

Francis Ching-Wah YIP 葉菁華

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Systematic theology can be understood as the theological discipline that constructively articulates the meaning, coherence, and implications of Christian beliefs. This course aims at providing students with a solid methodological foundation for the study of systematic theology by investigating various issues that belong to the “prolegomena” of systematic theology, including the formative factors of theology (such as revelation, Bible, tradition, experience, reason, and culture), theological language, and theological methods. (This course does not deal directly with Christian doctrines, which will be discussed in Systematic Theology II. To have a good foundation in systematic theology, students are advised to take *both* courses.)

After completing this course, the student is expected (a) to have an historical overview of the major paradigms in Christian theology; (b) to understand significant issues and diverse views regarding the formative factors of theology (especially the Bible, but also tradition, culture, theological language, etc.); (c) to have basic knowledge of exemplary theological systems and methods; (d) to be able to think analytically and critically in the field of theology.

**Class Schedule<sup>1</sup>**

<u>Wk</u>	<u>Date</u>		<u>Topic</u>
1.	Sep	11	Introduction to Systematic Theology
		18	* No Class * (Public Holiday)
2.		25	Emergence of Christian Theology in the Patristic Era
3.	Oct	2	Medieval and Reformation Theology
4.		9	Theology in Modernity
5.		16	Theological Language
6.		23	Holy Scripture (1)
7.		30	Holy Scripture (2)
8.	Nov	6	Tradition

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<sup>1</sup> The instructor was sick on Sep 4. The first class begins on Sep 11.

9.		13	Experience and Reason
10.		20	Culture and Society
11.		27	Theological Systems and Methods (1) (Pre-Recorded Lecture; No need to come to classroom)
12.	Dec	2	Theological Systems and Methods (2) (Make-up class on Monday morning, 0930–1215)

**Assessment** (details to be announced)

1.	Class Participation	15 %	
2.	Term Paper Proposal	15 %	Due: Oct 28
3.	Online Quiz	30 %	Due: Nov 23
4.	Term Paper	40 %	Due: Dec 16

**Assigned Readings**

(readings marked with the symbol # are optional)

Introduction to Systematic Theology

Richard J. Plantinga, Thomas R. Thompson, and Matthew D. Lundberg, *An Introduction to Christian Theology* (Cambridge: Cambridge University Press, 2010), 3–26.

Howard W. Stone and James O. Duke, *How to Think Theologically*, 3rd ed (Minneapolis: Fortress, 2013), chapters 1, 3 or 霍華德·斯通、詹姆斯·杜克：《基督徒的神學思考》，陳永財譯（香港：基道出版社，2007），第一、三章。

John Macquarrie, *Principles of Christian Theology*, rev. ed. (London: SCM, 1977), chapter 1 = 麥奎利：《基督教神學原理》，何光滄譯（香港：漢語基督教文化研究所，1998），第一章。

沈宣仁，〈基督教研究與神學的多元意義——當代普世神學的進程〉，載《新世紀的神學議程》，（上冊），郭鴻標、堵建偉編，沈宣仁審訂（香港：基督徒學會，2002），第一章。

潘應求，〈大學神學教育的任務〉，載《崇基神學四十年：1963–2003》，江大惠編（香港：香港中文大學崇基學院神學組，2003），79–83。#

Emergence of Christian Theology in the Patristic Era

Frances Young, *The Making of the Creeds* (London: SCM, 1991), 1–15.

吳國傑：《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，2014），125–168。

Alister E. McGrath, *Christian Theology: An Introduction*, 5th. ed. (Malden, MA: Wiley-Blackwell, 2011), chapter 1. [或參該書第二版的中譯——麥葛福：《基督教神學手冊》，劉良淑、王瑞琦合譯（台北：校園，1998）。]

### Medieval and Reformation Theology

Margaret R. Miles, *The Word Made Flesh: A History of Christian Thought* (Malden, MA: Blackwell, 2005), 115–123, 140–146, 159–174, 205–210, 240–282 = 瑪格麗特·邁爾斯：《道成肉身：基督教思想史》，楊華明、李林譯（北京：中央編譯，2012），146–156, 179–186, 203–222, 261–268, 307–369。

McGrath, *Christian Theology: An Introduction*, 5th ed., chapters 2–3. [或參麥葛福：《基督教神學手冊》。]

吳國傑：《築樓蓋頂：中世紀教會縱橫談》（香港：基道，2011），168–197。#

吳國傑：《拆壁重修：宗教改革縱橫談》（香港：基道，2018），158–167 #

### Theology in Modernity

Langdon Gilkey, “The Present Situation within Which Theology is Done,” in *Exploring Christian Theology*, ed. Ronnie Littlejohn (Lanham, MD: University Press of America, 1985), 8–25.

Plantinga et al., *An Introduction to Christian Theology*, 27–45, 507–542.

Plantinga et al., *An Introduction to Christian Theology*, 543–574. #

James C. Livingston, *Modern Christian Thought*, vol. 1: *The Enlightenment and the Nineteenth Century*, 2nd. ed. (Upper Saddle River, NJ: Prentice Hall, 1997), 1–13.

[可試參該書初版之中譯——利文斯頓：《現代基督教思想：從啟蒙運動到第二屆梵蒂岡公會議》，兩冊，何光滄譯（成都：四川人民，1992）。] #

### Theological Language

Dan R. Stiver, *The Philosophy of Religious Language: Sign, Symbol, and Story* (Cambridge, MA: Blackwell, 1996), 14–29, 47–72.

Paul Tillich, *Dynamics of Faith* (New York: Harper, 1957), 41–54. [可參該書中譯——田立克：《信仰的能力》，羅鶴年譯（台南：東南亞神學院協會，1964），第三章。]

*The Practice of Theology: A Reader*, ed. Colin E. Gunton, Stephen R. Holmes and Murray A. Rae (London: SCM, 2001), 231–233 [Pseudo-Dionysius], 287–291 [introduction to the nature of religious language], 292–294 [Thomas Aquinas], 300–302 [Friedrich Schleiermacher], 309–311 [George Lindbeck].

John Macquarrie, *God-Talk: An Examination of the Language and Logic of Theology* (London: SCM, 1967), chapters 6 and 10. = 約翰·麥奎利：《談論上帝：神學的語言與邏輯之考察》，2版，安慶國譯，高師寧校（成都：四川人民，1997），第六、十章。#

### Holy Scripture

Craig D. Allert, *A High View of Scripture?: The Authority of the Bible and the Formation of the New Testament Canon* (Grand Rapids, Mich.: Baker Academic, 2007), chapter 3 & postscript = 阿勒特：《聖經不是從天掉下來的？》，曾景恒譯（香港：印象文字，2015），第三章、跋。

Lee Martin McDonald, *The Biblical Canon: Its Origin, Transmission, and Authority* (Peabody, Mass.: Hendrickson, 2007), 3–19, 186–189, 223, 320–322, 422–429.  
吳國傑：《正邪難辨》，16–69。

James Barr, *The Bible in the Modern World* (London: SCM, 1990), 13–34, 112–132.

*Readings in Christian Theology*, ed. Peter C. Hodgson and Robert H. King (Philadelphia: Fortress, 1985), 31–37 [Origen, Calvin], 41–59 [Charles Hodge, Karl Rahner, David Kelsey].

Robert Morgan, “The Bible and Christian theology,” in *The Cambridge Companion to Biblical Interpretation*, ed. John Barton (Cambridge: Cambridge University Press, 1998), 114–128.

Rudolf Bultmann, “New Testament and Theology,” in *Readings in Christian Theology*, ed. Millard J. Erickson (Grand Rapids: Baker, 1973), 1:81–103. = 布特曼：〈新約與神學〉，載米勒·艾歷臣編：《神學探討入門：神學是甚麼》，黃漢森譯（香港：種籽，1982），93–124。

Plantinga et al., *An Introduction to Christian Theology*, 49–76. #

Harriet A. Harris, “Fundamentalism(s),” in *Oxford Handbook of Biblical Studies*, ed. J. W. Rogerson and Judith M. Lieu (Oxford: Oxford University Press, 2006), 810–840 (<http://site.ebrary.com/lib/cuhk/Doc?id=10167526>). #

### Tradition

*The Bible: Its Authority and Interpretation in the Ecumenical Movement*, ed. Ellen Flesseman-van Leer, Faith and Order Paper, 99 (Geneva: World Council of Churches, 1980), 13–29.

*The Practice of Theology: A Reader*, 55–82 [introduction, Irenaeus, Basil of Caesarea, Vincent of Lérins, Prosper of Aquitaine, plus Reformed, Anglican, and Eastern Orthodox positions].

James F. White, *Introduction to Christian Worship*, 3rd ed. (Nashville, TN: Abingdon, 2000), 47–80, 111–129 = 詹姆斯·懷特：《基督教崇拜導論》，禮亦師（香港：基督教文藝，2011），33–68, 99–120。

Gareth Jones, *Christian Theology: A Brief Introduction*, 58–86.

李熾昌等：《基督教會崇拜的重探》，增修版（香港：基督徒學會，2003）。#

### Experience and Reason

*The Practice of Theology: A Reader*, 190–199 [Augustine, John of the Cross, Jonathan Edwards], 203–206 [Rudolf Otto], 259–269 [Irenaeus, Thomas Aquinas, Calvin].

### Culture and Society

Gareth Jones, *Christian Theology: A Brief Introduction*, 87–102.

Archie Chi-Chung Lee, “Contextual Theology in East Asia,” in David F. Ford, “Introduction to Modern Christian Theology,” in *The Modern Theologians*, 5th ed., ed. David F. Ford with Rachel Muers (Malden, MA: Blackwell, 2005), 518–534.

汪維藩：〈既濟與未濟〉，載何光滬、楊熙楠編：《漢語神學讀本》（香港：道風書社，2009），231–242。

余達心：〈香港神學發展四十年〉，《中國神學研究院期刊》25 (1998): 103–129.

何光滬：〈『本土神學』管窺〉，《道風：漢語神學學刊》2 (1995): 152–168。

<http://repository.lib.cuhk.edu.hk/en/item/cuhk-475788>

宋泉盛：《孟姜女的眼淚》，鄭加泰譯（台南：人光，1989）。#

### Theological Systems and Methods

Karl Barth, *Church Dogmatics*, trans. G. W. Bromiley, vol. 1, part 1, 2nd. ed. (Edinburgh: T&T Clark, 1975), 3–24.

Paul Tillich, *Systematic Theology* (Chicago: University of Chicago Press, 1951–63), 1:3–8, 34–68. [部份中譯可參 田立克：〈系統神學的方法與結構〉，黃錦麟譯，載《信仰的天空》，158–193。]

“Theological Systems in Comparison” (handout 1 compiled by Francis Yip) #

Gordon D. Kaufman, “Theology: Critical, Constructive, and Contextualized,” in *God, Mystery, and Diversity: Christian Theology in a Pluralistic World* (Minneapolis: Fortress, 1996), chapter 2.

Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology*, trans. Paul Burns (Maryknoll, NY: Orbis, 1987), chapter 3.

Anne M. Clifford, *Introducing Feminist Theology* (Maryknoll: Orbis, 2001), chapter 2.

### **Recommended Readings**

何光滬、楊熙楠編：《漢語神學讀本》（上下冊）。香港：道風書社，2009。

李麗娟：《神學的發生：方法論、神論、人論》。台灣：校園書房，2014。

陳俊偉編：《神學方法論》。香港：天道，2013。

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》。香港：基督教輔僑出版社，1955。全書收於《趙紫宸文集》，第二卷，燕京研究院編（北京：商務，2004），37–177。

鄧紹光：《神學與神學方法 15 講》。香港：基道，2019。

Ford, David. *Theology: A Very Short Introduction*. Oxford: Oxford University Press, 1999. (The Chinese translation is not recommended.)

Kim, Sebastian C. H. *Christian Theology in Asia*. Cambridge: Cambridge University Press, 2008. (Please read especially the chapters written by David M. Thompson, Choong Chee Pang, and Archie C. C. Lee.)

Küng, Hans. *Great Christian Thinkers*. New York: Continuum, 1994. = 漢斯·昆：《基督教大思想家》。包利民譯。第二版。香港：漢語基督教文化研究所，2014。

Sölle, Dorothee. *Thinking About God: An Introduction to Theology*. London: SCM, 1990.

### **e-Learning**

- Course announcements (including changes in class schedule), lecture notes, and other course materials will be posted on Blackboard (<https://blackboard.cuhk.edu.hk/>)
- All assignments should be submitted electronically to Blackboard. Do not submit any assignment through email, Facebook Messenger, 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.

### **Assignment Submission and Academic Honesty**

- Please pay attention to the “Policy for Late Assignment Submissions: Procedures and Guidelines” of Divinity School of Chung Chi College: [https://blackboard.cuhk.edu.hk/webapps/blackboard/content/listContentEditable.jsp?content\\_id=5117513\\_1&course\\_id=213408\\_1&mode=reset](https://blackboard.cuhk.edu.hk/webapps/blackboard/content/listContentEditable.jsp?content_id=5117513_1&course_id=213408_1&mode=reset)
- 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/>.
- The **term paper** should be submitted both to Blackboard and to VeriGuide (<https://express.veriguide.org/cuhk/login>). The **term paper proposal** should be submitted only to Blackboard, not to VeriGuide.
- With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures. The declaration, 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 properly signed declaration will not be graded by teachers.
- **Please upload a (scanned or photographed) copy of the signed declaration to Blackboard.** Do not send it through email or any other means.