

THEO5929 History of Christian Thought

First Term 2024/2025
(Wednesday 7:00–9:30 pm)

Course Instructor: Dr. MOK Kie Man Bryan
Email: kiemanbryanmok@cuhk.edu.hk

Venue: ELB 308

Language of Instruction: Cantonese

Language of Course Materials: English, with Traditional Chinese lecture notes

A. Course Description

This course offers an intellectual history approach to the evolving Christian tradition, catering to both believers and non-believers. It aims to provide a comprehensive understanding of Christian teachings through a critical examination of key historical periods and significant theological issues. Participants will delve into the brilliance of notable thinkers and their contributions within broader historical and intellectual frameworks. This course lays a foundational basis for those interested in modern theology, biblical studies, and Christian practices. It is an essential course for anyone seeking a deep and nuanced understanding of Christianity.

B. Learning Outcomes

By the end of this course, students will be able to:

- Appreciate the intellectual and spiritual foundations of the Christian tradition.
- Understand the broad trends in Christian thought, including major theological shifts and developments.
- Analyse the intricate interplay between Christian thought and broader historical contexts.
- Conduct conceptual and historical analyses of theological classics.
- Recognise the unity and diversity within Christian thought and explore its implications for personal life and communal religious practices.

C. Course Schedule

	Date	Topic	Readings
1	4 Sept	Prolegomena: Hellenism, Rule of Faith, Typological and Allegorical Interpretation	Kelly 1968, chaps. 1–3
2	11 Sept	Patristics I: God and the Trinity	Kelly 1968, chaps. 4–5, 9–10
x	18 Sept	Holiday: The Day after Mid-Autumn Festival	
3	25 Spet	Patristics II: Christ the God-Man	Kelly 1968, chaps. 6, 11–12
4	2 Oct	Patristics III: Sin and Salvation	Kelly 1968, chaps. 7, 13–14
5	9 Oct	Byzantine I: Deification, Monoenergism and Monothelitism, Iconoclasm	Pelikan 1974, chaps. 1–3
6	16 Oct	Byzantine II: East-West Tension, Filioque, Mysticism	Pelikan 1974, chaps. 4–6
7	23 Oct	Middle Ages I: From Gregory the Great to Scholasticism	Van Nieuwenhove 2012, chaps. 4–11
8	30 Oct	Middle Ages II: From Realism to Nominalism	Van Nieuwenhove 2012, chaps. 12–21
9	6 Nov	Early Modernity I: The Protestant Reformations	Pelikan 1983, chaps. 3–4, 6
10	13 Nov	Early Modernity II: Post-Reformations and Pietism	Pelikan 1983, chap. 7; Pelikan 1989, chap. 3
11	20 Nov	Modernity I: Enlightenment, Idealism, Schleiermacher	Livingston 2006, vol. 1, chaps. 1–3; Welch 1972, vol. 1, chaps. 2–4
12	27 Nov	Modernity II: Baur and Tübingen School	Zachhuber 2013, chaps. 2–6
13	4 Dec	Modernity III: Ritschl and Ritschl School	Zachhuber 2013, chaps. 7–10

D. Assignments and Assessment Scheme

1. Weekly Reading Journal (10%)

Each week, you are required to engage with approximately 20–30 pages of the assigned readings and record your thoughts and reflections. This can be in any format of your choosing. Each completed journal entry will earn you 1 point, up to a total of 10 points for the course. Please note that the content of the journal itself will not be graded for quality. Journals are due by 6:30 pm on each class date.

2. Participation (10%)

Every week, formulate 1–3 questions based on the weekly readings and post them on the CUHK Blackboard Discussion Board. Each set of questions submitted on time will earn you 1 point, accumulating up to 10 points across the course. Submissions must be made by 6:30 pm on each class date.

3. Presentation (20%)

Select a topic from the class schedule and prepare a 20-minute presentation. This should include a summary of the week's readings, along with an introduction to the key figures, concepts, and developments relevant to the chosen period or topic.

Grading rubrics: Analysis (40%), Organisation (20%), Style (10%), Speaking Skills (30%)

4. Analytical Essays (60%; each worth 30%)

From each set of the assigned excerpts from Christian classics, choose one text to write a short analytical essay. The essay should be either 2,500 characters in Chinese or 1,500 words in English. Your essay should include a general introduction to the author and the work, a detailed analysis covering the main issues (approximately 20% of the essay), the central arguments, and the progression of ideas (approximately 50% of the essay), followed by a critical evaluation of the text's impact and value (approximately 30% of the essay). Assigned texts will be made available on the CUHK Blackboard. Please note that you have to submit one essay for each of the following sets, i.e., two essays in total for the course.

Set 1 (Due on 29 Oct)

Origen, *On First Principles* 4.2

Pseudo-Dionysius, *The Mystical Theology*

Augustine of Hippo, *On the Trinity* 8

Augustine of Hippo, *The City of God* 13.1–15

Set 2 (Due on 17 Dec)

Anselm of Canterbury, *Proslogion*.1–15

Thomas Aquinas, *Summa theologiae* 1.2

Martin Luther, *The Freedom of a Christian*

Friedrich Schleiermacher, *The Christian Faith* §§3–4

Grading rubrics: Depth of Analysis (50%), Organisation (25%), Writing Skills (15%), Documentation (10%)

Submission

The analytical essays shall be submitted in MS Word format (either .docx or .doc) via VeriGuide. Email or hardcopy is not accepted. Duly signed VeriGuide Receipt for each essay shall be uploaded to the CUHK Blackboard.

Citation Style

All citations in the analytical essays must adhere to the notes and bibliography system (footnote format) as outlined in *The Chicago Manual of Style*, 18th ed. (refer to Chapter 14 of the Manual). Use shortened citations for all subsequent citations of sources already provided in full. *The Chicago Manual of Style*, 18th ed. can be accessed on the CUHK Library's databases. Students are encouraged to use reference management software, such as Zotero.

Deadline

You must strictly observe the established deadline. Late submissions will result in a 2%-mark deduction from the analytical essay's total score for each day past the deadline.

E. Required and Suggested Readings

1. Core Textbooks

Kelly, John N. D. *Early Christian Doctrines*. 4th ed. London: Adam and Charles Black, 1968.

Livingston, James C. *Modern Christian Thought*. Vol. 1, *The Enlightenment and the Nineteenth Century*. 2nd ed. Upper Saddle River, NJ: Prentice Hall, 2006.

Pelikan, Jaroslav. *The Christian Tradition*. Vol. 2, *The Spirit of Eastern Christendom (600–1700)*. Chicago: University of Chicago Press, 1974.

— — —. *The Christian Tradition*. Vol. 4, *Reformation of Church and Dogma (1300-1700)*. Chicago: University of Chicago Press, 1983.

— — —. *The Christian Tradition*. Vol. 5, *Christian Doctrine and Modern Culture (since 1700)*. Chicago: University of Chicago Press, 1989.

Van Nieuwenhove, Rik. *An Introduction to Medieval Theology*. Cambridge: Cambridge University Press, 2012.

Welch, Claude. *Protestant Thought in the Nineteenth Century*. Vol. 1, 1799–1870. New Haven, CT: Yale University Press, 1972.

Zachhuber, Johannes. *Theology as Science in Nineteenth Century Germany: From F. C. Baur to Ernst Troeltsch*. Oxford: Oxford University Press, 2013.

2. Suggested Readings

General History

González, Justo L. *A History of Christian Thought*. 2nd ed. 3 vols. Nashville, TN: Abingdon Press, 1987.

Küng, Hans. *Christianity: Essence, History and Future*. Translated by John Bowden. New York: Continuum, 1995.

McGrath, Alister E. *Historical Theology: An Introduction to the History of Christian Thought*. 2nd ed. Malden, MA: Wiley-Blackwell, 2013.

Miles, Margaret R. *The Word Made Flesh: A History of Christian Thought*. Malden, MA: Blackwell, 2005.

Placher, William C., and Derek R. Nelson. *A History of Christian Theology: An Introduction*. 2nd ed. Louisville, KY: Westminster John Knox Press, 2013.

Tillich, Paul. *A History of Christian Thought*. New York: Harper & Row, 1968.

Patristics

Bingham, D. Jeffrey, ed. *The Routledge Companion to Early Christian Thought*. London: Routledge, 2010.

Casiday, Augustine, and Frederick W. Norris, eds. *The Cambridge History of Christianity*. Vol. 2, *Constantine to c.600*. Cambridge: Cambridge University Press, 2007.

Daniélou, Jean. *The Theology of Jewish Christianity*. Translated by John A. Baker. London: Darton, 1964.

Evans, G. R., ed. *The First Christian Theologians: An Introduction to Theology in the Early Church*. Malden, MA: Blackwell, 2004.

Mitchell, Margaret M., and Frances M. Young, eds. *The Cambridge History of Christianity*. Vol. 1, *Origins to Constantine*. Cambridge: Cambridge University Press, 2006.

Wiles, Maurice F. *The Christian Fathers*. London: Hodder & Stoughton, 1966.

— — —. *The Making of Christian Doctrine: A Study in the Principles of Early Doctrinal Development*. Cambridge: Cambridge University Press, 1975.

Middle Ages (Byzantine and Latin)

- Angola, Michael, ed. *The Cambridge History of Christianity*. Vol. 5, *Eastern Christianity*. Cambridge: Cambridge University Press, 2006.
- Evans, G. R., ed. *The Medieval Theologians*. Oxford: Blackwell, 2001.
- Meyendorff, John. *Byzantine Theology: Historical Trends and Doctrinal Themes*. 2nd ed. New York: Fordham University Press, 1987.
- Noble, Thomas F. X., and Julia M. H. Smith, eds. *The Cambridge History of Christianity*. Vol. 3, *Early Medieval Christianities, c.600–c.1000*. Cambridge: Cambridge University Press, 2008.
- Rubin, Miri, and Walter Simons, eds. *The Cambridge History of Christianity*. Vol. 3, *Christianity in Western Europe, c.1100–c.1500*. Cambridge: Cambridge University Press, 2009.
- Zachhuber, Johannes. *The Rise of Christian Theology and the End of Ancient Metaphysics: Patristic Philosophy from the Cappadocian Fathers to John of Damascus*. Oxford: Oxford University Press, 2020.

Early Modernity

- Bagchi, David V. N., and David Curtis Steinmetz, eds. *The Cambridge Companion to Reformation Theology*. Cambridge: Cambridge University Press, 2004.
- Gerrish, B. A. *Continuing the Reformation: Essays on Modern Religious Thought*. Chicago: University of Chicago Press, 1993.
- Gray, Madeleine. *The Protestant Reformation: Belief, Practice, and Tradition*. Brighton: Sussex Academic, 2003.
- Hsia, R. Po-chia, ed. *The Cambridge History of Christianity*. Vol. 6, *Reform and Expansion*. Cambridge: Cambridge University Press, 2007.
- Lindberg, Carter, ed. *The Pietist Theologians: An Introduction to Theology in the Seventeenth and Eighteenth Centuries*. Malden, MA: Blackwell, 2005.
- McGrath, Alister E. *Reformation Thought: An Introduction*. 4th ed. Malden, MA: Wiley-Blackwell, 2012.
- Whitford, David M., ed. *T & T Clark Companion to Reformation Theology*. London: Bloomsbury, 2014.

Modernity

- Brown, Stewart J., and Timothy Tackett, eds. *The Cambridge History of Christianity*. Vol. 7, *Enlightenment, Reawakening, and Revolution, 1660–1815*. Cambridge: Cambridge University Press, 2006.
- Fergusson, David, ed. *The Blackwell Companion to Nineteenth-Century Theology*. Chichester, UK: Wiley-Blackwell, 2010.

- Gerrish, B. A. *Continuing the Reformation: Essays on Modern Religious Thought*. Chicago: University of Chicago Press, 1993.
- Gilley, Sheridan, and Brian Stanley, eds. *The Cambridge History of Christianity*. Vol. 8, *World Christianities c.1815–c.1914*. Cambridge: Cambridge University Press, 2006.
- Livingston, James C. *Modern Christian Thought*. Vol. 2, *The Twentieth Century*. 2nd ed. Upper Saddle River, NJ: Prentice Hall, 2006.
- Schwarz, Hans. *Theology in a Global Context: The Last Two Hundred Years*. Grand Rapids, MI: W.B. Eerdmans, 2005.
- Simpson, Christopher Ben. *Modern Christian Theology*. London: Bloomsbury T&T Clark, 2016.
- Welch, Claude. *Protestant Thought in the Nineteenth Century*. Vol. 2, *1870–1914*. New Haven, CT: Yale University Press, 1985.

Chinese References

- 林榮洪。《基督教神學發展史》。四冊。香港：宣道 / 中國神學研究院，1990–2017。
- 林鴻信。《教理史》。台北：禮記，2001。
- 麥格夫 (Alister E. McGrath) 著，趙崇明譯。《歷史神學》。香港：天道，2002。（翻譯自 McGrath, *Historical Theology*, 2013）
- 博訥 (Philotheus Böhrer)、吉爾松 (Etienne Gilson) 著，李秋零譯。《基督教哲學：從其起源到尼古拉》。香港：漢語基督教文化研究所，2011。
- 蒂利希 (Paul Tillich) 著，尹大貽譯。《基督教思想史》。二版。香港：道風書社，2004。（翻譯自 Tillich, *A History of Christian Thought*, 1968）
- 潘能伯格 (Wolfhart Pannenberg) 著，李秋零譯。《神學與哲學：從它們共同的歷史看他們的關係》。香港：道風，2006。
- 奧爾森 (Roger E. Olson) 著，吳瑞成、徐成德譯。《神學的故事》。台北：校園，2002。
- 蔡麗貞。《我信聖而公之教會》。台北：校園，2004。

F. Use of Generative AI Tools (Approach 3)

As we enter an era where collaboration between humans and AI is becoming an integral part of our lives, it is expected that you will frequently collaborate with or utilise generative AI tools. Therefore, the use of such tools for learning and completing assignments is permitted and expected with explicit

acknowledgment (Approach 3). You are required to acknowledge all functional uses of a generative AI tool and cite it when they paraphrase, quote, or incorporate into your own work any content (whether it is text, image, data, or other format) that was created by it, following the principles of academic honesty and plagiarism rules. Any assignment should be your original work, potentially enhanced by generative AI tools but not generated solely or decisively by them. Citation style of AI-generated content shall follow *The Chicago Manual of Style*, 18th edition (see 14.112 of the Manual, as shown in the Appendix of this outline). It is essential to understand the limitations of these tools and use them judiciously. For more information, please refer to the document, “Use of Artificial Intelligence Tools in Teaching, Learning, and Assessments: A Guide for Students,” issued by the University.

Students should be aware that generative AI tools cannot replace thorough research and writing. For instance, at its current development stage, they may not consistently provide reliable information, particularly when it comes to details. However, when used judiciously, it can serve as an excellent consultant and companion. Specifically, generative AI tools can be helpful in brainstorming research questions, constructing arguments, analysing and contextualising primary sources, translating documents, summarising texts, and assisting with copy-editing tasks.

G. 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. For group projects, all students of the same group should be asked to sign the declaration.
- 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 receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.

- Please upload a scanned copy of the signed receipt to Blackboard Learn.
(Do not send it through email.)

H. General Grading Policy

The grading follows the general grading policy of the CUHK outlined below:

A / Excellent:	<p>Outstanding performance on ALL learning outcomes.</p> <p>Demonstrates the ability to synthesise and apply the principles or skills learned in the course in a manner that would surpass the normal expectations at this level and typical of standards that may be common at higher levels of study.</p>
A- / Very Good:	<p>Generally outstanding performance on all or almost all learning outcomes.</p> <p>Demonstrates the ability to synthesise and apply the principles or skills learned in the course in a manner that would fully fulfil the normal expectations at this level and occasionally reaches standards that may be common at higher levels of study.</p>
B / Good:	<p>Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for slightly less satisfactory performance on others, resulting in overall substantial performance.</p> <p>Demonstrates the ability to apply the principles or skills learned in the course in a comprehensive manner that would sufficiently fulfil the normal expectations at this level.</p>
C / Fair:	<p>Satisfactory performance on the majority of learning outcomes.</p> <p>Demonstrates the ability to partially apply the principles or skills learned in the course in a manner that would meet the basic requirement at this level.</p>
D / Pass:	<p>Barely satisfactory performance on a number of learning outcomes.</p> <p>Addresses the task inadequately by meeting the basic requirement at this level only in some areas while responding minimally with possibly tangential content in others.</p>
F / Failure:	<p>Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements.</p> <p>Fails to address the task and likely does not understand what the task requires. In other words, the work completely misses the point.</p>

Appendix: Style for Citing AI-Generated Content

14: Source Citations: Examples

14.112: CITING AI-GENERATED CONTENT

Chapter Contents / Interviews and Personal Communications

Authors who have relied on content generated by a chatbot or similar AI tool must make it clear how the tool has been used (either in the text or in a preface or the like). Any specific content, whether quoted or paraphrased, should be cited where it occurs, either in the text or in a note. Like personal communications (see [14.111](#)) and social media posts (see [14.106](#)), chatbot conversations are not usually included in a bibliography or reference list (but see below). In the first three examples that follow, ChatGPT is the author of the content (though not in the traditional sense), and OpenAI is the publisher or developer. The URL points to a publicly archived copy of the conversation (see also [13.6](#), [13.17](#)). Include the date the content was generated in addition to a version number. If the AI-generated text has been edited or adapted in any way, this fact should be acknowledged in the text or in the note (as in example note 2).

Cited in the text:

The following recipe for pizza dough was generated on December 9, 2023, by ChatGPT-3.5.

Cited in a note:

1. Text generated by ChatGPT-3.5, OpenAI, December 9, 2023, <https://chat.openai.com/share/90b8137d-ff1c-4c0c-b123-2868623c4ae2>.

A prompt, if not included in the text, may be added to the note. Multiple prompts (as in an extended conversation) may be summarized.

2. Response to “Explain how to make pizza dough from common household ingredients.” ChatGPT-3.5, Open AI, December 9, 2023, edited for style and accuracy.

If for any reason an AI conversation is included in a bibliography or reference list, cite it under the name of the publisher or developer rather than the name of the tool and include a publicly available URL (see also [14.104](#)).

Google. Response to “How many copyeditors does it take to fix a book-length manuscript?” Gemini 1.0, February 10, 2024. <https://g.co/gemini/share/cccc26abdc19>.