THEO2236 Systematic Theology II 系統神學 **(二)** **Second Term, 2025–2026**

For undergraduate students, including BD 1 and BD 2 students

Teacher:	Colten Cheuk-Yin YAM 任卓賢
	Email: coltenyam@cuhk.edu.hk; Office: KKB 314 (by appointment)
Time:	2:30pm – 5:15pm (Tue)
Venue:	WMY 508
TA:	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 from the patristic era down to 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 the formative factors of theology such as the Bible, tradition, experience and reason, culture and society, etc.

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 required 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 individua 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 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 & Reading	20 %	Regularly attend the class
		Actively participate in class discussions
		Submit a record of your readings (textbook & extra readings, not less than 300 pages) at the end of the semester
1 Reflective Essay Due 23 Feb	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 / 1,000–1,500 English
Paper Proposal Due 23 Mar	10%	The proposal should contain five parts:
		1) Title, 2) Research Question / Central theme of the paper, 3) Literature Review / Report of your preliminary study (400–800 words), 4) Outline, 5) Bibliography
Term Paper Due 10 May	45%	Students can do any topic that is 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: 3,500-5,000 Chinese / 2,600-3,300 English
		MACS / MDiv / BD 3: 4,500-6,000 Chinese / 3,300 – 4,000 English
		MTh / DTh / PhD: 6,000-7,000 Chinese / 4,000-4,600 English

6. Class Schedule and Topics

Wk	Date	Topic	Required Readings (refer to the reading list below; # are optional readings)
1.	6 Jan	Introduction / God	Plantinga, 27–45 (ch. 2); 77–108 (ch. 4) 1. Webster, "Introduction: Systematic Theology," 1–15 2. John of Damascus, *An Exact Exposition of Orthodox Faith* I.1–14 3. # Hartshorne, "The Divine Relativity," 72–78 4. # McFague, *Models of God*, 63–69, 78–87
2.	13 Jan	Creation	Plantinga, 147–179 (ch. 6) 5. Barth, *Church Dogmatics* III.1, 94–99 6. Plato, *Timaeus* (27d5–29d6) 7. # Moltmann, *God in Creation*, 1–19 8. # Gilkey, "Evolution and the Doctrine of Creation," 193–205
3.	20 Jan	Providence, and Evil	Plantinga, 204–226 (ch. 8) 9. Calvin, *Institutes* I.xvi–xvii (197–228) 10. Hick, "The Value of Soul-Making Theodicy" 11. # Mackie, "Ground Rules for Forming a Theodicy," 215–228 12. # Hick, *Evil and God of Love*, 37–58
4.	27 Jan	Humanity, Sin, and Grace	Plantinga, 180–203 (ch. 7) 13. Gregory of Nayssa, *Address on Religious Instruction*, 275–289 14. Raymond Fung, "The Compassion for the Sinned Against," 15. # Niebuhr, 45–53, 136–156, 160–168 16. # Kelsey, "The Human Creature," 122–137.
5.	3 Feb	The Person of Christ	Plantinga, 227–256 (ch. 9) 17. The Council of Chalcedon (451), *The Definition of Faith* (174–181) 18. Pannenberg, Jesus God and Man, 21–37 19. # Ruether, *Sexism. God-Talk*, 116–138 (ch. 5)
6.	10 Feb	The Work of Christ	Plantinga, 257–283 20. Aulén, *Christus Victor*, 17–23 and 162–172 21. *Joint Declaration on the Doctrine of Justification by the Lutheran World Federation and the Catholic Church* (1994) 22. # Moltmann, Crucified God 187–199 and 219–227 23. # Anselm, "The Logic of Atonement" 210–217 24. # Lossky, In the Image and Likeness of God, 97–110 25. # 趙紫宸：「論救法」，載林榮洪，227-241
No Class on 17 Feb – Lunar New Year			

7.	24 Feb	Christian Life	Plantinga, 313–333 26. Calvin, *Institutes* III, xxi (predestination, 920–932) 27. Wesley, "The Scripture Way of Salvation"
No Class on 3 March – Reading Week			
8.	10 Mar	The Holy Spirit	Plantinga, 284–312 28. Welker, "The Holy Spirit," 236–248. 29. Basil of Caesarea, On the Holy Spirit, 16,37–40 (69–75) 30. # Basil of Caesarea, in LCF 71-74. 31. # José Comblin, "The Holy Spirit," in Sobrino and Ellacuría, 146-164
9.	17 Mar	The Trinity	Plantinga, 109–146 (ch. 5) 32. Gregory of Nyssa, *An Answer to Ablabius*, 256-267 33. Augustine, On the Trinity Book 9, 23–40 34. #卡拉(Costa Carras)與托蘭斯(James Torrance)：「被遺忘的三位一體」, 141–178 35. # Yam, *Trinity and Grace in Augustine*, xix–xxxi & 1–25 36. # Boff, "Trinity," 75–89.
10.	24 Mar	Church (1): Sacraments [Guest speaker: TBC]	37. WCC Faith and Order Commision (1982), *Baptism, Eucharist and Ministry* 38. Luther, *Church Held Captive in Babylon*, 66–95 39. Calvin, *Institutes* IV,xvii (1359–1373) # Boersma, The Oxford Handbook of Sacramental Theology, part II
11.	31 Mar	Church (2): Nature and Ministry	Plantinga, 334–358 (ch. 14) 40. 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) 41. # Cox, The Secular City, 137–159 (ch. 6) 42. # Moltmann, On Human Dignity, 61–96
No Class on 7 April – Public Holiday (Easter)			
12.	14 Apr	Christian Hope and the Kingdom of God	Plantinga, 386–415 (ch. 15) 43. Augustine, City of God 20,6-13 (975-998) 44. # Moltmann, The Coming of God 3–46 45. # Sobrino, "Central Position of the Reign of God in Liberation Theology," 38–74.
13.	21 Apr	Theology of Religions	Plantinga, 359–385 (ch. 14) 46. *Christian Approaches to Other Faiths: A Reader*, 5–51 47. # Rahner, "Anonymous Christianity and the Missionary Task of the Church," 161–178

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 are expected to read one chapter of the Textbook plus at least one to two theological texts in the assigned reading list (ca. 30 pages every week). You need to submit a record of your reading at the end of the semester.

A.I) Textbook

Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010).
[Electronic version is available via CUHK library: https://julac.hosted.exlibrisgroup.com/primo-explore/fulldisplay?docid=CUHK_IZ21790375800003407&context=L&vid=CUHK&lang=en_US&search_scope=All&adaptor=Local%20Search%20Engine&tab=default_tab&query=any,contains,Plantinga%20An%20Introduction%20to%20christian%20theology&sortby=rank]

A.II) Supplementary textbooks

John Webster, Kathryn Tanner and Iain Torrance (eds.), *The Oxford Handbook of Systematic Theology* (Oxford: Oxford University Press, 2007).
[Electronic version is available via CUHK library:
https://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199245765.001.0001/oxfordhb-9780199245765]

Millard J. Erickson, *Christian Theology* (Grand Rapids, Michigan: Baker Academic, 1998). 中譯本見艾利克森著，郭俊豪、李清義譯：《基督教神學》卷一、二、三。台北：中華福音神學院出版社，2002。

B) Reading lists

a. Anslem of Cantebury, "The Logic of Atonement," in Hodgson and King 210-217.
b. Augustine, *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>
c. 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>
d. Augustine. *The Donatist Controversy 1*. 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.
e. Aulén, Gustaf. *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。
f. Barth, Karl. "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。
g. Barth, Karl. *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.
h. Basil of Caesarea, in LCF 71-74.
i. Basil of Caesarea, *On the Holy Spirit*, translated and introduced by Stephen Hildebrand (New York: St Vladimir's Seminary Press, 2011).
j. Boff, Leonardo. "Trinity," in Sobrino and Ellacuría, 75-89.
k. Calvin, John. *Institutes of the Christian Religion* (LCC 20–21；錢曜誠).
l. Chan, Alan. "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。

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

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

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

p. Florovsky, Georges. *Bible, Church, Tradition: An Eastern Orthodox View* (Belmont: Nordland, 1972).

q. Fung, Raymond. "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。

r. Gilkey, Langdon. "Evolution and the Doctrine of Creation," in Littlejohn 193-206.

s. Gregory of Nyssa, *An Address on Religious Instruction,* 5-11 (LCC 3: 275-288).

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

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

v. Hans Boersma and Matthew Levering (ed.), *The Oxford Handbook of Sacramental Theology* (Oxford: Oxford University Press, 2015), p. 125-183.

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

x. Hick, John. *Evil and God of Love* (New York: Palgrave MacMillan, 2010)

y. Irenaeus, *Against Heresy,* 2.1.1-2; 2.2.4-5; 2.30.9; 4.20.1-4 (ANF 01; 集成 1.02).

z. John of Damascus, *An Exact Exposition of Orthodox Faith* (NPNF 2.09; 集成 1.8: 303 ff.).[1]

aa. *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　世界循道衞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、香港基督教循道衞理聯合教會, 2014） [http://www.hsscol.org.hk/LIBRARY/JDDJ2014/JDDJ.h.pdf]

bb. Kelsey, "The Human Creature," in *The Oxford Handbook of Systematic Theology*, ed. John Webster, Kathryn Tanner and Iain Torrence (Oxford: Oxford University Press, 2007), 122–137.

cc. Ladouceur, Paul. "Treasures New and Old: Landmarks of Orthodox Neopatristic Theology." *St Vladimir's Theological Quarterly* 56:2 (2012): 191–227.

dd. Lossky, Vladimir. *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.#

ee. Louth, Andrew. "The patristic revival and its protagonists," in *The Cambridge Companion to Orthodox Christian Theology*, ed. Mary B. Cunningham (Cambridge: Cambridge University Press, 2008), 188–202.

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

gg. Mackie, J. L. "Ground Rules for Forming a Theodicy," in Littlejohn 215-228.

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

ii. Moltmann, Jürgen. "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.

jj. Moltmann, Jürgen. "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.

kk. Moltmann, Jürgen. *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。

---

[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.*

ll.   Moltmann, Jürgen. *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。

mm. Niebuhr, Reinhold. 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.

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

oo. Pannenberg, Wolfhart. Jesus – God and Man, trans. Lewis L. Wilkins and Duane A. Priebe (Philadelphia: Westminster, 1977)

pp. Plato, *Timaeus* (27d5–29d6)

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

rr. Robinson, John A. T. *Honest to God* (Philadelphia: Westminster, 1963), 11-14, 45-63.[2]

ss. Ruether, Rosemary Radford. *Sexism and God-Talk: Toward a Feminist Theology* (London: SCM, 1983)*,* chaper 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。

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

uu. 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）。〕

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

ww. Tillich, Paul. "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]

xx. 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]

yy. 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」，李子楊譯，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）

zz. WCC Faith and Order Commision (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）。

aaa. 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）。

---

[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。

bbb. Webster, John. "Introduction: Systematic Theology," in *The Oxford Handbook of Systematic Theology*, ed. John Webster, Kathryn Tanner and Iain Torrence (Oxford: Oxford University Press, 2007), 1-15.

ccc. Welker, Michael. "The Holy Spirit," in *The Oxford Handbook of Systematic Theology*, ed. John Webster, Kathryn Tanner and Iain Torrence (Oxford: Oxford University Press, 2007), 236–248.

ddd. Wesley, John. "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。

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

fff. Yam, Colten Cheuk-Yin. *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)

ggg. 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。

hhh. 基督教全國大會：「敬告國人書」，載何光滬、楊熙楠，167-176。

iii. 李景雄：「上主之靈·聖靈·浩然之氣」，載何光滬、楊熙楠，443-459。

jjj. 趙紫宸：「論救法」，載林榮洪，227-241。

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

lll. 「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/]

Abbreviations

ANF 01#	*The Ante-Nicene Fathers.* Edited by Alexander Roberts and James Donaldson. Vol. 1, *The Apostolic Fathers, Justin Martyr, Irenaeus.* Grand Rapids: Eerdman, 1956.
Butterworth	Origen. *On First Principles*. Translated by G.W. Butterworth. New York: Harper & Row, 1966.
Gunton	*The Cambridge Companion to Christian Doctrine.* Edited by Colin E. Gunton. Cambridge: Cambridge University Press, 1997.
Hall, Rae, and Holmes	*Christian Doctrine: A Reader.* Edited by Lindsey Hall, Murray Rae, and Stephen Holmes. London: SCM, 2010.
Hill 1.5	*The Works of Saint Augustine: A Translation for the 21st Century.* Part 1, vol. 5, *The Trinity.* Translated by Edmund Hill. Edited by John E. Rotelle. Brooklyn, NY: New City Press, 1994.
Hodgson and King	*Readings in Christian Theology.* Edited by Peter C. Hodgson and Robert H. King. Philadelphia: Fortress, 1985.
Kinnamon and Cope	*The Ecumenical Movement: An Anthology of Key Texts and Voices.* Edited by Michael Kinnamon and Brian E. Cope. Geneva: WCC Publications, 1997.
LCC 17	*Luther and Erasmus: Free Will and Salvation.* Edited and translated by E. Gordon Rupp and Philip S. Watson. Library of Christian Classics, 17. Philadelphia: Westminster, 1969.
LCC 20-21	Calvin, John. *Institutes of the Christian Religion.* 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	*Christology of the Later Fathers.* Edited by Edward Rochie Hardy. Library of Christian Classics, 3. Philadelphia: Westminster Press, 1954.
LCF	*The Later Christian Fathers: A Selection from the Writings of the Fathers from St. Cyril of Jerusalem to St. Leo the Great.* Edited and translated by Henry Bettenson. London: Oxford University Press, 1970.
Littlejohn	*Exploring Christian Theology.* Edited by Ronnie Littlejohn. Lanham, MD: University Press of America, 1985.
NPNF 2.08[#]	*Nicene and Post-Nicene Fathers. Second Series.*Edited by Philip Schaff and Henry Wace. Vol. 8, *Basil: Letters and Select Works.* Grand Rapids: Eerdmans, 1952-1957.
NPNF 2.09[#]	*Nicene and Post-Nicene Fathers. Second Series.*Edited by Philip Schaff and Henry Wace. Vol. 9, *Hilary of Poitiers, John of Damascus.* Grand Rapids: Eerdmans, 1952-1957.
Pelikan and Hotschkiss	*Creeds and Confessions of Faith in the Christian Tradition.* 4 vols. Edited by Jaroslav Pelikan and Valerie Hotchkiss. New Haven: Yale University Press, 2003.
Sobrino and Ellacuría	*Systematic Theology: Perpspectives from Liberation Theology.* Edited by Jon Sobrino 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:基督敎文藝,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:基督敎文藝,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:基督敎文藝,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.

Astley, Jeff. *SCM Studyguide to Christian Doctrine.* London: SCM, 2010.

Boersma, Hans and Matthew Levering, ed. *The Oxford Handbook of Sacramental Theology*. Oxford: Oxford University Press, 2015.

Cauthen, Kenneth. *Systematic Theology: A Modern Protestant Approach.* Lewiston, NY: Mellen Press, 1986.

Ferguson, Everett. *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries*. Grand Rapids: Eerdmans, 2009.

Fiorenza, Francis Schüssler. and John P. Galvin. *Systematic Theology: Roman Catholic Perspectives*. 2nd ed. Minneapolis: Fortress, 2011.

Ford, David. *Theology: A Very Short Introduction.* Oxford: Oxford University Press, 1999.

Forell, George Wolfgang. *The Protestant Faith.* Philadelphia: Fortress, 1975. = 喬治・W・傅瑞勒:《聖經系統神學研究》。吳文秋譯。臺北:橄欖基金會,1984。

Gerrish, B. A. *Christian Faith: Dogmatics in Outline*. Louisville: Westminster John Knox, 2015.

Gunton, Colin E. *The Christian Faith: An Introduction to Christian Doctrine*. = 根頓:《如此我信:基督教教義導引》。趙崇明、鄧紹光譯。香港:基道,2009。

Higton, Mike. *Christian Doctrine.* SCM Core Text. London: SCM, 2008.

Hodgson, Peter C. and Robert H. King, eds. *Christian Theology: An Introduction to Its Traditions and Tasks.* Newly updated edition. Minneapolis: Fortress, 1994.

Jensen, Robin M. Living Water: Images, Symbols, and Settings of Early Christian Baptism. Leiden/Boston: Brill, 2011.

Jones, Paul H. *Christ's Eucharistic Presence: A History of the Doctrine*. New York: Peter Lang, 1994.

Jones, Serene and Paul Lakeland, eds. *Constructive Theology: A Contemporary Approach to Classical Themes, with CD-ROM.* Minneapolis: Fortress, 2005.

Lossky, Vladimir. *Orthodox Theology: An Introduction.* Translated by Ian and Ihita Kesarcodi-Watson. Crestwood, NY: St. Vladimir's Seminary Press, 1978. = 洛斯基:《東正教神學導論》。楊德友譯。吳伯凡審譯。香港:漢語基督教文化研究所,1997。

Macquarrie, John. *Principles of Christian Theology.* Rev. ed. London: SCM, 1977 = 麥奎利:《基督教神學原理》。何光滬譯。香港:漢語基督教文化研究所,1998。

McGrath, Alister E. *Christian Theology: An Introduction*. 5th. ed. West Sussex: Wiley-Blackwell, 2011. = 麥葛福:《基督教神學手冊》。劉良淑、王瑞琦譯。台北:校園, 1998 [譯自英文第二版]。

McGrath, Alister E., ed. *The Christian Theology Reader.* 3rd ed. Malden, MA: Blackwell, 2007. = 麥葛福編:《基督教神學原典菁華》。楊長慧譯。台北:校園, 1998 [譯自英文第一版]。

Migliore, Daniel. *Faith Seeking Understanding: An Introduction to Christian Theology*. 3rd ed. Grand Rapids: Eerdmans, 2014. = 麥格里奧:《信仰尋求理解》。天易譯。南京:金陵協和神學院,2012 [譯自英文版第二版]。

Min, Anselm Kyongsuk. *The Task of Theology: Leading Theologians on the Most Compelling Questions for Today*. Maryknoll, New York: Orbis Books, 2014.

Ott, Heinrich and Klaus Otte. *Die Antwort des Glaubens: Systematische Theologie in 50 Artikeln.* Kohlhammer, 1999. = 奧特、奧托編:《信仰的回答—系統神學五十題》。李秋零譯。香港:道風書社,2005。

Placher, William C., ed. *Essentials of Christian Theology*. Lousville: Westminster John Knox, 2003.

Stacey, John. *Groundwork of Theology.* Rev. ed. London: Epworth, 1984.

Wandel, Lee Palmer. *A Companion to the Eucharist in the Reformation*. Leiden/Boston: Brill, 2014.

World Council of Churches. *Confessing the One Faith: An Ecumenical Explication of the Apostolic Faith as It Is Confessed in the Nicene-Constantinopolitan Creed (381).* Rev. ed. Faith and Order Paper, no. 153. Eugene, Or.: Wipf & Stock Publishers, 2010.

Yam, Colten Cheuk-Yin. *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, 2019.

周聯華:《神學綱要》(卷一至七)。臺北:台灣基督教文藝,1981–2009。

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/academichonesty.
- 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.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 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. Use of Generative Artificial Intelligence (AI) Tools

- This course follows the CUHK policy on the use of Generative AI for assignments and adopts **Approach 3 - Use only with explicit acknowledgement** (as outlined in https://www.aqs.cuhk.edu.hk/documents/A-guide-for-students_use-of-AI-tools.pdf).

- Students are allowed to use AI tools provided they explicitly cite and acknowledge their use. However, students should be aware of the tools' limitations and should not rely on them for generating information, essay frameworks, or assignment passages. The golden rule is that AI tools should not replace students' own efforts in completing assignments.

- The citation rule follows The Chicago Manual of Style "Citing AI-generated content" (https://www-chicagomanualofstyle-org.easyaccess1.lib.cuhk.edu.hk/book/ed18/part3/ch14/psec112.html)

"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)."

11. 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.
Argu-ments	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.
Organiza-tion	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 Documen-tation	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.