

Teachers: Prof. Francis Ching-Wah YIP 葉菁華 [francisyip@cuhk.edu.hk](mailto:francisyip@cuhk.edu.hk)  
and other faculty members of the Divinity School of Chung Chi College

### Learning Outcomes

- Obtained a solid understanding of the major paradigms and traditions of Christianity in the world in historical and comparative perspectives
- Acquired some knowledge of the tasks and methods of the major disciplines in Christian studies
- Gained first-hand knowledge of a Christian church through fieldwork

### Class Schedule (tentative, subject to change)

Wk	Date		Topic
1.	Sep	3	Introduction. Christianity as Multi-Paradigmatic. <sup>1</sup>
2.		10	Historical-Theological Paradigms (1): Early Jewish-Christian Apocalyptic; Patristic Hellenistic Orthodox <sup>2</sup>
3.		17	Historical-Theological Paradigms (2): Mediaeval Latin Roman Catholic; Reformation Protestant. <sup>3</sup>
4.		24	Theological Research and Paper Writing
	Oct	1	<i>Public Holiday. No Class.</i>
5.		8	The Tasks and Methods of Biblical Studies
6.		15	The Tasks and Methods of History of Christianity
7.		22	Historical-Theological Paradigms (3): Modernity; Liberal Theology; Neo-Orthodox Theology. <sup>4</sup>
8.		29	Historical-Theological Paradigms (4): Evangelicalism; Pentecostalism. <sup>5</sup>

<sup>1</sup> Linda Woodhead, *Christianity: A Very Short Introduction* (Oxford: Oxford University Press), 2004, <https://ebookcentral-proquest-com.easyaccess2.lib.cuhk.edu.hk/lib/cuhk-ebooks/detail.action?docID=232849>. See also “Christianity” article in *Britannica Academic*, <https://academic-eb-com.easyaccess1.lib.cuhk.edu.hk/levels/collegiate/article/Christianity/105945>.

<sup>2</sup> Hans Küng, *Christianity: Essence, History and Future*, trans. John Bowden (New York: Continuum, 1995), 65–77, 83–105, 111–123, 146–151, 163–173, 176–201, 204–211.

<sup>3</sup> Küng, *Christianity*, 283–308, 348–364, 415–433, 524–544, 561–577.

<sup>4</sup> James C. Livingston et. al., *Modern Christian Thought*, 2nd. ed. (Minneapolis: Fortress, 2006), 1:1–13, 83–105, 270–298; 2:62–75, 96–111; Thomas E. Helm, *The Christian Religion: An Introduction* (Englewood Cliffs, N.J.: Prentice Hall, 1991), 181–241.

<sup>5</sup> George M. Marsden, *Understanding Fundamentalism and Evangelicalism* (Grand Rapids: Eerdmans, 1991), 1–16, 22–44, 56–82 [Chinese translation: 馬斯丹：《解構基要主義與福音主義》，宋繼杰譯，陳佐人審校（香港：天道，2004）]; Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, 2nd ed. (Cambridge: Cambridge University Press, 2014), 1–39.

9.	Nov	5	Historical-Theological Paradigms (5): Liberation Theology; Feminist Theology. <sup>6</sup>
10.		12	The Tasks and Methods of Systematic Theology
11.		19	The Tasks and Methods of Practical Theology
12.		26	Global Christianity in the 21 <sup>st</sup> century

### Assessment Scheme (details to be announced)

Online Participation	10%	
Church Fieldwork Report	30%	Due: October 20
Term Paper	60%	Due: December 15

### 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/academic\\_honesty](http://www.cuhk.edu.hk/policy/academic_honesty).
- **Besides submitting the assignments to Blackboard, students should at the same time submit them to VeriGuide** ([https://academic.veriguide.org/academic/login\\_CUHK.jsp](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.

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<sup>6</sup> Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology*, trans. Paul Burns (Kent: Burns & Oates, 1987), chapter 3; Anne M. Clifford, *Introducing Feminist Theology* (Maryknoll: Orbis, 2001), chapter 2.

## Suggested References

(C=general introduction to Christianity; M=major historical-theological paradigms; T=disciplines of Christian studies / theological education; B=biblical studies; H=historical study of Christianity; S=systematic / constructive theology; P=practical theology / pastoral studies)

### Historical-Theological Paradigms

- Anderson, Allan and Edmond Tang, eds. *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*. Foreword by Cecil M. Robeck, Jr. Oxford, UK: Regnum Books International ; Baguio City, Philippines : APTS Press, 2005. H/M
- Woodhead, Linda. *Christianity: A Very Short Introduction*. Oxford: Oxford University Press, 2004.
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- Ford, David F. with Rachel Muers, eds. *The Modern Theologians*. 3rd. ed. Malden, MA: Blackwell, 2005. 第二版中譯——福特編：《現代神學家：二十世紀基督教神學導論》。董江陽、陳佐人譯。香港：道風書社，2005。S/M
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- Kay, William K. *Pentecostalism*. London: SCM, 2009. M/H
- Kelly, J. N. D. *Early Christian Doctrines*. Rev. ed. San Francisco: Harper and Row, 1978. = 凱利：《早期基督教教義》。康來昌譯。台北：中華福音神學院出版社，1984。H/S
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- Kwok Pui-lan. *Introducing Asian Feminist Theology*. Cleveland: Pilgrim, 2000. S
- MacCulloch, Diarmaid. *A History of Christianity: The First Three Thousand Years*. New York: Allen Lane, 2009. H
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- McGrath, Alister E. *Historical Theology: An Introduction to the History of Christian Thought*. Oxford: Blackwell, 1998. = 麥格夫：《歷史神學》。趙崇明譯。香港：天道，2002。H/S
- Miles, Margaret R. *The Word Made Flesh: A History of Christian Thought*. Malden, MA: Blackwell, 2005. = 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。H/S

Miller, Ed. L. and Stanley J. Grenz, eds. *Fortress Introduction to Contemporary Theologies*. Minneapolis: Fortress, 1998. M/S

Noll, Mark. *Turning Points: Decisive Moments in the History of Christianity*. Grand Rapids: Baker / IVP, 1997. = 樂馬可：《轉捩點——基督教會歷史里程碑》。邱清萍譯。Petaluma, CA: 中信，2002。H

Pelikan, Jaroslav J. *The Christian Tradition: A History of the Development of Doctrine*. 5 vols. Chicago: University of Chicago Press, 1971–1989. H/S/M

Rowland, Christopher, ed. *The Cambridge Companion to Liberation Theology*. Cambridge: Cambridge University Press, 2007. M

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胡露茜、黃慧貞、黃慧賢、麥明儀：《神學起動：女性主義神學家素描》。香港：婦女基督徒協會，2011。

郭鴻標、堵建偉編：《新世紀的神學議程》。沈宣仁審訂。二冊。香港：基督徒學會，2002–2003。〔尤參該書上冊載：沈宣仁，「基督教研究與神學的多元意義」〕S

黃慧貞編：《亞洲女性主義神學》。香港：基督教文藝，2008。S/M

趙志廉：《基督教簡史》。上海：中國基督教協會神學教育委員會，1989。H

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### Methods of Theological Disciplines

Bevans, Stephen B. *Models of Contextual Theology* Rev. ed. Maryknoll: Orbis, 2002. S

Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll: Orbis, 1991. = 《更新變化的宣教》。白陳毓華譯。台北：華神，1999。P

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Cameron, Helen, et al. *Studying Local Churches: A Handbook*. London: SCM, 2005. P

Conzelmann, Hans and Andreas Lindemann. *Interpreting the New Testament: An Introduction to the Principles and Methods of N.T. Exegesis*. Translated by Siegfried S. Schatzmann. Peabody, MA: Hendrickson, 1988. B

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Dunn, James. *The Living Word*. Minneapolis: Fortress Press, 2009. B

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## Appendix: Paper-Grading Rubrics

	<b>Excellent</b>	<b>Good</b>	<b>Needs Improvement</b>	<b>Unacceptable</b>
Thesis	Clear statement of what is being proposed or argued in the paper.	The thesis is easily detectable after reading the paper, but it is not presented in a single and clear statement.	The thesis is present, but a reader must work hard to reconstruct from the entire paper.	There is no thesis or central argument/proposal to tie the paper together, or the thesis is unclear.
Arguments	Each reason, support, or argument to follow the thesis is made clear, thorough, relevant and convincing. Proper references are consistently made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.	Arguments made to support the thesis are clear, but less thorough, relevant, and/or convincing. References are often made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid, but this is done not as consistently.	Arguments made to support the thesis are acceptable but sketchy or their relevance unclear. Some references are made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.	Arguments to support the thesis are missing, irrelevant, or not convincing. The paper makes lots of claims or assertions that are not substantiated. There are few or no references to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.
Counter-Arguments	The paper acknowledges, anticipates, and accounts for conflicting evidence, counter-examples, counter-arguments, and/or opposing positions, even ones that are not obvious or not yet been made in writings of others.	The paper acknowledges and accounts for obvious conflicting evidence, counter-examples, counter-arguments, and/or opposing positions.	The paper acknowledges and accounts for a few obvious conflicting evidence, counter-examples, and counter-arguments, but miss other obvious opposing positions. Or the paper acknowledges counter-arguments without accounting for them.	No awareness or acknowledgment of conflicting evidence, counter-examples, counter-arguments, or opposing positions.
Organization	The paper's flow, from one paragraph to another, is consistently sensible, logical, and always with clear transitions. The movement from introduction to the body and then the conclusion is easy to follow and coherent.	The paper's flow, from one paragraph to another, is largely sensible and logical. Transitions are mostly appropriate. The movement from introduction to the body and then the conclusion is distinguishable if not easy to follow.	There are signs of sensible and logical organization, but these are mixed with abrupt or illogical shifts and ineffective flow of ideas. The movement from introduction to the body and then the conclusion is not clearly distinguishable.	The paper does not flow well in terms of organization or for the argument of the thesis. Transitions from paragraph to paragraph or from one idea to the next are missing. The movement from introduction to the body and then the conclusion is non-existent.

Style	The paper is written in complete and grammatically correct sentences. Word choice is precise; definitions are provided if and when needed. Paper has been spell-checked, proofread, and contains no errors.	The paper is written in complete sentence and grammatically correct sentences. Word choice is understandable, definitions are generally (though not always) provided if and when needed. Paper has been spell-checked, proofread, and contains only a few errors.	The paper contains some incomplete or grammatically incorrect sentences. Word choice is imprecise, at times not understandable, and/or not defined when needed. Not clear if the paper has been spell-checked and proofread because of the number of errors present.	The paper is written with many incomplete or grammatically incorrect sentences. Word choice is not understandable and definition of particular terms or words is not given even when needed. The paper has clearly not been spell-checked or proofread, and hence contains an excessive number of errors.
Documentation	Notes to indicate sources of information are given whenever they are needed. Both notes and bibliography use consistent and academically acceptable format.	Notes to indicate sources of information are generally given when they are needed. Notes and bibliography are generally but not always consistent or conform to required academic standard.	Sources of information are not consistently documented. If they are, format is inconsistent or does not conform to required academic standard.	Source materials are used without documentation.