THEOS906

Methods and Paradigms of Christian Studies

基督教研究之方法與範式

First Semester, 2020–21

Teachers:  Prof. Colten Cheuk-Yin YAM  任卓賢
and other faculty members of the Divinity School of Chung Chi College
Email: coltenyam@cuhk.edu.hk; Office: YCT LG 109 (by appointment)

TA: TBC

Time and Venue: 7:00pm-9:30pm (Online via Zoom)

1. Course Description

Christianity is one of the major religions in the world and has been the cradle of Western civilization, having enduring influence on cultural, philosophical, social, political as well as all other aspects of the whole human society. Study of Christianity, therefore, is not only essential to Christians for understanding their traditions, but also vital to the public, especially to our common goal of making a better world. This course presents the past and explores the future of Christianity via two approaches, namely paradigms and methods. By way of paradigms, it will delineate how Christianity has emerged from the Jewish tradition and developed into various subsequent forms in the course of history (Patristics, Mediaeval Latin, Reformation Protestant, Modernity, Liberal, Neo-orthodox, Evangelism, Pentecostalism, Liberation, Feminist). By way of methods, it will introduce the tasks and methodologies of several major theological disciplines (biblical studies, systematic theology, history of Christianity, practical theology). It will also explore the future of Christianity through situating this religion in the current global context.

2. 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

3. Course Syllabus

<table>
<thead>
<tr>
<th>Topic</th>
<th>Content</th>
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</table>
| What is Christianity; Christianity in Modern Context | o Ways and approaches in Christian studies  
| | o Christianity in global context (secularism, religious pluralism, post-modernism) |
| Historical-Theological Paradigms | The characteristics and major figures in the following paradigms:  
| | o Early Jewish-Christian Apocalyptic  
| | o Patristic Hellenistic Orthodox  
| | o Mediaeval Latin Roman Catholic  
| | o Reformation Protestant |
4. Course Components (Learning Activities)

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Research / Reading</th>
<th>Fieldwork</th>
<th>Paper writing</th>
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</thead>
<tbody>
<tr>
<td>2.5 hours per week</td>
<td>6 hours per week</td>
<td>0.5 hour per week</td>
<td>3 hours per week</td>
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</table>

An individual tutorial (30 mins) will be arranged for every student to help them develop and sharpen the themes of their papers. Apart from the weekly workload above, students are expected to devote extra 30 hours for the final phase of the paper.

5. Assessment Type
(Further details will be announced at the first two lessons of the course)

1. **Class Participation** 10%
   - Show up in classroom (via Zoom)
   - Actively participate in discussion
   - Do preparations before class

2. **Reading Logs**
   - Log 1: Due: 14 Oct
   - Log 2: Due: 6 Dec
   10%
   - 2 Reading Logs to be submitted on time.
   - In each log, you need to document your reading records and write a few lines of reflection for each lesson reading.

3. **Church Fieldwork Report**
   (Due: 21 Oct)
   25%
   - Attend a worship service in a Christian church (can be Orthodox, Oriental Orthodox, Roman Catholic, or Protestant) church in Hong Kong that is significantly different in theological/liturgical tradition from the church you belong to or are familiar with. (If you do not belong to any Christian church, please choose any Christian church in Hong Kong.)
   - Write and compile a fieldwork report (in either Chinese or English) of no more than 10 pages (not counting photos, charts, and other materials in the appendix).

4. **Paper Abstract and Proposal**
   (Due: 1 Nov)
   15%
   - Please conduct research and write a paper following one of the following directions—
     1. Elucidate, compare, and discuss how any two historical-theological paradigms (including the
meso-paradigms) have understood, interpreted, critiqued, and/or reconstructed one theological issue or doctrine.

2. Focusing on one problem or issue, describe and explain how two of the disciplines in Christian Studies (such as biblical studies, history of Christianity, systematic theology, or practical theology) have contributed and/or can contribute to understanding, addressing, and/or resolving that problem or issue.

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

<table>
<thead>
<tr>
<th>Wk</th>
<th>Date</th>
<th>Topic</th>
<th>Required Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>6 Oct</td>
<td>The Tasks and Methods of Biblical Studies</td>
<td>8. 吳國傑 2014, 正邪難辨, 16-69</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>9. Fitzzymer 1989, “Historical Criticism,” 244-259</td>
</tr>
<tr>
<td>6</td>
<td>13 Oct</td>
<td>The Tasks and Methods of History of Christianity (by Prof. Ying Fuk Tsang)</td>
<td>11. 邢福增 2004: 185-266</td>
</tr>
</tbody>
</table>
7. Required and Recommended Readings

(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)

A. Required Readings


Crossroad, 3-33.
17. 吳國傑 (2014): 《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。 C/H
18. 邢福增 (2004): 《香港基督教史研究回顧》，載《香港基督教史研究導論》。香港：建道神學院，頁 185-266。 C/H

B. Further Readings

Historical-Theological Paradigms


36. 何光滬、楊熙楠編。《漢語神學讀本》(上下冊)。香港：道風書社，2009。S/M

37. 吳國傑：《10大香港宗派巡禮：透視主要基督教宗派》。香港：基稻田，2008。H/M

38. 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。

39. 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

40. 郭鴻標、堵建偉編：《新世紀的神學議程》。上海：基督教文藝，2008。S/M

41. 黃慧貞編:《亞洲女性主義神學》。香港：基督教文藝，2008。S/M

42. 龔立人:《解放神學與香港困境》。香港：香港基督徒學會，1999。S/M

**Methods of Theological Disciplines**


72. 吳國傑：《真貌重尋：教會歷史研究導引》。香港：基道，2005。 H

73. 周天和：《新約研究指南（增訂本）》。第三版。香港：基督學院神學組教牧事工部，1998。 B

74. 李熾昌等：《基督教會崇拜的重探》（增修版）。香港：基督徒學會，2003。 C

75. 江大惠編：《基督神學四十年：1963-2003》。香港：香港中文大學基督學院神學組，2003。 T
8. **E-Learning Platform**

Besides lectures in class, the course also uses a web-based learning platform called Blackboard ([https://blackboard.cuhk.edu.hk/](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.

9. **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](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.jspx](https://academic.veriguide.org/academic/login_CUHK.jspx)) 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: LG 109, Theology Building, The Chinese University of Hong Kong). An assignment without the signed receipt would not be graded.

10. **Feedback for evaluation**

Feedback and recommendation are welcome. Students are advised to give feedback either during the lectures or through email. Response will be made promptly according to the need of students.
## Appendix: Paper-Grading Rubrics

<table>
<thead>
<tr>
<th></th>
<th>Excellent</th>
<th>Good</th>
<th>Needs Improvement</th>
<th>Unacceptable</th>
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</thead>
<tbody>
<tr>
<td>Thesis</td>
<td>Clear statement of what is being proposed or argued in the paper.</td>
<td>The thesis is easily detectable after reading the paper, but it is not presented in a single and clear statement.</td>
<td>The thesis is present, but a reader must work hard to reconstruct from the entire paper.</td>
<td>There is no thesis or central argument/proposal to tie the paper together, or the thesis is unclear.</td>
</tr>
<tr>
<td>Arguments</td>
<td>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.</td>
<td>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.</td>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td>Counter-Arguments</td>
<td>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.</td>
<td>The paper acknowledges and accounts for obvious conflicting evidence, counter-examples, counter-arguments, and/or opposing positions.</td>
<td>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.</td>
<td>No awareness or acknowledgment of conflicting evidence, counter-examples, counter-arguments, or opposing positions.</td>
</tr>
<tr>
<td>Organization</td>
<td>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</td>
<td>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</td>
<td>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</td>
<td>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</td>
</tr>
<tr>
<td>Style</td>
<td>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.</td>
<td>The paper contains some incomplete or grammatically incorrect 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.</td>
<td>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.</td>
<td>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.</td>
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<tr>
<td>Quality of references</td>
<td>All references used are of excellent quality; both primary source and secondary materials have been referenced in the discussion.</td>
<td>References used are in general of good quality; both primary source and secondary materials have been referenced in the discussion.</td>
<td>References of good quality are used, but insufficient in amount. OR References of bad quality such as online blog articles are used.</td>
<td>References used are simply introductory materials or online blog articles. Lack of either primary sources or secondary materials.</td>
</tr>
<tr>
<td>Reference and Documentation</td>
<td>Notes to indicate sources of information are given whenever they are needed. Both notes and bibliography use consistent and academically acceptable format.</td>
<td>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.</td>
<td>Sources of information are not consistently documented. If they are, format is inconsistent or does not conform to required academic standard.</td>
<td>Source materials are used without documentation.</td>
</tr>
</tbody>
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