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Systematic theology can be understood as the theological discipline that constructively articulates the meaning, coherence, and implications of Christian beliefs. This course aims at providing students with a solid methodological foundation for the study of systematic theology by investigating various issues that belong to the “prolegomena” of systematic theology, including the formative factors of theology (such as revelation, Bible, tradition, experience, reason, and culture), theological language, and theological methods. (This course does not deal directly with Christian doctrines, which will be discussed in THEO5336 Systematic Theology II. To have a good foundation in systematic theology, students are advised to take *both* courses.)

After completing this course, the student is expected (a) to have an historical overview of the major paradigms in Christian theology; (b) to understand significant issues and diverse views regarding the formative factors of theology (especially the Bible, but also tradition, culture, theological language, etc.); (c) to have basic knowledge of exemplary theological systems and methods; (d) to be able to think analytically and critically in the field of theology.

Assessment (details to be announced)

1.	Class Participation	10 %	
2.	Term Paper Proposal	20 %	Due: Nov 10
3.	Term Paper	40 %	Due: Dec 15
4.	Online Quiz	30 %	Due: Dec 22

Class Schedule

Wk	Date		Topic
1.	Sep	4	What Is Systematic Theology?
2.		11	Emergence of Christian Theology in the Patristic Era
3.		18	Medieval and Reformation Theology
		25	<i>Public Holiday. No Class.</i>
4.	Oct	2	Theology in Modernity
5.		9	Theological Language
6.		16	Scripture (1)
7.		23	Scripture (2)
8.		30	Tradition
9.	Nov	6	Experience and Reason
10.		13	Culture and Society

		20	* No Class *
11.		27	Theological Systems and Methods (1)
12.	Dec	4	Theological Systems and Methods (2) <i>Make-up class</i>

Assigned Readings

(readings marked with the symbol # are optional)

What Is Systematic Theology?

Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 3-26.

Howard W. Stone and James O. Duke, *How to Think Theologically*, 2nd ed (Minneapolis: Fortress, 2006), chapters 1, 3 = 霍華德·斯通、詹姆斯·杜克：《基督徒的神學思考》，陳永財譯（香港：基道出版社，2007），第一、三章。

沈宣仁，「基督教研究與神學的多元意義——當代普世神學的進程」，載《新世紀的神學議程》，（上冊），郭鴻標、堵建偉編，沈宣仁審訂（香港：基督徒學會，2002），第一章。

潘應求，「大學神學教育的任務」，載《崇基神學四十年：1963-2003》，江大惠編（香港：香港中文大學崇基學院神學組，2003），79-83。#

Emergence of Christian Theology in the Patristic Era

Frances Young, *The Making of the Creeds* (London: SCM, 1991), 1-15.

吳國傑：《正邪難辨：再思基督宗教判斷正統與異端的權威標準》（香港：浸信會出版社，2014），125-168。

Alister E. McGrath, *Christian Theology: An Introduction*, 5th. ed. (Malden, MA: Wiley-Blackwell, 2011), chapters 1. [或參該書第二版的中譯——麥葛福：《基督教神學手冊》，劉良淑、王瑞琦合譯（台北：校園，1998）。]

Medieval and Reformation Theology

Margaret R. Miles, *The Word Made Flesh: A History of Christian Thought* (Malden, MA: Blackwell, 2005), 115-123, 140-146, 159-174, 205-210, 240-282 = 瑪格麗特·邁爾斯：《道成肉身：基督教思想史》，楊華明、李林譯（北京：中央編譯，2012），146-156, 179-186, 203-222, 261-268, 307-369。

McGrath, *Christian Theology: An Introduction*, 5th ed., chapter 2-3. [或參麥葛福：《基督教神學手冊》。]

吳國傑：《築樓蓋頂：中世紀教會縱橫談》（香港：基道，2011），168-197。#

Theology in Modernity

Langdon Gilkey, "The Present Situation within Which Theology is Done," in *Exploring Christian Theology*, ed. Ronnie Littlejohn (Lanham, MD: University Press of America, 1985), 8-25.

Plantinga et al., *An Introduction to Christian Theology*, 27-45, 507-542.

Plantinga et al., *An Introduction to Christian Theology*, 543-574. #

James C. Livingston, *Modern Christian Thought*, vol. 1: *The Enlightenment and the Nineteenth Century*, 2nd. ed. (Upper Saddle River, NJ: Prentice Hall, 1997), 1-13. [可試

參該書初版之中譯——利文斯頓：《現代基督教思想：從啟蒙運動到第二屆梵蒂岡公會議》，兩冊，何光滬譯（成都：四川人民，1992）。#

Theological Language

Dan R. Stiver, *The Philosophy of Religious Language: Sign, Symbol, and Story* (Cambridge, MA: Blackwell, 1996), 14–29, 47–72.

Paul Tillich, *Dynamics of Faith* (New York: Harper, 1957), 41-54. [可參該書中譯——田立克：《信仰的能力》，羅鶴年譯（台南：東南亞神學院協會，1964），第三章。]

The Practice of Theology: A Reader, ed. Colin E. Gunton, Stephen R. Holmes and Murray A. Rae (London: SCM, 2001), 231-233 [Pseudo-Dionysius], 287-291 [introduction to the nature of religious language], 292-294 [Thomas Aquinas], 300-302 [Friedrich Schleiermacher], 309-311 [George Lindbeck].

John Macquarrie, *God-Talk: An Examination of the Language and Logic of Theology* (London: SCM, 1967), chapters 6 and 10. = 約翰·麥奎利：《談論上帝：神學的語言與邏輯之考察》，2版，安慶國譯，高師寧校（成都：四川人民，1997），第6、10章。#

Scripture (1)

George Stroup, “Revelation,” in *Christian Theology: An Introduction to Its Traditions and Tasks*, chapter 4.

Lee Martin McDonald, *The Biblical Canon: Its Origin, Transmission, and Authority* (Peabody, Mass.: Hendrickson, 2007), 3–19, 186–189, 223, 320–322, 422–429.

吳國傑：《正邪難辨》，16-69。

James Barr, *The Bible in the Modern World* (London: SCM, 1990), 13–34, 112–132.

Plantinga et al., *An Introduction to Christian Theology*, 49-76. #

Scripture (2)

Readings in Christian Theology, ed. Peter C. Hodgson and Robert H. King (Philadelphia: Fortress, 1985), 31-37 [Origen, Calvin], 41-59 [Charles Hodge, Karl Rahner, David Kelsey].

Rudolf Bultmann, “New Testament and Theology,” in *Readings in Christian Theology*, ed. Millard J. Erickson (Grand Rapids: Baker, 1973), 1:81–103. = 布特曼：「新約與神學」，載米勒·艾歷臣編：《神學探討入門：神學是甚麼》，黃漢森譯（香港：種籽，1982），93–124。

Harriet A. Harris, “Fundamentalism(s),” in *Oxford Handbook of Biblical Studies*, ed. J. W. Rogerson and Judith M. Lieu (Oxford: Oxford University Press, 2006), 810–840 (<http://site.ebrary.com/lib/cuhk/Doc?id=10167526>). #

Tradition

The Bible: Its Authority and Interpretation in the Ecumenical Movement, ed. Ellen Flesseman-van Leer, Faith and Order Paper, 99 (Geneva: World Council of Churches, 1980), 13-29.

The Practice of Theology: A Reader, 55-82 [introduction, Irenaeus, Basil of Caesarea, Vincent of Lérins, Prosper of Aquitaine, plus Reformed, Anglican, and Eastern Orthodox positions].

James F. White, *Introduction to Christian Worship*, 3rd ed. (Nashville, TN: Abingdon, 2000), 47-80, 111-129 = 詹姆斯·懷特：《基督教崇拜導論》，禮亦師（香港：基督教文藝，2011），33-68, 99-120。

Gareth Jones, *Christian Theology: A Brief Introduction*, 58-86.

李熾昌等：《基督教會崇拜的重探》。增修版。香港：基督徒學會，2003。#

Experience and Reason

The Practice of Theology: A Reader, 190-199 [Augustine, John of the Cross, Jonathan Edwards], 203-206 [Rudolf Otto], 259-269 [Irenaeus, Thomas Aquinas, Calvin].

Culture and Society

Gareth Jones, *Christian Theology: A Brief Introduction*, 87-102.

Archie Chi-Chung Lee, "Contextual Theology in East Asia," in David F. Ford, "Introduction to Modern Christian Theology," in *The Modern Theologians*, 5th ed., ed. David F. Ford with Rachel Muers (Malden, MA: Blackwell, 2005), 518-534.

汪維藩：「既濟與未濟」，載何光滬、楊熙楠編：《漢語神學讀本》（香港：道風書社，2009），231-242。

余達心：「香港神學發展四十年」。《中國神學研究院期刊》25 (1998): 103-129.

何光滬：「『本土神學』管窺」。《道風：漢語神學學刊》2 (1995): 152-168。

<http://repository.lib.cuhk.edu.hk/en/item/cuhk-475788>

宋泉盛：《孟姜女的眼淚》。鄭加泰譯。台南：人光，1989。#

Theological Systems and Methods (1)

Karl Barth, *Church Dogmatics*, trans. G. W. Bromiley, vol. 1, part 1, 2nd. ed. (Edinburgh: T&T Clark, 1975), 3-24.

Paul Tillich, *Systematic Theology* (Chicago: University of Chicago Press, 1951-63), 1:3-8, 34-68. [部份中譯可參 田立克：「系統神學的方法與結構」，黃錦麟譯，載《信仰的天空》，158-193。]

"Theological Systems in Comparison" (handout 1 compiled by Francis Yip) #

Theological Systems and Methods (2)

Gordon D. Kaufman, "Theology: Critical, Constructive, and Contextualized," in *God, Mystery, and Diversity: Christian Theology in a Pluralistic World* (Minneapolis: Fortress, 1996), chapter 2.

Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology*, trans. Paul Burns (Maryknoll, NY: Orbis, 1987), chapter 3.

Anne M. Clifford, *Introducing Feminist Theology* (Maryknoll: Orbis, 2001), 46-132.

Recommended Readings

趙紫宸：《基督教進解》。香港：基督教輔僑出版社，1955。全書收於《趙紫宸文集》，第二卷，燕京研究院編（北京：商務，2004），37-177。

《漢語神學讀本》（上下冊）。何光滬、楊熙楠編。香港：道風書社，2009。

陳俊偉編：《神學方法論》。香港：天道，2013。

Ford, David. *Theology: A Very Short Introduction*. Oxford: Oxford University Press, 1999. (The Chinese translation is not recommended.)

Kim, Sebastian C. H. *Christian Theology in Asia*. Cambridge: Cambridge University Press, 2008. (Please read especially the chapters written by David M. Thompson, Choong Chee Pang, and Archie C. C. Lee.)

Küng, Hans. *Great Christian Thinkers*. New York: Continuum, 1994. = 漢斯·昆：《基督教大思想家》。包利民譯。第二版。香港：漢語基督教文化研究所，2014。

Sölle, Dorothee. *Thinking About God: An Introduction to Theology*. London: SCM, 1990.

e-Learning Platform

Besides lectures in class, the course also uses a web-based learning platform called Blackboard (<https://blackboard.cuhk.edu.hk/>) for teaching.

- Course announcements (including changes in class schedule) will be posted on Blackboard.
- All assignments should be submitted electronically. **(Do not submit any assignment through email or in hardcopy.)**
- Students are encouraged to make use of the Discussion Board in Blackboard to communicate with fellow students, to discuss issues related to the course, and to give feedback.

Academic Honesty

- Students should pay serious attention to the policy and regulations of the University on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. For details, please refer to <http://www.cuhk.edu.hk/policy/academichonesty>.
- **Besides submitting the assignments to Blackboard, students should at the same time submit them to VeriGuide** (https://academic.veriguide.org/academic/login_CUHK.jsp) for plagiarism checking. VeriGuide will issue a statement (in the form of a receipt), on which the student declares that they are aware of the policies, regulations, guidelines, and procedures on academic honesty.
- Please upload a scanned copy of the signed receipt to Blackboard. **(DO NOT send it through email.)** In case this cannot be done, please mail/deliver the signed receipt to the teacher's office (Address: Department of Cultural and Religious Studies, The Chinese University of Hong Kong) or put it in his mailbox on the 3rd floor of K.K. Leung Building. An assignment without the signed receipt would not be graded.