

Teacher:	Colten Cheuk-Yin YAM 任卓賢 Email: coltenyam@cuhk.edu.hk ; Office: YKT LG 109 (by appointment)
Time:	2:30pm – 5:15pm (Wed)
Venue:	Online via Zoom & On Campus, venue TBC

1. Course Description

This course aims at introducing students to the study of systematic theology, which can be understood as the constructive articulation of the meaning, coherence, and implications of Christian beliefs. We will go through major Christian doctrines, including God and the Trinity, creation and providence, evil, Christology, anthropology, sin, Pneumatology, the nature and mission of the Church, and eschatology. For each topic, we will first trace its biblical foundations in the Old and New Testaments, and then explore its classical formulations and contemporary reconstructions through studying theological texts in the patristic era as well as in the twentieth century. Systematic Theology I is not a prerequisite for this course, yet it will be helpful if students have some basic knowledge of formative factors of theology such as the Bible, tradition, experience and reason, culture and society, etc.

Due to the COVID pandemic, the whole course will be conducted online via zoom. But I am planning to offer a simultaneous face-to-face teaching when the situation allows.

2. Learning Outcomes

Upon successful completion of this course, you should be able to:

1. Have some basic understanding of major Christian doctrines.
2. Gain acquaintance with important theological texts writings, especially those in the patristic era, the Reformation era, and the twentieth century.
3. Recognize the relevance of systematic theology for Christian life and churches.

3. Course Syllabus

This course will cover the following topics: God and the Trinity, Creation and Providence, Anthropology, Christology, Pneumatology, Ecclesiology, Christian Life and Missions, Eschatology, Theology of Religions. It offers an overview of how these topics are conceived in different period and in different Christian traditions. We will also discuss theological texts through which we will have a taste of the depth and the broad variety in theological discussions.

4. Course Components (Learning Activities)

Lecture	Research / Reading	Discussion	Paper writing
3 hours per week	6 hours per week	0.5 hour per week	3 hours per week

In order to achieve the aforementioned outcomes, students are requested to regularly attend the weekly three-hour-class and actively participate in the discussion during the lesson. The course also expects around 6 to 8 hours of homework per week during the term (not including the final term paper), which includes reading textbook and theological texts, and participating in discussion.

An individual tutorial (30 mins) will be arranged for every enrolled student in order to help them develop and sharpen the themes of their papers.

Apart from the weekly workload above, students are also expected to devote extra 40 hours for the final phase of the paper.

5. Assessment Type

(Further details will be announced in the first two lessons of the course)

Class Participation (Throughout the whole course)	10 %	Need to raise at least two questions and give three responses on the discussion forum of the blackboard (each 2%)
1 Reading Log Due 28 Apr	5%	Submit a record of your readings (textbook & extra readings, not less than 500 pages) at the end of the semester.
1 Reflective Essay Due 7 Apr	25%	Choose one out the three specified theological essays. 1) Do a critical review of the essay and 2) do a reflection on one of the doctrines cover in this course 1,500-2,000 Chinese / 1,200-1,700 English
Paper Proposal Due 18 Mar	15%	The proposal should contain five parts: 1) Title, 2) Research Question / Central theme of the paper, 3) Literature Review / Report of your preliminary study (400-600 words), 4) Outline, 5) Bibliography
Term Paper Due 15 May	45%	Students can do any topic that are related to the syllabus of this course. Sample topics will also be provided. Word requirement (footnotes and bibliography not included): Undergrad and BD 1&2: 4,000-5,000 Chinese / 2,600-3,300 English MACS / MDiv / BD 3: 5,000-6,000 Chinese / 3,300 – 4,000 English MTh / DTh / PhD: 6,000-7,000 Chinese / 4,000-4,600 English

6. Class Schedule and Topics

<u>Week</u>	<u>Month</u>	<u>Day</u>	<u>Topic</u>
1.	Jan.	13	Introduction / God
2.		20	Creation, Providence, and Evil (1)
3.		27	Creation, Providence, and Evil (2)
4.	Feb.	3	Humanity, Sin, and Grace
5.		10	The Person and Work of Christ (1)
		17	<i>Lunar New Year – No Class</i>
6.		24	The Person and Work of Christ (2)
7.	Mar.	3	Christian Life and the Holy Spirit
8.		10	Holy Spirit and the Trinity

9.		17	Church (1): Nature and Ministry
10.		24	Church (2): Sacraments
		31	<i>No Class (Reading Week)</i>
	Apr.	7	<i>No Class (Reading Week)</i>
11.		14	Church (3): The Church in the World
12.		21	Christian Hope and the Kingdom of God
13.		28	Theology of Religions (<i>make-up class</i>)

7. Reading Requirements

Reading Textbook (p. 27-45 and 77-415) and theological texts is crucial in this course. For every week before the lecture, students need to read one chapter of the Textbook plus at least one to two theological texts in the assigned reading list (ca. 50-80 pages every week). You need to submit a record of your reading at the end of the semester.

A) Textbook

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

B) Assigned Readings

Introduction

Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 27-45.

Colin Gunton, "Historical and Systematic Theology," in Gunton, chapter 1 = 根頓, 第一章

Karl Barth, "The Task of the Ministry," in *The Word of God and the Word of Man*, trans.

Douglas Horton (New York: Harper Torchbooks, 1957) = 巴特:「上帝之言是神學的使命」, 載劉小楓, 639-654。

God

Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 77-108.

John of Damascus, *An Exact Exposition of Orthodox Faith*, 1.1-4, 9-10; 1.14 (NPNF 2.09; 集成 1.8: 303 ff.).¹

Charles Hartshorne, "The Divine Relativity," in Hodgson and King 72-78.

John A. T. Robinson, *Honest to God* (Philadelphia: Westminster, 1963), 11-14, 45-63.²

Sallie McFague, *Models of God: Theology for an Ecological, Nuclear Age* (Philadelphia: Fortress Press, 1987), 63-69, 78-87.

Creation, Providence, and Evil

Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 147-179 (ch. 6), 204-226 (ch. 8).

¹ Ancient writings are referred to by books, chapters, etc. For example, *ABC*, 2.8-11; 3:1 means book 2, chapters 8 to 11, and book 3, chapter 1 of the work entitled *ABC*.

² In order to better understand the selected text, students are advised to read Paul Tillich, "The Depth of Existence," in *The Shaking of the Foundations* (New York: Scribners, 1948), 52-63 = 「存在的深度」, 載何光滬選編:《蒂里希選集》上卷(上海:上海三聯, 1999), 592-600。

- Irenaeus, *Against Heresy*, 2.1.1-2; 2.2.4-5; 2.30.9; 4.20.1-4 (ANF 01; 集成 1.02).
- Langdon Gilkey, "Evolution and the Doctrine of Creation," in Littlejohn 193-206.
- Jürgen Moltmann, *God in Creation: An Ecological Doctrine of Creation*, chapter 1 = 莫爾特曼：《創造中的上帝：生態的創造論》，隗仁蓮、蘇賢貴、宋炳延譯，安希孟、邢滔滔校（香港：漢語基督教文化研究所，1999），第一章。
- John Calvin, *Institutes of the Christian Religion*, 1.16.1-4, 8-9; 1.17.1, 5-6 (LCC 20; 錢曜誠).
- Karl Barth, *Church Dogmatics*, ed. G. W. Bromiley and T. F. Torrance (Edinburgh: T&T Clark, 1956-1969), III/3: 3, 14, 58-59, 90-94, 132-133, 154-155, 165-167.
- Paul Tillich, "God's Originating, Sustaining, and Directing Creativity" in Hodgson and King 141-146. [From Paul Tillich, *Systematic Theology* 1:252-254, 261-263, 264, 266-267. 中譯本見何光滬編：《蒂里希選集》（下）（上海：上海三聯書店，1999），1191-1194, 1203-1205, 1207, 1209-1210。 https://julac.hosted.exlibrisgroup.com/primo-explore/fulldisplay?docid=CUHK_IZ21850242880003407&context=L&vid=CUHK&search_scope=All&tab=default_tab&lang=en_US]
- J. L. Mackie, "Ground Rules for Forming a Theodicy," in Littlejohn 215-228.

Humanity, Sin, and Grace

- Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 180-203 (ch. 7).
- Augustine of Hippo, *On Merit and the Forgiveness of Sins* 1,1-22; 2,1-13, Nicene and Post-Nicene Fathers Vol. 5. Edited by Philip Schaff. (Buffalo, NY: Christian Literature Publishing Co., 1887.) < <http://www.newadvent.org/fathers/1501.htm> >
- Gregory of Nyssa, *An Address on Religious Instruction*, 5-11 (LCC 3: 275-288).
- Reinhold Niebuhr, excerpts from *Moral Man and Immoral Society* and *The Nature and Destiny of Man*, in *Reinhold Niebuhr: Theologian of Public Life*, ed. Larry Rasmussen (London: Collins, 1989), 45-53, 136-156, 160-168.
- Raymond Fung, "Compassion for the Sinned Against," *Theology Today* 37 (1980): 162-169 = 馮煒文：「被罪者」，載馮煒文：《以誠裁今明》（香港：香港中文大學崇基學院神學院，2014），70-79。
- Colten Cheuk-Yin Yam, *Trinity and Grace in Augustine. An Analysis of De trinitate 8-10 in Light of De spiritu et littera*. Augustinus – Werk und Wirkung, Band 10 (Paderbon: Ferdinand Schöningh / Brill, 2019), 602-624. #

The Person and Work of Christ

- Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 227-283 (ch. 9-10).
- Gustaf Aulén, *Christus Victor*, trans. A. G. Herbert (London: SPCK, 1970), 17-23, 162-172 = 奧連：《勝利的基督》，湯清譯（香港：中華信義會書報部，1951），1-8, 189-201。
- John of Damascus, *An Exact Exposition of Orthodox Faith*, 3.2-7, 12-14, 26 (NPNF 2.09; 集成 1.8: 378 ff.)
- Anselm of Canterbury, "The Logic of Atonement," in Hodgson and King 210-217.
- The Council of Chalcedon (451), *The Definition of Faith*, in Pelikan and Hotchkiss 1:172-181. [中譯可參 湯清譯，《歷代基督教信條》，基督教歷代名著集成 第 2 部，第 25 卷（香港：金陵神學院托事部／基督教輔僑，1957）。]
- 趙紫宸：「論救法」，載林榮洪，227-241。
- Vladimir Lossky, *In the Image and Likeness of God*, ed. John H. Erickson and Thomas E. Bird (Crestwood, NY: St. Vladimir's Seminary Press, 2001), chapter 5.#

Jürgen Moltmann, *The Crucified God* (Minneapolis: Fortress, 1993), 187-199, 219-227 = 莫爾特曼：《被釘十字架的上帝》，阮煒等譯（香港：道風山基督教叢林，1994），246-258, 288-300。

Rosemary Radford Ruether, *Sexism and God-Talk: Toward a Feminist Theology* (London: SCM, 1983), chapter 5 = 蘿特：《性別主義與言說上帝》，楊克勤、梁淑貞譯（香港：道風書社，2004），第五章。

基督教全國大會：「敬告國人書」，載何光滬、楊熙楠，167-176。

Christian Life and the Holy Spirit

Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 284-333 (ch. 11-12).

Basil of Caesarea, in LCF 71-74.

John Calvin, *Institutes of the Christian Religion*, 3.21.5, 7; 3.23.8; 3.24.1 (LCC 21; 錢曜誠).

John Wesley, "The Scripture Way of Salvation," in <http://www.ccel.org/ccel/wesley/sermons.v.xliii.html#v.xliii-p0.3> = 衛斯理約翰：「聖經所示的拯救方法」，載《衛斯理約翰日記》[集成 2.15]，許碧端譯，許牧世編（香港：基督教輔僑，1956），附錄。

José Comblin, "The Holy Spirit," in Sobrino and Ellacuría, 146-164.#

Joint Declaration on the Doctrine of Justification by the Lutheran World Federation and the Catholic Church (1994)

[http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html]

= 《信義宗教會與天主教會有關成義/稱義教義的聯合聲明 世界循道衛理宗協會就有關成義/稱義教義的聯合聲明的聲明》（香港：天主教香港教區、基督教香港信義會、香港基督教循道衛理聯合教會，2014）

[<http://www.hsscol.org.hk/LIBRARY/JDDJ2014/JDDJ.h.pdf>]

Excerpts from the writings of Tom Smail, Amos Yong, The Second Vatican Council, and Wolfhart Pannenberg in Hall, Rae, and Holmes, 261-270, 276-279.

李景雄：「上主之靈·聖靈·浩然之氣」，載何光滬、楊熙楠，443-459。

Holy Spirit and Trinity

Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 109-146 (ch. 5).

Gregory of Nyssa, *An Answer to Ablabius: That We Should Not Think of Saying There Are Three Gods* (LCC 3: 256-267).

Augustine, *On The Trinity*, 9,1-18, Nicene and Post-Nicene Fathers, First Series, Vol. 3.

Edited by Philip Schaff. (Buffalo, NY: Christian Literature Publishing Co., 1887) <

<http://www.newadvent.org/fathers/130109.htm>>

卡拉(Costa Carras)與托蘭斯(James Torrance)：「被遺忘的三位一體」，載《現代語境中的三一論》，漢語基督教文化研究所編（香港：漢語基督教文化研究所，1999），141-178。

Leonardo Boff, "Trinity," in Sobrino and Ellacuría, 75-89. #

Colten Cheuk-Yin Yam. *Trinity and Grace in Augustine. An Analysis of De trinitate 8-10 in Light of De spiritu et littera*. Augustinus – Werk und Wirkung, Band 10 (Paderbon:

Ferdinand Schöningh / Brill, 2019), xix-xxxi, 1-25. #

Colten Cheuk-Yin Yam. "Augustine's Intention in Proceeding from *mens, notitia, amor to memoria, intelligentia, uoluntas*." *Studia Patristica* 75 (Leuven: Peeters, 2017), 327-340. #

Christian Hope and the Kingdom of God

Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 386-415 (ch. 15).

Origen, *On First Principles*, 1.6.2-4, 2.10.4-5, 3.6.1-9 (石敏敏; Butterworth).

饒申布士(Walter Rauschenbusch):《饒申布士社會福音集》[集成 2.21], 趙真頌譯, 許牧世編(香港:基督教輔僑, 1956), 404-415, 478-491。

Jürgen Moltmann, "The Liberation of the Future and Its Anticipations in History," in *God Will Be All in All: The Eschatology of Jürgen Moltmann*, ed. Richard Bauckham (Edinburgh: T&T Clark, 1999), 265-289.

Jon Sobrino, "Central Position of the Reign of God in Liberation Theology," in Sobrino and Ellacuría, 38-74.

Church

Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 334-358 (ch. 13)

WCC Faith and Order Commission (2013), *The Church: Towards a Common Vision* (Faith and Order Paper no. 214) (**read** sections 1-57, i.e., pp. 5-32 of pdf file)

[<https://www.oikoumene.org/en/resources/documents/commissions/faith-and-order/i-unity-the-church-and-its-mission/the-church-towards-a-common-vision>] = 「教會：邁向共同的遠象」, 李子揚譯, 載《生命的主, 引領我們邁向公義與和平: 普世教會協會第十屆大會文件》(香港: 基督教協進會, 2014), 頁 13-80 (閱讀 1-57 節, 即 17-67 頁)。

WCC Faith and Order Commission (1982), *Baptism, Eucharist and Ministry* (Faith and Order Paper No. 111) [<https://www.oikoumene.org/en/resources/documents/commissions/faith-and-order/i-unity-the-church-and-its-mission/baptism-eucharist-and-ministry-faith-and-order-paper-no-111-the-lima-text>] = 《聖洗、聖餐、聖職》。郭乃適、鍾玉心、李耀昌譯。香港: 基督教協進會, 1984 (2011 再版)。

Martin Luther, "Baptism and Faith," in Hogdson and King 273-278 [見 集成 2.2: 284-300]。

John Calvin, *Institutes of the Christian Religion*, 4.14.1, 3 [LCC 21; 錢曜誠]

The International Congress on World Evangelization (1974), "The Lausanne Covenant" (洛桑信約) [<http://www.lausanne.org/covenant> (English / 繁體中文 / 簡體中文)]

WCC Commission on World Mission and Evangelism (1982), "Mission and Evangelism: An Ecumenical Affirmation," in Kinnamon and Cope 372-383; also in *International Review of Mission* 71 (1982): 427-451 [<https://doi.org/easyaccess1.lib.cuhk.edu.hk/10.1111/j.1758-6631.1982.tb03178.x>]

WCC Commission on World Mission and Evangelism (2012), *Together Towards Life: Mission and Evangelism in Changing Landscapes*

[<http://www.oikoumene.org/en/resources/documents/commissions/mission-and-evangelism/together-towards-life-mission-and-evangelism-in-changing-landscapes>] = 「一起奔向生命: 轉變景觀中的宣教與福音傳播」, 李子揚譯, 載《生命的主, 引領我們邁向公義與和平: 普世教會協會第十屆大會文件》(香港: 基督教協進會, 2014), 81-118 (閱讀 82-88)

Jürgen Moltmann, "Luther's Doctrine of the Two Kingdoms and Its Use Today" and "Barth's Doctrine of the Lordship of Jesus Christ and the Experience of the Confessing Church," in Jürgen Moltmann, *On Human Dignity*, trans. M. Douglas Meeks (Philadelphia: Fortress, 1984), 61-96.

Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective* (New York: Macmillan, 1965), 137-163.#

Alan Chan, "Mission Theology: A Hong Kong Chinese Understanding," in *Crossroads are for Meeting: Essays on the Mission and Common Life of the Church in a Global Society*, ed. Philip W. Turner and Frank Sugeno (Sewanee: SPCK, 1986), 157-184. = 陳佐才: 「宣教

神學——一個香港華人的理解」，載《亞洲宣教神學》，江大惠編（香港：基督教文藝，2010），197-232。

「香港基督徒在現今社會及政治變遷中所持的信念獻議」，載《爾國爾城：本地宣教使命實踐反省》，錢北斗編（香港：學生福音團契出版社，1986），200-204。

[<https://hkchurch.wordpress.com/2013/04/16/%E3%80%88> 香港基督徒在現今社會及政治變遷中所持的信念/]

Saint Augustine, *The Donatist Controversy I*. Works of Saint Augustine: A Translation for the 21st Century, ed. Boniface Ramsey and David G. Hunter, vol. I/21. New York: New City Press, 2019.

Theology of Religions

Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 359-385 (ch. 14)

Karl Rahner, “Anonymous Christianity and the Missionary Task of the Church,” in *Theological Investigations*, trans. Cornelius Ernst (Baltimore: Helicon, 1961-1979), 12: 161-178.

Excerpts from the writings of J. H. Bavinck, Amos Yong, and John Hick in *Christian Approaches to Other Faiths: A Reader*, ed. Paul Hedges and Alan Race (London: SCM, 2009), 5-12, 22-23, 33-40, 41-50.

Abbreviations

ANF 01 [#]	<i>The Ante-Nicene Fathers</i> . Edited by Alexander Roberts and James Donaldson. Vol. 1, <i>The Apostolic Fathers, Justin Martyr, Irenaeus</i> . Grand Rapids: Eerdmann, 1956.
Butterworth	Origen. <i>On First Principles</i> . Translated by G.W. Butterworth. New York: Harper & Row, 1966.
Gunton	<i>The Cambridge Companion to Christian Doctrine</i> . Edited by Colin E. Gunton. Cambridge: Cambridge University Press, 1997.
Hall, Rae, and Holmes	<i>Christian Doctrine: A Reader</i> . Edited by Lindsey Hall, Murray Rae, and Stephen Holmes. London: SCM, 2010.
Hill 1.5	<i>The Works of Saint Augustine: A Translation for the 21st Century</i> . Part 1, vol. 5, <i>The Trinity</i> . Translated by Edmund Hill. Edited by John E. Rotelle. Brooklyn, NY: New City Press, 1994.
Hodgson and King	<i>Readings in Christian Theology</i> . Edited by Peter C. Hodgson and Robert H. King. Philadelphia: Fortress, 1985.
Kinnamon and Cope	<i>The Ecumenical Movement: An Anthology of Key Texts and Voices</i> . Edited by Michael Kinnamon and Brian E. Cope. Geneva: WCC Publications, 1997.
LCC 17	<i>Luther and Erasmus: Free Will and Salvation</i> . Edited and translated by E. Gordon Rupp and Philip S. Watson. Library of Christian Classics, 17. Philadelphia: Westminster, 1969.
LCC 20-21	Calvin, John. <i>Institutes of the Christian Religion</i> . 2 vols. Edited by John T. McNeill. Translated by Ford Lewis Battles et al. Library of Christian Classics, 20-21. Philadelphia: Westminster, 1960.
LCC 3	<i>Christology of the Later Fathers</i> . Edited by Edward Rochie Hardy. Library of Christian Classics, 3. Philadelphia: Westminster Press, 1954.

LCF	<i>The Later Christian Fathers: A Selection from the Writings of the Fathers from St. Cyril of Jerusalem to St. Leo the Great.</i> Edited and translated by Henry Bettenson. London: Oxford University Press, 1970.
Littlejohn	<i>Exploring Christian Theology.</i> Edited by Ronnie Littlejohn. Lanham, MD: University Press of America, 1985.
NPNF 2.08 [#]	<i>Nicene and Post-Nicene Fathers. Second Series.</i> Edited by Philip Schaff and Henry Wace. Vol. 8, <i>Basil: Letters and Select Works.</i> Grand Rapids: Eerdmans, 1952-1957.
NPNF 2.09 [#]	<i>Nicene and Post-Nicene Fathers. Second Series.</i> Edited by Philip Schaff and Henry Wace. Vol. 9, <i>Hilary of Poitiers, John of Damascus.</i> Grand Rapids: Eerdmans, 1952-1957.
Pelikan and Hotschkiss	<i>Creeds and Confessions of Faith in the Christian Tradition.</i> 4 vols. Edited by Jaroslav Pelikan and Valerie Hotchkiss. New Haven: Yale University Press, 2003.
Sobrinó and Ellacuría	<i>Systematic Theology: Perspectives from Liberation Theology.</i> Edited by Jon Sobrinó and Ignacio Ellacuría. London: SCM, 1996.
石敏敏	奧利金：《論首要原理》。石敏敏譯。香港：道風書社，2002。
何光滬、楊熙楠	《漢語神學讀本》（上下冊）。何光滬、楊熙楠編。香港：道風書社，2009。
林榮洪	《近代華人神學文獻》。林榮洪編。香港：中國神學研究院，1986。
根頓	《劍橋基督教教義手冊》。根頓編。石彩燕譯。香港：天道，2006。
集成 1.02	《尼西亞前期教父選集》。湯清編譯。基督教歷代名著集成，第1部第2卷。香港：基督教文藝，1990。
集成 1.08	《東方教父選集》。費多鐸編訂。謝扶雅編。基督教歷代名著集成，第1部第8卷。香港：基督教文藝，1989。
集成 1.10	《奧古斯丁選集》。湯清、楊懋春、湯毅仁譯。基督教歷代名著集成，第1部第10卷。香港：基督教文藝，1989。
集成 2.2	《路德選集》（上冊）。徐慶譽等譯。基督教歷代名著集成，第2部第2卷。香港：基督教文藝，1959。
劉小楓	《二十世紀西方宗教哲學文選》。劉小楓主編。楊德友、董友等譯。上海：三聯書店上海分店，1991。
錢曜誠	約翰·加爾文：《加爾文基督教要義》（上下冊）。二版。錢曜誠審訂。台北：加爾文出版社，2011。

[#] ANF and NPNF series are available online at <http://www.ccel.org/fathers.html>

C) Helpful Books on Systematic Theology

Anderson, William P., ed. *A Journey through Christian Theology: With Texts from the First to the Twenty-First Century.* Minneapolis: Fortress, 2010.

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- 楊牧谷：《使徒信經新釋》。香港：更新資源，2009。
- 葉菁華、盧龍光：《我們信：尼西亞信經釋義》。香港：基督教文藝，2014。

趙紫宸：《基督教進解》及《神學四講》。載《趙紫宸文集》，卷2。燕京研究院編。北京：商務印書館，2004。

8. E-Learning Platform

- Besides lectures in class, the course also uses a web-based learning platform called Blackboard Learn (<https://blackboard.cuhk.edu.hk/>) for teaching.
 - Course announcements (including changes in class schedule) and lecture outlines will be posted on Blackboard Learn.
 - All assignments should be submitted electronically to Blackboard Learn. (**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 *Honesty in Academic Works: A Guide for Students and Teachers* 《學術著作誠信：給學生及老師的指引》
http://www.cuhk.edu.hk/policy/academic_honesty.
- Besides submitting the assignments to Blackboard Learn, students should at the same time submit a copy of each assignment 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 Learn. (**DO NOT send it through email.**) In case this cannot be done, please mail/deliver the signed receipt to the teacher's office (Address: The Divinity School of Chung Chi College, The Chinese University of Hong Kong) or put it in his mailbox on LG of Yung Chi Tung Building. An assignment without the signed receipt will 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

	Excellent	Good	Needs Improvement	Unacceptable
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 acknowledgement 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.
Quality of references	All references used are of excellent quality; both primary source and secondary materials have been referenced in the discussion.	References used are in general of good quality; both primary source and secondary materials have been referenced in the discussion.	References of good quality are used, but insufficient in amount. OR References of bad quality such as online blog articles are used.	References used are simply introductory materials or online blog articles. Lack of either primary sources or secondary materials.
References and 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.