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The mission of McMaster Divinity College is to develop effective evangelical Christian leaders for the Church, academy, and society through graduate-level education, spiritual development, and vocational formation.

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## I. Faculty Information



**Name:** Dr. Clement Wen

**Office hours:** Room 210, M 11:00-13:00, W 14:00-16:00, or by appointment (Zoom appointments are also available by request)

**Email:** [wenc20@mcmaster.ca](mailto:wenc20@mcmaster.ca)

## II. Course Description

This in-person/live-streamed synchronous course will explore the significance, content, and implications of several prominent figures who wrote about theological anthropology spanning from ancient to modern and contemporary. The course involves close reading of primary and secondary texts. Students will take turns presenting and leading discussions about the assigned readings throughout the semester and will also write a major research paper that will be presented towards the end of the course.

## III. Course Objectives

With respect to MDC's transformational paradigm of "Knowing...Being...Doing," by the end of the course, students will:

### *Knowing (K)*

- Demonstrate a working knowledge of essential historical figures, themes, concepts, developments, ongoing debates and discussions, and practical life and ministry implications regarding the subject of theological anthropology.

### *Being (B)*

- Cultivate further awareness of the limits of one's own theological positions, so as to be self-aware of the continual need for humility and a pastoral dialogical posture with regard to theological engagement, even while having the courage to maintain theological convictions.
- Appropriately develop convictions about theological anthropology to oneself so as to "be transformed by the renewing of your mind" (Rom. 12:2).

### *Doing (D)*

- Use their own words to explain relevant concepts and their significance concerning the various theological anthropologies which will be explored.
- Engage critically and constructively with the essential discussions and themes which have to do with the aforementioned theological loci.

## **IV. Course Resources**

All required and recommended books for this class are available from the Hurlburt Family Bookstore located beside the entrance to the Nathaniel H. Parker Memorial Chapel of McMaster Divinity College. To purchase in advance, you may contact the bookstore manager, Bernice Quek, by phone at 416.620.2934 or 416.668.3434 (mobile); or by email at [books@readon.ca](mailto:books@readon.ca). The Hurlburt Family Bookstore also carries other books and merchandise and is open throughout the academic year during posted hours.

Due to the eclectic nature of this course, I have made every effort to ensure that all the required readings chosen are available full text through McMaster Divinity College's different online databases (or by way of other free resources that are available online). The assigned readings listed below are ordered in accordance with the suggested sequence for reading. A select bibliography of recommended resources can also be found below.

### *Required Readings*

#### Multiple Weeks

Burns, J. Patout and Joseph W. Trigg, eds., with Robin Darling Young and Jeffrey T. Wickes. *Theological Anthropology*. Revised and expanded edition. Ad Fontes: Early Christian Sources. Minneapolis, MN: Fortress Press, 2023. [DTL]

Cortez, Marc. *Theological Anthropology: A Guide for the Perplexed*. London: T&T Clark, 2010. [DTL]

#### Week 1 (Course Introduction)

Cortez, chs. 1-2 (pp. 1-40). [DTL]

#### Week 2 (Theological Anthropology in Traditional Evangelical Perspective)

Erickson, Millard J. *Christian Theology*. 3<sup>rd</sup> ed. Grand Rapids, MI: Baker Academic, 2013. Parts 5–6 (pp. 421–599). [Optional] [DTL]

Burns & Trigg, Introduction. [DTL]

#### Week 3 (Ancient, Part 1)

Irenaeus of Lyons (Burns & Trigg, ch. 1). [DTL]

Clement of Alexandria (Burns & Trigg, ch. 2). [DTL]

Origen (Burns & Trigg, ch. 3). [DTL]

#### Week 4 (Ancient, Part 2)

Ephrem the Syrian (Burns & Trigg, ch.4). [\[DTL\]](#)

Gregory of Nyssa (Burns & Trigg, ch. 5). [\[DTL\]](#)

Evagrius of Pontus (Burns & Trigg, ch. 6). [\[DTL\]](#)

#### Week 5 (Medieval, Part 1)

Pelagius (Burns & Trigg, ch. 7). [\[DTL\]](#)

Augustine of Hippo (Burns & Trigg, ch. 8). [\[DTL\]](#)

#### Week 6 (Medieval, Part 2)

Thunberg, Lars. *Microcosm and Mediator: The Theological Anthropology of Maximus the Confessor*. 2<sup>nd</sup> ed. Chicago: Open Court, 1995. Chs. 3–4 (pp. 95–330) [Optional] [\[DTL\]](#)

Aquinas, Thomas. *On Human Nature*. Edited with introduction by Thomas S. Hibbs. Indianapolis, IN: Hackett, 1999. Chs. 4, 7, and 8 (pp. 60–97, 192–230, 231–67). [\[DTL\]](#)

#### Week 8 (Modern, Part 1)

Barth, Karl. *Church Dogmatics* III/2. Edited by G. W. Bromiley and T. F. Torrance. Translated by H. Knight, G. W. Bromiley, J. K. S. Reid, and R. H. Fuller. Edinburgh: T&T Clark, 1960 (III/2.2, pp. 344–660). [\[DTL\]](#)

Bonhoeffer, Dietrich. *Creation and Fall: A Theological Exposition of Genesis 1–3*. Dietrich Bonhoeffer Works, Vol. 3. Edited by John W. de Gruchy. Translated by Douglas Stephan Bax. Minneapolis, MN: Fortress Press, 2004 (pp. 60–67, 103–44). [\[DTL\]](#)

#### Week 9 (Modern, Part 2):

Tillich, Paul. *Systematic Theology*. Vol. 2. Chicago: The University of Chicago Press, 1957. Ch. I.D–E (pp. 59–96). [\[DTL\]](#)

Rahner, Karl. *Foundations of Christian Faith: An Introduction to the Idea of Christianity*. Translated by William V. Dych. New York: Crossroad, 1978. Ch. 1 (pp. 24–43). [\[DTL\]](#)

#### Week 10 (Contemporary Discussions, Part 1)

Cortez, ch. 3 (pp. 41–67). [\[DTL\]](#)

Favale, Abigail. “Gender Identity Theory and Christian Anthropology.” *Journal of the Evangelical Theological Society* 67:1 (2024): 125–133 [\[DTL\]](#).

Tonstad, Linn Marie. *Queer Theology: Beyond Apologetics*. Eugene, OR: Cascade, 2018. Ch. 3 (pp. 48–77). [\[DTL\]](#)

Bantum, Brian. *The Death of Race: Building a New Christianity in a Racial World*. Minneapolis, MN: Fortress Press, 2016. Chs. 1–3 (pp. 1–63). [Optional] [\[DTL\]](#)

### Week 11 (Contemporary Discussions, Part 2)

Eiesland, Nancy L. *The Disabled God: Toward a Liberatory Theology of Disability*. Nashville, TN: Abingdon Press, 1994. Ch. 5 (pp. 89–105). [[DTL](#)]

Xu, Ximian. *The Digitalised Image of God: Artificial Intelligence, Liturgy, and Ethics*. Routledge Science and Religion Series. London: Routledge, 2025. Ch. 5 and Conclusion (pp. 155–90). [[Mills Library](#)]

\*At the discretion of the instructor, other shorter journal- or chapter(s)-length readings might be assigned for specific weeks as the semester progresses.

### *Recommended Resources*

Anderson, Ray S. *On Being Human: Essays in Theological Anthropology*. 1991; reprint, Eugene, OR: Wipf & Stock, 2010. [[DTL](#)]

Beck, James R. and Bruce Demarest. *The Human Person in Theology and Psychology: A Biblical Anthropology for the Twenty-First Century*. Grand Rapids, MI: Kregel, 2005. [[DTL](#)]

Grenz, Stanley J. *Sexual Ethics: An Evangelical Perspective*. 1990; reprint, Louisville, KY: Westminster John Knox Press, 1997. [[DTL](#)]

Grenz, Stanley J. *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei*. The Matrix of Christian Theology. Louisville, KY: Westminster John Knox Press, 2001. [[DTL](#)]

Hinsdale, Mary Ann and Stephen Okey, eds. *T&T Clark Handbook of Theological Anthropology*. London: T&T Clark, 2021. [[Mills Library](#)]

Jeeves, Malcolm, ed. *Rethinking Human Nature: A Multidisciplinary Approach*. Grand Rapids, MI: Eerdmans, 2011. [[DTL](#)]

Pannenberg, Wolfhart. *Anthropology in Theological Perspective*. Translated by Matthew J. O’Connell. Philadelphia: The Westminster Press, 1985. [[DTL](#)]

Pannenberg, Wolfhart. *What is Man? Contemporary Anthropology in Theological Perspective*. Translated by Duane A. Priebe. Philadelphia, PA: Fortress Press, 1970. [[DTL](#)]

Tanner, Kathryn. *Jesus, Humanity and the Trinity: A Brief Systematic Theology*. Minneapolis, MN: Fortress Press, 2001. [[DTL](#)]

## V. Course Grading Scale and Activity/Assignment Weights

### *Grading Scale*

Percent Grade	*Letter Grade	Grade Point (12pt scale)	Grade Point (4pt scale)	Grading Guidelines
90–100	A+	12	4.0	for work displaying mastery of the subject matter, creativity, and individualized integration of insights and their relationship(s)
85–89	A	11	4.0	
80–84	A-	10	3.7	
77–79	B+	9	3.3	for work displaying a good level of competence and comprehension
73–76	B	8	3.0	
70–72	B-	7	2.7	
67–69	C+	6	2.3	for work which meets basic course requirements but demonstrates a low level of comprehension
63–66	C	5	2.0	
60–62	C-	4	1.7	
57–59	D+	3	1.3	for work that falls below minimum standards
53–56	D	2	1.0	
50–52	D-	1	0.7	
0–49	F	0	0	unsatisfactory work and/or failure to meet course requirements

\*Note that in order to earn credit for this course, you must pass with a grade higher than a D+ (i.e., C- or better). Please see the appropriate handbook for more information about the grading scale, esp. if you are an Advanced Elective (e.g., DPT) student.

### *Assignment Category Weights*

Category	Weight
Class Attendance and Participation	10%
Reading Log	10%
Reading Presentation and Discussion Facilitation (1)	15%
Reading Presentation and Discussion Facilitation (2)	15%
Oral Presentation of Research Paper	10%
Critical-Constructive Research Paper	40%
	100%

## VI. Course Requirements and Expectations

**Advanced Elective Students:** Students taking this course for Advanced Elective credit (e.g., DPT) will be provided with a syllabus supplement outlining additional requirements that they must meet to receive credit towards their degree program. Advanced Elective students can expect their course requirements to include doctoral levels of reading and research-supported writing, as well as a presentation of their research in a format appropriate to the course. For any questions about what to expect for Advanced Elective requirements in this particular course, please contact the course instructor. **Note:** The syllabus supplement will be made available no sooner than ten days after enrollment in the course. Advanced Elective students are encouraged to register for this course as early as possible so as to ensure that they are made aware of their course requirements well in advance of the course start date.

### *Expectations and Requirements for ALL STUDENTS Regardless of Program or Specialization*

#### *– Class Attendance and Participation (10% of Final Grade)*

As graduate-level students, you will be expected to attend all classes in person and actively participate in the interactive portions of the course. By way of in-class lectures and discussion, this component of the course incorporates all three categories of our course objectives as knowledge is built upon (K), the transformational cultivation of both humility and courage of conviction is exemplified in our interactions (B), and as the use of one's own words to express theological ideas and their significance as well as to critically and constructively engage in theological discussion is practiced (D). Due to the give-and-take nature of theological discussions, it is inevitable that there will be differing opinions that are held and expressed. While students (and instructor) are allowed to sincerely express their honest views, it is expected that such will be done respectfully, especially amidst instances of controversy and/or disagreement. As the course instructor, it is my responsibility to manage the classroom environment so that the classroom is a safe place for respectful theological conversation. In instances where an individual is dominating the discussion, I also reserve the right to ask them to take a step back for the purpose of allowing others ample opportunity to participate. Students who violate our classroom guidelines may be dismissed from class.

#### *– Reading Log (10% of Final Grade)*

To meet the objective of developing the desired working knowledge of essential figures, themes, concepts, and ongoing debates and discussions regarding theological anthropology (K), students are required to read the "Required Readings" that have been assigned above. On their honor, they will fill out a "Reading Log" form (essentially, a check-list provided by the instructor via the course's [A2L](#) site) prior to **this assignment's deadline (10:00pm on Thursday, April 2, 2026)**. The "Reading Log" can be submitted in any desired format (e.g., MS Word .doc or .docx, PDF, JPEG, etc.) using the course's [A2L](#) site.

- *Reading Presentation and Discussion Facilitation (1) (15% of Final Grade)*
- *Reading Presentation and Discussion Facilitation (2) (15% of Final Grade)*

**Due to the intended seminar format of this course**, students will take turns leading portions of our in-class group discussion through a brief 10–15-minute summary presentation of the selected assigned reading material (more on this during the first day of class) followed by facilitation of the ensuing conversation through at least three or four questions for discussion. A one-to-two-page handout which serves as the presentation’s outline and in-class discussion guide is also to be prepared for the entire group. Outside research beyond the assigned readings is encouraged if such will help students to understand the theological figure or perspective that they are presenting about.

This type of presentation and discussion facilitation fulfills our class objectives of helping students to absorb and consolidate knowledge (K), cultivate a humble theological tone as well as courage of conviction, both of which are transformational in nature (B), and use one’s own words to explain theological content and their significance while also critically and constructively engaging that content (D). Assessment will be based upon overall preparedness whose quality of presentation style and theological content, both orally and as written on the class handout/discussion guide, reflects the course objectives of (K), (B), and (D) while staying within allocated time limits.

**Depending on final enrolment numbers, students should expect to play this role twice during the semester, each time counting for 15% of their final grade. Date and theological figure assignments will be allocated during the first or second week of the course. Please note that if class enrollment exceeds ideal conditions for this type of seminar-style of instruction, an adjustment to the syllabus will be made to accommodate a larger class size (e.g., replacing this type of assignment with a different assignment).**

- *Oral Presentation of Research (10% of Final Grade)*
- *Critical-Constructive Research Paper (40% of Final Grade)*

A critical-constructive research paper of 3,750-5,750 words which meticulously follows the [MDC style guide](#) can be on anything that is of interest to the student so long as it has something to do with the course content (i.e., theological anthropology) and so long as it clearly argues a main thesis from beginning to end (with a proper “thesis statement” explicitly included in the introduction section of the paper). Unless otherwise approved by the instructor, students should choose one or two main theological figures or perspectives to engage with in this paper regarding their respective theological thought and its implications.

The research paper assignment fulfills the course objectives of demonstrating key knowledge (K), allowing transformational opportunity to further cultivate a humble theological posture, yet at the same time maintaining courage of theological convictions (B), and the use of one’s own words to explain theological content and its significance while also entering into critical and constructive engagement with that content (D).

While a more comprehensive list of suggested topics for this research paper will be provided via [A2L](#), *students who wish to write about something else should ask me for permission prior to writing the paper or its proposal*. Along such lines, research questions should be framed in a way that leads to argumentation (e.g., “How might John Calvin’s dynamically participatory

anthropology be more suitable to the contemporary mood than the interpretation of his anthropology as being more static?") rather than merely description (e.g., "What is John Calvin's theological anthropology?").

In terms of program specializations, the following are examples of research topics which can be written about:

- CC: How ought we to think of how the theological anthropology of one or two select theological figures shapes our ecclesiological response to contemporary culture?
- CW: Critically and/or constructively discuss how a Christian worldview concerning theological anthropology (e.g., of one or two particular theologians) carries implications for our general socio-ethical posture and/or how such shapes a specific theological response to a contemporary socio-ethical issue.

For professional masters-level students, a *minimum* of 8-10 academic sources should be consulted (e.g., peer-reviewed books, chapters from edited volumes, journal articles, etc., and not devotional books, blog posts, Wikipedia, etc.) and along with footnotes, a full bibliography is to be included at the end of the paper which is inclusive of every source cited within the paper while *not including* sources which were not cited in the paper.

A "Research Paper Checklist" will be made available via the course's [A2L](#) site and more information about this assignment will be given on the first day of class. In the meantime, please keep in mind the following key dates:

- **10:00pm on Friday, January 23, 2026:** a research paper proposal of at least one paragraph that speaks to your proposed research question, tentative thesis statement, and motivation for research is to be submitted via the course's [A2L](#) site along with a tentative bibliography at the end of the same document.
- **10:00pm on Friday, March 13, 2026:** a full first draft of the research paper is due via the course's [A2L](#) site so that I have the opportunity to give you formative feedback along with an initial grade for the assignment.
- **Tuesdays during class time on March 24, March 31, and April 7, 2026:** students will be assigned one of these three dates to orally present about their research papers to others in the class. The grade given for the oral presentations will be based upon overall preparedness whose quality of presentation style and theological content reflects the course objectives of (K), (B), and (D) while staying within the allocated time limit.
- **10:00pm on Thursday, April 2, 2026:** the final draft of the research paper is due via the course's [A2L](#) site for those interested in making revisions to their earlier submitted first draft, as per the formative feedback received.



## VII. Tentative Course Schedule

(subject to change, especially in consideration of final course enrolment)

Week	Dates	Topic	Readings and Assignments
1	Jan 6, 2026	Course Introduction	Cortez, chs. 1–2
2	Jan 13, 2026	Theological Anthropology in Traditional Evangelical Perspective	Erickson, Parts 5–6 (optional) Burns & Trigg, Introduction
3	Jan 20, 2026	Ancient (1): Irenaeus of Lyons, Clement of Alexandria, Origen	Burns & Trigg, chs. 1–3 <b>Friday 1/23 – Research Paper Proposal Due.</b>
4	Jan 27, 2026	Ancient (2): Ephrem the Syrian, Gregory of Nyssa, Evagrius of Pontus	Burns & Trigg, chs. 4–6
5	Feb 3, 2026	Medieval (1): Pelagius & Augustine	Burns & Trigg, chs. 7–8
6	Feb 10, 2026	Medieval (2): Maximus & Aquinas	Thunberg, chs. 3–4 (optional) Aquinas, chs. 4, 7, and 8
7	Feb 17, 2026	No Class – Reading Week	
8	Feb 24, 2026	Modern (1): Barth & Bonhoeffer	Barth, CD III/2.2 Bonhoeffer, pp. 60–67, 103–44
9	Mar 3, 2026	Modern (2): Tillich & Rahner	Tillich, ST2 I.D-E Rahner, ch. 1
10	Mar 10, 2026	Contemporary Discussions (1): a. Gender and Sexuality b. Race	Cortez, ch. 3; Favale; Tonstad, ch. 3; Bantum, chs. 1–3 (optional). <b>Friday, 3/13 – Research Paper First Draft Due.</b>
11	Mar 17, 2026	Contemporary Discussions (2): a. Disability b. Technology/A.I.	Eiesland, ch. 5 Xu, ch. 5 and Conclusion
12	Mar 24, 2026	Research Paper Presentations (1)	Cortez, ch. 4 (optional)
13	Mar 31, 2026	Research Paper Presentations (2)	Cortez, ch. 5 (optional) <b>Thursday, 4/2 – Reading Log Due; Research Paper Final Draft Due.</b>
14	Apr 7, 2026	Research Paper Presentations (3) Course Conclusion	Cortez, ch. 6 (optional)

## VIII. Course Policies.

It is the responsibility of the student to consult the student handbook(s)/catalogue for additional institutional policies.

*Submission of Assignments* – Unless otherwise indicated, all assignments are to be submitted via the [A2L](#) platform in MS Word (.docx) format so that I am more easily able to provide comments and feedback. Assignments submitted in PDF format may receive less comment and feedback. All written assignments will be run through TurnItIn (a plagiarism checking software).

*Late Assignments* – “Late” is defined as any time after the above stated deadlines (e.g., if the stated deadline is 10:00pm, 10:01pm on the same day counts as “one day late”; 10:01pm on the next day counts as “two days late,” etc.). Assignments will be penalized 5 points per day late.

*Style* – All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the McMaster Divinity College Style Guidelines for Essays and Theses, <https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/>. Failure to observe appropriate form will result in points/grade reductions.

*Illness Policy* – If you need to miss any part of the course due to illness, please contact me as soon as possible so as to ensure that you do not get behind with regard to the course content (and, where applicable, especially when assignments are due).

*Academic Honesty* – Academic dishonesty is not qualitatively different from other types of dishonesty. It consists of misrepresenting the ownership of written work by deception or by other fraudulent means. In an academic setting this may include any number of forms such as: copying or using unauthorized aids in tests, examinations; plagiarism, i.e., submitting work that is not one’s own (regardless of the means of its production, including AI) but passing it off as if it is; submitting work for credit in a course for which credit is being or has already been given, unless the previously submitted work was presented as such to the instructor of the second course and has been deemed acceptable for credit by the instructor of that course; aiding and abetting another student’s dishonesty; giving false information for the purposes of gaining admission or credit; giving false information for the purposes of obtaining deferred examinations or extension of deadlines; forging or falsifying McMaster University or McMaster Divinity College documents.

*A special note about AI:* You are expected to do your own thinking and to write your own papers, etc., and not to have AI do this work for you. There may be value in using an AI tool to help you locate and collate resources or to help you “tidy up” your English grammar, usage, and mechanics, especially if English is not your native language. However, using AI to create content for you and then submitting that content *as if you created it* is considered plagiarism (i.e., submitting work that is not one’s own as if it is one’s own) and is a violation of the academic honesty policy.

*AODA* – In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), the content of this course is intended to be accessible to all students who are enrolled in the course, including those with disabilities. If a student requires accommodation to participate fully in this course, that student is to contact SAS at McMaster University, who will then work directly with the McMaster Divinity College Registrar to negotiate reasonably appropriate accommodation for

the student. The MDC Registrar will communicate with faculty regarding necessary accommodations. Please note that an accommodation is not retroactive and must be requested in advance to allow sufficient time for implementation.

*Gender Inclusive Language* – McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as, for example, the following: NRSVue (2022), TEV/GNB/GNT (1976), CEV (1995), NLT (1996), NIV (2011), and the CEB (2011).

*Disclaimer* – © 2025–2026 by Clement Yung Wen and MDC. This syllabus is the property of the instructor and MDC. It is prepared with currently available information. The instructor reserves the right to make changes and revisions up to and including the first day of class. Students will be kept apprised of any changes.