

## COURSE DESCRIPTION

<b>Study program</b>		Theological master program		
<b>Module</b>		Systematic-Historical		
<b>Type and level of studies</b>		<i>Master</i>		
<b>Course name</b>		Eschatological Anthropology		
<b>Teacher (lectures)</b>		Dr Drazen Peric		
<b>Teacher/Associate (exercises)</b>				
<b>Teacher/Associate (additional forms of classes)</b>				
<b>ECTS</b>	6	<b>Course status (obligatory/elective)</b>		elective
<b>Attendance percentage</b>				
<b>Course objectives</b>				
The course aims at providing basic insight into the issues of eschatological anthropology.				
<b>Learning outcomes</b>				
Gaining insight about human existence based on the biblical-theological understanding and the understanding of man's being as an eschatological communion.				
<b>Course content</b>				
<p>Orthodox Christian perception and understanding of the mystery of man has to do also with eschatology. Eschatological anthropology wants to show that the eschaton as the resurrection of the dead and the future Kingdom of God is the only true existence. The basic assumption of eschatological anthropology is that this future event is realized and made manifest even now through the activity of the Holy Spirit in history in creating a communion in Christ. This is the manifestation of eschaton here and now in the Mystery of Christ – in the Church at the occasion of the Holy Eucharist. The Eucharist thus represents the icon of the eschaton. The Eucharistic communion of men with Christ and with one another is the basis for the very existence of man as a person and for the existence of the entire creation. There is no true being without resurrection and there is no resurrection of the dead without communion with Christ and the Holy Spirit, which constitutes the eschatological reality.</p>				
<b>Lectures</b>				
<b>Practical classes (exercises, additional forms of classes, research work)</b>				
<b>Literature</b>				
1 Андреопулос Андреас, „Есхатологија и коначно обновљење (апокатастаза) код Оригена,				
2 Дејли Брајан Е., „Апокатастасис и 'благопоштоватељско ћутање' у есхатологији Максима				
3 Мидић Игнатије, Биће као есхатолошка заједница, Пожаревац 2008.				
4 Мидић Игнатије, „Есхатологија и проблем смрти“, Проблем смрти у хришћанској онтологији,				
5 Скутерис Константин, „Теологија очекивања: неки теолошки коментари на есхатологију Никео-				
<b>Number of hours per week</b>				
<b>Lectures</b>	<b>Exercises</b>	<b>forms of</b>	<b>Research work</b>	<b>Other classes</b>
2	1			
<b>Coursework methods</b>				
Verbal-textual				
<b>Knowledge evaluation (maximum number of points 100)</b>				
<b>Pre-exam requirements</b>	<b>Points</b>	<b>Final exam</b>		<b>Points</b>
<b>Class activity</b>	10	<b>Written exam</b>		70
<b>Practical classes</b>		<b>Oral exam</b>		
<b>Colloquia</b>				
<b>Seminars</b>	20			