4. to be able to work collaboratively with others on a project
5. to be able to use IT for research and for keeping apprised of developments within the course
6. to be able to undertake an independent research project on a set topic
7. to improve discipline in the organisation of one’s time

III. ASSESSMENT (WITH REFERENCE TO CORRESPONDING LEARNING OUTCOMES)

A. Class Preparation and Attendance
Students are expected to have read assigned texts prior to the class meeting in which they are to be discussed and to participate in seminar discussions. CORRESPONDING LEARNING OUTCOME: C2, C7

Students are to post a short (no more than 150 words) response to a question placed on the website bulletin board prior to nine of the seminar sessions. The topics for which responses will be required are listed on the bulletin board, which may be accessed from the home page of the course website (see section VI below for the website URL). While students’ responses will not be marked, they will be reviewed by the Course Co-ordinator and serve as the basis for seminar
discussion (for which reason it is recommended that students bring copies of their responses with them to seminar). CORRESPONDING LEARNING OUTCOMES: A2, A3, A4, A5, B1, B2, B3, B5, B6, C1, C2, C5

** Please note that class certificates will be refused to students who fail to attend at least 75% of class meetings without a medical or other approved excuse. Details of penalties for non-attendance, as well as late submission of work can be found in the document, Student Attendance, Performance and Assessment, which is available in the departmental office.

B. Seminar Presentation

Every student will be responsible for participating in a debate on one of the assigned topics listed in section below. This presentation will count 10% toward the final mark. CORRESPONDING LEARNING OUTCOMES: A2, A3, A5, B1, B2, B3, B5, B6, C1, C2, C3, C4, C7

C. Essay

Students are required to prepare one essay of approximately 2500 words in length on one of the following topics:

3. Give a critical evaluation of account of the relationship between anthropology and christology given by Rosemary Ruether in chapters 4-5 of \textit{Sexism and God-Talk: Toward a Feminist Theology}.

The essay is due in the Divinity Office (KCG11) on \textit{Friday, 20 December at 12:00 noon} and will count 40% toward the final mark. Please observe the following guidelines when submitting your essays:

- Essays must be submitted to the departmental office as hard copy. Electronic submissions (i.e., email text or attachment) are not acceptable.
- Essays must be submitted with a completed essay self-evaluation form, which may be downloaded from the course website. \textit{One CAS point will be deducted from the final mark of all essays submitted without a completed self-evaluation form.}
- The pages of your essay should be joined with a staple in the upper left-hand corner (a stapler is available in the Divinity Office). Please do \textbf{not} put your essays in plastic covers or pouches.

CORRESPONDING LEARNING OUTCOMES: A2, A3, A4, A5, B1, B2, B3, B4, B5, B6, C1, C2, C3, C5, C6

D. Examination

There will be a three-hour final examination, which will count 50% toward the final mark (\textit{n.b.}, however, that departmental regulations stipulate no student will be awarded a passing mark for a course who fails to achieve a CAS mark of 8 on the final examination). The examination will be comprised of three essay questions: one based on each of the three sections of the course. Students will be permitted to take one A4 sheet of notes with them into the examination hall. CORRESPONDING LEARNING OUTCOMES: A1, A2, A3, A4, A5, B1, B3, B4, B6, C1, C2, C3

IV. COURSE STRUCTURE

This course includes two class meetings per week, as follows:

\begin{itemize}
  \item \textbf{Tuesdays from 2:00-4:00, in KCT4}
  \item \textbf{Fridays from 2:00-4:00, in KCF9}
\end{itemize}

After an introductory week of lectures, the course is divided into three thematic sections. In sections 1 and 2 (with the exception of week 8 - see section VIII below) the first class meeting each week will be a lecture by the Course Co-ordinator and the second will be a seminar based on a close reading of one of the assigned texts. All class meetings in section 3 of the course will be in seminar format.
V. **REQUIRED TEXTS**


The texts for the assigned readings from Irenaeus, Gregory of Nyssa, and Augustine can be found on the web at <http://ccel.org/fathers2/>, or via the “Reference Library” page on the course website. Copies of the texts by Fulkerson, Gray, Jenson, Jones, Watson, Williams and Zizioulas will be distributed in class. Students will be assessed a charge of £3.00 to cover the photocopying costs of these materials.

VI. **WEB PAGE**

This course has its own web page, which can be accessed at:

<http://webct.abdn.ac.uk/SCRIPT/sexsin/scripts/serve_home>

The web page contains the course outline, lecture notes, a glossary of important terms, and links to other web page containing material relevant to the course. It is also the location of the course bu

Students are expected to visit the web page on a regular basis in order to keep apprised of any changes to the curriculum, as well as to enter and review postings to the course bulletin board. Students are responsible for any information posted on the website by the Course Co-ordinator.

VII. **CLASS SCHEDULE**

**INTRODUCTION**

**Week 1 (30/9-4/10): Basic Issues in Theological Anthropology**
- Lecture: Theological Anthropology as a Question of Sex, Sin and Salvation
- Lecture: Dualism, Materialism and the Problem of Human Distinctiveness

**SECTION 1  Sex, Sin and Salvation: Three Classic Interpretations**

**Week 2 (7-11/10): Irenaeus of Lyons**
- Lecture: Irenaeus’ Theological Setting: The Challenge of Gnosticism
- Seminar: Sex, Sin, and Salvation in Irenaeus: *Against Heresies*, III.20, 22-23; IV.37-39; V.5-7, 14-16, 32, 35-36

**Week 3 (14-18/10): Gregory of Nyssa**
- Lecture: Gregory’s Theological Setting: The Legacy of Origen
- Seminar: Sex, Sin, and Salvation in Gregory: *On the Making of Man*, chs. 1-9, 16-21, 26-29

**Week 4 (21-25/10): Augustine of Hippo**
- Lecture: Augustine’s Theological Setting: Mani and Pelagius
- Seminar: Sex, Sin, and Salvation in Augustine: *The City of God*, XIII.14-20, 22-23, XIV.3, 5, 10-12, 17-19, 21-26, XXII.13-17

**SECTION 2  Persons Divine and Human**

**Week 5 (28/10-1/11): The Personhood of God**
- Lecture: The Trinitarian Context of the Term “Person”
- Seminar: John Zizioulas, “Personhood and Being”

**Week 6 (4-8/11): The Personhood of Jesus Christ**
- Lecture: The Christological Application of the Term “Person”
Week 7 (11-15/11): Defining Human Beings as Persons I: What We Are
Lecture: The Anthropological Application of the Term “Person”
Debate and Seminar: The Status of the Imago Dei
Mary M. Fulkerson, “Contesting the Gendered Subject: A Feminist Account of the Imago Dei”
Francis Watson, “In the Image of God”

Week 8 (18-22/11): Defining Human Beings as Persons II: What We Are Not
Seminar: Stanley Hauerwas, Truthfulness and Tragedy, chs.8, 10-13
**THERE WILL BE NO CLASS ON FRIDAY, 22 NOVEMBER**

Week 9 (25-29/11): Defining Human Beings as Persons III: What We Will Be
Lecture: The Eschatological Shape of Human Personhood
Seminar: Rowan Williams, “The Body’s Grace” and “Nobody Knows Who I Am Till the Judgement Morning”

SECTION 3  An Anthropological Cast Study: The Theological Status of Sexual Relationships

Week 10 (2-6/12):
Seminar: Janette Gray, RSM, “Celibacy These Days”

Week 11 (9-13/12): The Homosexuality Debate in the Churches
Seminar: Rogers, “Introduction” and ch. 1
Debate and Seminar: Homosexuality and Christian Sanctification
Rogers, chs. 2-3

Week 12 (16-20/12): Sexual Identity, Community and Personhood
Seminar: Rogers, chs. 9-10
Seminar: Rogers, chs. 11-13

VIII. COURSE BIBLIOGRAPHY

The following books are suggested for those who wish to do further reading in a particular area covered in the course:

Aquinas, Thomas. Summa Theologiae, London: Eyre & Spottiswoode, 1963-1974, especially qu. 90-102 of Part I (on the imago Dei) and qu. 85 of Part. II.1 on sin’s damage to human nature.


---. “Abortion: Why the Arguments Fail,” in *A Community of Character,* 212-229.


Three reasons supporting the personality of the Holy Spirit. 1. Use of personal/masculine pronouns with reference to Him. John 16:12-14, - The Holy Spirit is a "He", not an it! 2. His work is that of a person. He is called the "parakletos" - Advocate, Helper, or Counselor. 3. Possession of personal attributes. Intelligence, will, emotions, teaches, can be grieved, quenched, resisted, lied to, he speaks, commands, guides, illumines, reveals, intercedes (Rom. 8:26). Four implications of the person of the Holy Spirit. 1. The Holy Spirit is a Person. 2. The Holy Spirit deserves the same honor and respect as the rest of the Trinity. We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man. We believe that our first parents were created in a state of innocency, but by their disobedience they lost their purity and happiness, and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God. We believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved. We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation. The terrible and conscious abuse of sex by the Atlanteans led on to the worship of the human body and finally of the sex principle in itself, which survives to-day in all the degraded forms of religion in the shape of the most revolting and obscene symbols and practices in the Tantrika of the Hindus, the Red Cap or Dugpa Lamaism of. 

Dr. Abrams inventor of the new Electronic method of diagnosis and treatment declares that "Syphilis is the basic soil of all diseases, especially cancer and tuberculosis."