

THEO5929 History of Christian Thought

First Term 2022/2023

(Friday 7:00–9:30 pm)

Course Instructor:

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Venue: HYS G04

A. COURSE DESCRIPTION

This course is a historical survey of the development of Christian thought and doctrines from the beginning of Christianity to the First World War. It consists of two parts. The first part offers a critical framework for sketching the general historical picture and examines the decisive theological issues of different eras. The second part discusses the thought of the most prominent Christian thinkers and illustrates how Christian theology interacts with the wider historical and intellectual contexts through their lens.

(Note: This course does not cover the period after the First World War to avoid overlapping with the course “Modern Christian Thinkers” [THEO 5921].)

B. LEARNING OUTCOMES

Students should be able to gain the following knowledge or skills:

- A macroscopic picture of the overall trend of Christian thought and the most crucial theological transitions and developments
- A microscopic understanding of the interaction between Christian thought and the wider historical context in specific
- A solid framework for conceptualising the intellectual aspect of Christianity
- Ability to read the theological classics and to appreciate how the great theologians respond to the crux of their time and study their writings
- Awareness of the unity and diversity of Christian thought and its implications for personal life and religious communities

C. COURSE SYLLABUS

Class	Mode	Topic
<i>Part I: Historical Development</i>		
1	Lecture	Introduction: The scope and basic problems of the subject
		Beginning: The break from Judaism and the emergence of Christianity
2		Patristic theology I: The formation of the catholic faith

		Patristic theology II: The emergence of orthodoxy
3		Byzantine theology I: Byzantine and eastern Christianity
		Byzantine theology II: Mystery and contemplation
4		Latin theology I: Rome and western Christianity
		Latin theology II: Faith and reason
5		Late medieval theology I: The breakdown of universalism
		Late medieval theology II: God's word and will
6		Early modern theology I: The definition of Roman Catholicism
		Early modern theology II: Protestant orthodoxy and pietism
7		Modern theology I: The Enlightenment and theology
		Modern theology II: The challenge of modernity
<i>Part II: Great Theologians</i>		
8	Seminar	Tertullian: Foundation of Latin theology
		Origen: Allegorical interpretation
9		Gregory of Nazianzus: Orthodox doctrine of God
		Pseudo-Dionysius the Areopagite: Negative theology and divinization
10		Augustine of Hippo: Trinitarian theology; sin, death, and human will
11		Anselm of Canterbury: Faith seeking understanding
		Thomas Aquinas: God's existence, simplicity, and perfection
12		Martin Luther: Justification by faith
		John Calvin: Predestination
13		Friedrich Schleiermacher: Feeling of absolute dependence
		Søren Kierkegaard: Anxiety and movement of faith

D. LEARNING ACTIVITIES

1. **Lecture:** for mapping the territory, sketching general trend and development, and explicating crucial theological issues
2. **Seminar:** for studying classics, deepening the understanding of specific Christian thinkers, and sharing findings and ideas
3. **Reading:** about 3 hours per week; for reading Christian theological classics
4. **Student-initiated inquiry:** for an in-depth investigation of the historical development of a particular aspect of theology or doctrine

E. ASSESSMENT

1. Participation (15%)

Participation is not identical to attendance, though class attendance each week is mandatory for completing the course. Students are expected to take an active part in discussion, especially in the seminars.

2. Reading Log (5%)

Read the assigned classics according to the reading schedule (see section H) and submit the reading log that states the date of finishing reading each assigned texts **on or before the last lesson (2 December 2022)**.

3. Presentation (15%) and Reading Report (25%)

Students will take charge of the seminars (lessons 8–13) by turns. Each seminar, which focuses on the assigned classical text, should have at least one student to be in charge. In each seminar, the student(s) in charge should first give a brief presentation (5–10 minutes) of the basic historical and intellectual context of the assigned text(s) and its author. Then, the one(s) in charge should lead the class to discuss the assigned text (the scope may be further narrowed down). Each seminar takes about one hour, including the brief presentation.

Each student also needs to write a reading report of **no more than** 2,700 characters (Chinese) or 1,500 words (English) for the classical text(s) s/he takes charge. The reading report should comprise an introduction of the context or background of the author and the text (around one third of the paper) and a critical analysis of the assigned text(s) (around two thirds of the paper). Students should draw on other materials in the reading list (section F) and may also look for other resources for a deeper understanding. Students are suggested to finish writing the reading report **one week before the day of presentation**. The final submission deadline of the reading report is **9 December 2022**.

4. Term Paper (40%)

Choose two theologians of different eras and compare their thought on a specific doctrine or aspect of theology — the nature and method of theology, theological language and basis, the doctrine of God and the Trinity, Christology, pneumatology, soteriology, theological anthropology (humanity and sin), ecclesiology, sacraments, eschatology, theology of religions, or political theology. Write a paper of **no more than** 4,500 characters (Chinese) or 2,500 words (English), all-inclusive except bibliography. The key is to analyse the underlying reason for their similarities and differences and to explicate the historical development between them. Reference to primary and secondary texts is a must.

While you are encouraged to choose the theologian whom you have encountered in your reading report and presentation as one of the theologians for the term paper, you cannot choose the same doctrine or aspect of theology that you have dealt with in your reading report and presentation. For example, if you have presented Luther's *The Freedom of a Christian* and want to choose Luther as one of the theologians for the term paper, you cannot choose soteriology as the subject matter of your term paper.

Students are required to **submit a working title** of the paper that states clearly which two theologians and which doctrine or aspect of theology they will write about **by lesson 9 (4 November 2022)**. You should only start writing after receiving the teacher's approval. The deadline of submission of the term paper is **21 December 2022**.

Cover page and table of content are not needed and are discouraged.

Notes

1. Language

Ability to read English is a must, for the most useful materials are in English. However, students are allowed to write in either English or Chinese. It is important to write in a language that students can express themselves confidently and comfortably. On the other hand, it is also an important training to write in English, especially for those who are interested to pursue further study. For those who have difficulty in writing English, you may find help from the Independent Learning Centre in CUHK where you can get language learning resources and consultation service.

2. Citation Style

All citations in writing assignments shall follow the **notes and bibliography system** (footnote format) of the **Chicago Manual of Style, 17th edition** (see chap. 14). Use shortened citations for all subsequent citations of sources already given in full (see sec. 14.29–36). Follow “中國文哲研究集刊撰稿格式” for citing Chinese materials. **Use of untraceable materials, including but not limited to Wikipedia, as a source is forbidden.** The Chicago Manual of Style (17th edition) is available on the databases of CUHK Library website. **Use of reference management software such as Zotero is encouraged.**

3. Deadlines

Students shall observe the deadlines strictly. Late submission will cause a mark deduction of 2% per day.

4. Word Count

Students shall observe the word limit strictly. **Footnotes are included in word count.** For Chinese papers, punctuations are also counted.

5. Format

All written assignments shall observe the following rules:

- (a) Paper size: A4 (210 mm x 297 mm)
- (b) Margins: 2.5 cm all round
- (c) Spacing

- (i) Double line for the body of the text, single line for block quotations, footnotes, captions, and bibliography/reference list);
 - (ii) Indentation (縮排) of 1.27 cm or 2 characters (字元) shall be employed for every paragraph; and
 - (iii) No extra spacing shall be employed between paragraphs
- (d) Font type and size: For English papers, Calibri in size 12 (10 for footnotes) shall be used; for Chinese papers, 微軟正黑體 in size 12 (10 for footnotes) shall be used
- (e) Pagination: All pages starting from the first page of the introduction shall be numbered in Arabic numbers (1, 2, 3...). Cover page (if any) shall not be paginated.

**** All written assignments shall be submitted through VeriGuide.**

F. REQUIRED AND SUGGESTED READINGS

General History

- Baur, Ferdinand Christian. *History of Christian Dogma*. Edited by Peter C. Hodgson. Translated by Peter C. Hodgson and Robert F. Brown. Oxford: Oxford University Press, 2014 [1858]. <https://doi.org/10.1093/acprof:oso/9780198719250.001.0001>. (Classic)
- González, Justo L. *A History of Christian Thought*. 2nd ed. 3 vols. Nashville, TN: Abingdon Press, 1987.
- Harnack, Adolf von. *History of Dogma*. Translated by Neil Buchanan. 7 vols. New York: Dover, 1961 [1886–1889]. (Classic)
- Heick, Otto W. *A History of Christian Thought*. Philadelphia: Fortress, 1965.
- 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.
- Pelikan, Jaroslav. *The Christian Tradition*. 5 vols. Chicago: University of Chicago Press, 1971–1989. (Classic)
- 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.

Patristic Theology

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

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.

Kelly, John N. D. *Early Christian Doctrines*. 5th ed. San Francisco: Harper & Row, 1978.

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

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

Medieval Theology (Byzantine and Latin)

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.

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

Vignaux, Paul. *Philosophy in the Middle Ages: An Introduction*. Translated by E. C. Hall. New York: Meridian, 1959.

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 Modern Theology

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.

Lindberg, Carter, ed. *The Pietist Theologians: An Introduction to Theology in the Seventeenth and Eighteenth Centuries*. Malden, MA: Blackwell, 2005.

McGiffert, Arthur Cushman. *Protestant Thought before Kant*. New York: Harper, 1962.

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.

Modern Theology

- 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.
- Livingston, James C. *Modern Christian Thought*. Vol. 1, *The Enlightenment and the Nineteenth Century*. 2nd ed. Upper Saddle River, NJ: Prentice Hall, 1997.
- 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*. 2 vols. 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.

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*）
- 博訥（Philotheus Boehner）、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*）
- 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。

Classics (Primary Texts)

- Anselm of Canterbury. *The Major Works*. Edited by Brian Davies and G. R. Evans. Oxford: Oxford University Press, 1998.
- Augustine of Hippo. *On the Trinity: Books 8-15*. Edited by Gareth B. Matthews. Translated by Stephen McKenna. Cambridge: Cambridge University Press, 2002.
- Augustine of Hippo. *The City of God against the Pagans*. Edited and translated by R. W. Dyson. Cambridge: Cambridge University Press, 1998.
- Calvin, John. *Institutes of the Christian Religion*. Edited by John T. McNeill. Translated by Ford Lewis Battles. Louisville, KY: Westminster John Knox Press, 1960.

- Gregory of Nazianzus. *On God and Christ: The Five Theological Orations and Two Letters to Cledonius*. Translated by Frederick Williams and Lionel R. Wickham. Crestwood, NY: St. Vladimir's Seminary Press, 2002.
- Kierkegaard, Søren. *Fear and Trembling; Repetition*. Edited and translated by Howard V. Hong and Edna H. Hong. Princeton, NJ: Princeton University Press, 1983.
- Luther, Martin. *The Annotated Luther: The Roots of Reform*. Edited by Timothy J. Wengert. Vol. 1. 6 vols. Minneapolis, MN: Fortress Press, 2015.
- Origen. *Origen: On First Principles*. Edited and translated by John Behr. Oxford Early Christian Texts. Oxford: Oxford University Press, 2017.
- Pseudo-Dionysius. *Pseudo-Dionysius: The Complete Works*. Translated by Colm Luibheid. New York: Paulist Press, 1987.
- Schleiermacher, Friedrich. *Christian Faith: A New Translation and Critical Edition*. Edited by Catherine L. Kelsey and Terrence N. Tice. Translated by Terrence N. Tice, Catherine L. Kelsey, and Edwina Lawler. Louisville, KY: Westminster John Knox Press, 2016.
- Tertullian. "The Prescriptions against the Heretics." In *Early Latin Theology: Selections from Tertullian, Cyprian, Ambrose, and Jerome*, edited and translated by S. L. Greenslade, 25–77. Louisville, KY: Westminster Press, 1956.
- Thomas. *Aquinas on Nature and Grace: Selections from the Summa Theologica*. Edited and translated by A. M. Fairweather. Louisville, KY: Westminster John Knox, 2006.

G. CLASS SCHEDULE*

#	Date	Topic	References and Required Classics
1	9/9	Introduction	Pelikan 1:1–10; Küng xxi–xxv, 61–65; Gonzalez 1:23–28; McGrath, <i>Historical</i> , 1–15; Miles 1–9
		Beginning	Pelikan 1:11–67 (chap. 1); Gonzalez 1:29–60 (chap. 2); Placher & Nelson 7–32 (chaps. 2–3); Miles 10–28 (chap. 1.1)
2	16/9	Patristic I	Pelikan 1:68–171 (chaps. 2–3); Gonzalez 1:61–96, 121–85, 228–46, 326–34 (chaps. 3, 5–7, 9, 15); Placher & Nelson 33–54 (chaps. 4–5); Miles 22–64 (chap. 1.2–3)
		Patristic II	Pelikan 1:172–277 (chaps. 4–5); Gonzalez 1:97–120, 186–227, 247–325, 335–80 (chaps. 4, 8, 10–14, 16–18); Placher & Nelson 55–72 (chap. 6); Miles 65–114; (chap. 2); Zachhuber, <i>Rise</i> , 15–118 (chaps. 2–3)
3	23/9	Byzantine I	Pelikan 1:332–348 (part of chap. 6), 2:1–90 (chaps. 1–2); Gonzalez 2:76–106 (chap. 3); Placher & Nelson 73–90 (chap. 7); Miles 115–20 (chap. 3.1); Zachhuber, <i>Rise</i> ,

			189–310 (chaps. 7–9); Meyendorff 19–41, 79–114 (chaps. 1–2, 6–8)
		Byzantine II	Pelikan 2:91–298 (chaps. 3–6); Gonzalez 2:195–219, 292–303 (chaps. 7, 12), 3:411–27 (chap. 15); Miles 120–23 (chap. 3.1); Meyendorff 42–78, 115–28 (chaps. 3–5, 9)
4	30/9	Latin I	Pelikan 3:1–214 (chaps. 1–4); Gonzalez 2:56–75, 107–56 (chaps. 2, 4–5); Placher & Nelson 103–18 (chap. 9); Miles 123–46 (chap. 3.2–4)
		Latin II	Pelikan 3:215–307 (chaps. 5–6); Gonzalez 2:157–94, 220–91 (chaps. 6, 8–11); Placher & Nelson 119–36 (chap. 10); Miles 147–83 (chap. 4)
5	7/10	Late Medieval I	Pelikan 4:10–126 (chaps. 1–2); Gonzalez 2:304–34 (chap. 13); Placher & Nelson 137–52 (chap. 11); Miles 186–223 (chap. 5)
		Late Medieval II	Pelikan 4:127–244 (chaps. 3–4); Gonzalez 3:13–102, 133–95 (chaps. 1–4, 6–7); Placher & Nelson 153–70, 187–202 (chaps. 12, 14); Miles 224–46 (chap. 6)
6	14/10	Early Modern I	Pelikan 4:245–303 (chap. 5); Gonzalez 3:196–247 (chap. 8); Placher & Nelson 171–86 (chap. 13); Miles 291–314 (chap. 8.1–2)
		Early Modern II	Pelikan 4:304–85 (chaps. 6–7); Gonzalez 3:103–32, 248–317 (chaps. 5, 9–11); Miles 247–90, 314–24 (chaps. 7, 8.3)
7	21/10	Modern I	Simpson 41–94 (chaps. 3–4); Livingston 5–82 (chaps. 1–3); Gonzalez 318–46 (chap. 12); Placher & Nelson 203–18 (chap. 15); Miles 325–89 (chaps. 9–10)
		Modern II	Simpson 95–114, 127–66, 179–98 (chaps. 5, 7–8, 10); Livingston 83–141, 214–98, 384–448 (chaps. 4–5, 9–11, 15); Gonzalez 347–86 (chap. 13); Placher & Nelson 233–48 (chap. 17)
8	28/10	Tertullian	Background: Evans, <i>First</i> , 143–49 (chap. 13); 博訥 · 頁 109–14 Classic: <i>De praescriptione hereticorum (The Prescriptions against the Heretics)</i> , in Tertullian/Greenslade 32–64)
		Origen	Background: Evans, <i>First</i> , 132–42 (chap. 12); Bingham, <i>Rise</i> , 188–203 (chap. 11); 博訥 · 頁 37–61

			Classic: <i>De principiis</i> , praef., 4.2–3 (<i>On First Principles</i> , in Origen/Behr 10–21, 484–561 [half of the pages only])
9	4/11	Gregory of Nazianzus	Background: Evans, <i>First</i> , 168–85 (chap. 16); 博訥 · 頁 63–69 Classic: <i>Oration 28</i> (in Gregory / William and Wickham 37–67)
		Pseudo-Dionysius	Background: Evans, <i>First</i> , 186–200 (chap. 17); 博訥 · 頁 95–102 Classics: Περὶ μυστικῆς θεολογίας (<i>The Mystical Theology</i> , in Pseudo-Dionysius/Luibheid 133–42); Περὶ τῆς ἐκκλησιαστικῆς ἱεραρχίας 1–4 (<i>The Ecclesiastical Hierarchy</i> , in Pseudo-Dionysius/Luibheid 195–224)
10	11/11	Augustine I	Background: Pelikan 1:278–331 (chap. 6); Gonzalez 2:15–55 (chap. 1); Placher & Nelson, 91–102 (chap. 8); Evans, <i>First</i> , 238–42 (chap. 21); 博訥 · 頁 116–72; Van Nieuwenhove 7–26 Classic: <i>De Trinitate</i> 9–10 (<i>On the Trinity</i> , in Augustine/Matthews 23–59)
		Augustine II	Background: Same as above Classic: <i>De civitate Dei</i> 13 (<i>The City of God</i> , in Augustine/Dyson 541–80)
11	18/11	Anselm	Background: Evans, <i>Medieval</i> , 94–101 (chap. 7); Van Nieuwenhove 83–98 (chap. 7); 博訥 · 頁 215–33 Classics: <i>Proslogion, seu alloquium de Dei existential</i> (<i>Proslogion</i> , in Anselm / Davies and Evans 82–104); <i>Liber apologeticus contra Gaunilonem respondentem pro insipienti</i> (<i>Reply to Gaunilo</i> , in Anselm / Davies and Evans 111–22) Optional: Gaunilo of Marmoutier, <i>Pro Insipiente</i> (<i>On Behalf of the Fool</i> , in Anselm / Davies and Evans 105–10)
		Thomas Aquinas	Background: Evans, <i>Medieval</i> , 201–20 (chap.13); Van Nieuwenhove 171–210 (chap.13); 博訥 · 頁 383–414 Classic: <i>Summa theologiae</i> questions 2–4 (in Thomas/Fairweather 50–77)
12	25/11	Luther	Background: Bagchi 39–56 (chap. 5) Classic: <i>Von der Freiheit eines Christenmenschen</i> (<i>The Freedom of a Christian</i> , in Luther/Wengert, 474–538)

		Calvin	Background: Bagchi 113–29 (chap. 10) Classic: <i>Institutio Christianae Religionis</i> 3.21–23 (<i>Institutes of the Christian Religion</i> , in Calvin/McNeill 920–64)
13	2/12	Schleiermacher	Background: Welch 1:59–85 (chap. 3); Fergusson 31–57 (chap. 2); Simpson 115–26 (chap. 6) Classic: <i>Der Christliche Glaube</i> §§3–6, 29–31 (<i>Christian Faith</i> , in Schleiermacher / Kelsey and Tice 1.1, 2.2)
		Kierkegaard	Background: Welch 1:292–314 (chap. 13); Fergusson 97–118 (chap. 5); Simpson 210–21 (chap. 12.1) Classic: <i>Frygt og Bæven</i> , Preliminary Expectoration and Problema I (<i>Fear and Trembling</i> , in Kierkegaard / Hong and Hong 27–67)

* If the local storm warning signal No. 8 or above, the notice of extreme conditions after super typhoons, or the black rainstorm warning signal are in force at or after 3:00 pm of the class day, the class will switch to online mode via ZOOM.

H. READING SCHEDULE

#	Readings [@]	Finished by
1	Tertullian, <i>The Prescriptions against the Heretics</i>	16/9
2	Origen, <i>On First Principles</i> 4.2–3	23/9
3	Gregory of Nazianzus, <i>Oration 28</i>	30/9
4	Pseudo-Dionysius, <i>The Mystical Theology</i> ; Pseudo-Dionysius, <i>The Ecclesiastical Hierarchy</i> , 1–4	7/10
5	Augustine of Hippo, <i>On the Trinity</i> 9–10	14/10
6	Augustine of Hippo, <i>The City of God</i> 13	21/10
7	Anselm of Canterbury, <i>Proslogion</i> ; Gaunilo of Marmoutier, <i>On Behalf of the Fool</i> (optional); Anselm of Canterbury, <i>Reply to Gaunilo</i>	28/10
8	Thomas Aquinas, <i>Summa theologiae</i> , questions 2–4	4/11
9	Luther, <i>The Freedom of a Christian</i>	11/11
10	John Calvin, <i>Institutes of the Christian Religion</i> 3.21–23	18/11
11	Friedrich Schleiermacher, <i>Christian Faith</i> §§3–6, 29–31	25/11
12	Søren Kierkegaard, <i>Fear and Trembling</i> , preliminary expectoration, problema 1	2/12

[@] All the texts will be uploaded to the Blackboard.

I. 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.
- Upload a scanned copy of the signed receipt to CUHK Blackboard. **(Do not send it through email.)**