THEO5230 Hermeneutics and Theology
現象學與神學
Course for M.A. (theological studies)
CUHK 2015 spring term
HYS303 Wed 7:00-9:15pm
Lecturer: Prof. Jason Lam (Jason.lam@cantab.net)

Overview
Apart from giving an introduction to the basic concepts and the history of hermeneutics (Part I), this course will spend much of the time (Part II) reading selected passages of hermeneutics literature in the 20th century (both philosophy and theology). This syllabus is not suitable for beginners of theology, but aims at guiding students interested in the topic into the intellectual treasure of the hermeneutic tradition.

Learning Outcomes
The students will be able to read original works of modern hermeneutics and related theological discourses, and be able to appreciate the value of these works and developing a critical mind from this perspective to read other types of theology.

Topics & Schedule:

Part I: Introduction and History
In the first 4 weeks the lecturer will offer students lectures on the general idea of modern hermeneutics, and a brief history of the discipline from ancient Greece to modern period with a special focus on Christian theology.

1. The Idea of Hermeneutics
2. Early Scriptural Hermeneutics
3. From Medieval to Reformation
4. The Beginning of Modern Hermeneutics

Part II: Selected Readings
In this part the course will be conducted in seminar style. The lecturer will first give students introduction, then the rest of the time the class will read selected texts together and the lecturer will offer concluding remarks.

5. Dasein analytic and theology (not suggested for student’s presentation)

6. Demythologization as existential interpretation

7. The transmission of kerygma in history

8. Pre-understanding and history of effect

9. Human finitude and universal history

10. A paradigm for modern theology

11. An attempt of a theological framework

12. Relation to practical theology

Assessments:
1. Write a brief history on hermeneutics with annotations on important stages based on the general readings listed in reference Part I (with *) (<2000 for English; <3000 for Chinese) submitted on or before 21 Oct (25%)
This is to let students familiarize themselves with the hermeneutics tradition through general reading, so that they may have a better appreciation of the original texts in the next part of the course. Marking will be according to their ability to grasp the trends and issues developed in history.

2. Presentation on any one selected topic in Part II (25%)
This is to let students have experience of close reading of original text in this tradition, so that they may develop a sense to read other related texts. Marking will be according
to their comprehension of the text and reflection from the reading experience. A one-page presentation outline (or ppt) should be submitted 2 days before presentation.

3. Term Paper on one theological topic or one thinker related to the hermeneutics tradition (<7000 for English; <10000 for Chinese, different from the topic selected in item 2) on or before 24 Dec (50%)

This is to let students have opportunity to develop their own reflection on the hermeneutics tradition with special emphasis on a thinker or a theological topic. Marking will be according to the degree of understanding and the ability of constructing critical discussion of the selected title.

(Punctuality: 5% from the total marks per day will be deducted for late submission)

Website & Feedbacks:
A web-based platform for this course will be set up for posting selected texts and announcements and communication between lecturer and students. This can be accessed through the eLearning website of the university at: http://www.cuhk.edu.hk/eLearning. Details will be discussed in class after the site is set up. Students are also encouraged to give feedbacks and discuss among themselves through this facility.

Academic Honesty and Plagiarism
Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at http://www.cuhk.edu.hk/policy/academichonesty/.

With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures. In the case of group projects, all students of the same group should be asked to sign the declaration, each of whom is responsible should there be any plagiarized contents in the group project, irrespective of whether he/she has signed the declaration and whether he/she has contributed directly or indirectly to the plagiarized contents.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students’ uploading of the soft copy of the assignment. Assignments without the properly signed declaration will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.

The submission of a piece of work, or a part of a piece of work, for more than one purpose (e.g. to satisfy the requirements in two different courses) without declaration to this effect shall be regarded as having committed undeclared multiple submission. It is common and
acceptable to reuse a turn of phrase or a sentence or two from one’s own work; but wholesale reuse is problematic. In any case, agreement from the course teacher(s) concerned should be obtained prior to the submission of the piece of work.

**Recommended Resources:**
This is by no means an exhaustive list of references, but includes some essential readings (both general and professional) which can be conveniently accessed in the library. Most up-to-date discussions must be consulted through academic journals.

1. **General:**
   Introductory works:
      
   4. 楊慧林, 《聖言‧人言》(上海：上海譯文出版社，2002) [BR118.Y35 2002]*
   6. 洪漢鼎, 《詮釋學——它的歷史和當代發展》（北京：人民出版社，2001）。
      [BD241.H66 2001]*
      [中譯：范浩沙著，左心泰譯，《神學詮釋學》(台北：校園，2007 )]
   9. 曾慶豹編, 《現象學與漢語神學》（香港：道風書社，2007）
   10. 曾慶豹編, 《詮釋學與漢語神學》（香港：道風書社，2007）
   11. 曾慶豹編, 《解構與漢語神學》（香港：道風書社，2007）
   13. 高宣揚，《解釋學簡論》（香港：三聯，1988）。
   14. 李麗娟, 《詮釋神學：與存在相屬的神學》（台北：中原大學／基督教文藝，2010）。
   15. 黎志添, 《宗教研究與詮釋學》（香港：中文大學出版社，2003）。
   16. 孫寶玲, 《聖經詮釋的意義和實踐》（香港：建道神學院，2008）。
   17. 莊雅棠, 《哲學詮釋學與台灣本土神學》（台北：永望，2010）。

Readers:
3. 洪漢鼎編, 《理解與解釋：詮釋學經典文選》（北京：東方，2001）。
II. Heidegger:
Introductory readings:
1. 孫周興，〈編者引論：在思想的林中路上〉，載孫周興選編，《海德格爾選集》（上海：三聯，），1-25。  
2. 譚立鑄，〈海德格爾：作為路標的神學〉，載《現象學與漢語神學》，57-112。  
3. 林子淳，〈甚麼叫神學？——從海德格爾的兩種定義說起〉，載《多元性漢語神學詮釋》（香港：道風，2006），224-245。  

Original works:
1. Basic Writings, David F. Krell ed.  
2. 《海德格爾選集》，孫周興選編。  
3. Being and Time  
4. The Piety of Thinking  
5. The Phenomenology of Religious Life  
6. Contributions to Philosophy  
7. Identity and Difference  

Secondary works:
3. 海德格爾等，《海德格爾與神學》（香港：漢語基督教文化研究所，1998）。  
5. Benjamin D. Crowe, Heidegger’s Phenomenology of Religion (Indiana University Press, 2007)  

III. Bultmann:
Introductory readings:
1. 張旭，〈布爾特曼：為現代詮釋信仰〉，載《詮釋學與漢語神學》，23-58。  
3. 摩根，〈布爾特曼〉，載福特著，董江陽、陳佐仁譯，〈現代神學家〉（香港：道風，2005），73-91。  

Original works:
1. Roger Johnson ed., *Rudolf Bultmann*
3. Hans-Werner Bartsch ed. *Kerygma and Myth*

Secondary works:

IV. Gadamer:
Introductory readings:
1. 楊慧林、鄭鵬，〈伽達默爾：詮釋與神學〉，載《詮釋學與漢語神學》，59-104。
2. 陸敬忠，《哲學詮釋學》（台北：五南，2004），第四章。
3. 讓·格朗丹著，何衛平譯，《哲學解釋學導論》（北京：商務，2009），第六章。

Original works:
1. *Truth and Method*
2. *Philosophical Hermeneutics*

Secondary works:
3. 陸敬忠，《哲學詮釋學》（台北：五南，2004）。
4. 何衛平，《通向解釋學辯證法之途》（上海：三聯，2001）。

V. Pannenberg
Introductory readings:
1. 潘能伯格，〈神學自述：我的智性追求〉，載莫爾特曼編，盧冠霖譯，《我是如何改變的》（香港：道風，2007），142-157。
2. 林子淳，〈選編者導言〉，載潘能伯格著，林子淳選編，《潘能伯格早期著作選集》。
3. 郭鴻標，〈潘能伯的神學思想及其對華人宗教文化處境的啟迪〉，載賴品超、郭鴻標、龔立人著，《柯布、潘能伯、侯活士與當代華人處境》（香港：信義宗神學院，1999），51-92。

Original works:
1. Basic Questions in Theology vol.1
2. Revelation as History
3. Theology and the Philosophy of Science

Secondary works:
2. Carl E. Braaten & Philip Clayton eds., The Theology of Wolfhart Pannenberg (Minneapolis: Ausburg, 1988)

VI. Tracy
Introductory readings:
1. 陳佐人，《特雷西：呈現與宣告》，載曾慶豹編，《詮釋學與漢語神學》（香港：道風，2007），181-214。
2. 張國楝，《宗教經驗與詮釋：大衛·特雷西的神學》，載關啟文、張國楝編，《後現代與基督教》（香港：學生福音團契，2002），307-332。

Original works:
1. Blessed Rage for Order
2. Analogical Imagination
3. Plurality and Ambiguity [中譯特雷西著，馮川譯，《詮釋學、宗教、希望》（香港：漢語基督教文化研究所，1995）]
4. Dialogue with the Other [中譯特雷西著，陳佐人譯，《與他者對話》（香港：道風書社，2009）]

Secondary works:

VII. Ricoeur
Introductory readings:
1. 林子淳，《利科：反思哲學中的神聖見證》，載曾慶豹編，《詮釋學與漢語神學》（香港：道風，2007），135-180／《利科：在聖經鏡像中尋索自我》（香港：基道，2011），第一部：總體性概覽。
3. 高宣揚，《李克爾的解釋學》（台北：遠流，1990）。

Original works:
1. The Symbolism of Evil
2. The Conflict of Interpretations
3. Interpretation Theory
4. Hermeneutics and the Human Sciences
5. The Rule of Metaphor
6. Time and Narrative
7. Oneself as Another
8. From Text to Action
9. Figuring the Sacred
10. Thinking Biblically

Secondary works:
1. 林子淳，《利科：在聖經鏡像中尋索自我》
2. Lewis Hahn ed., The Philosophy of Paul Ricoeur
3. Richard Kearney, On Paul Ricoeur
7. Dan R. Stiver, Theology after Ricoeur (Louisville: John Knox, 2001)

VIII. Others
1. James M. Robinson & John Cobb Jr. eds., The New Hermeneutic
2. Gerhard Ebeling, Word and Faith
4. Francis Schssler Fiorenza, Foundational Theology[中譯費奧倫查著，劉鋒譯，《基礎神學》（香港：道風，2003）]
5. Hans W. Frei, *The Eclipse of Biblical Narrative*
6. Werner Jeanrond, *Text and Interpretation as Categories of Theological Thinking*
7. Kevin Vanhoozer, *Is there a Meaning in this Text?*
8. Anthony Thiselton, *Interpreting God and the Postmodern Self*
9. William Schweiker, *Mimetic Reflections*
10. Francis Watson, *The Open Text*