



加拿大華人神學院·天道學院
CANADIAN CHINESE
SCHOOL OF THEOLOGY
at Tyndale Seminary

COURSE SYLLABUS

CHRISTIANITY AND CHINESE CULTURE
基督教與中國文化
CHINCM06

FALL SEMESTER 2012
SEPTEMBER 14 – DECEMBER 7, 2012 FRIDAY: 8:30AM– 11:20AM

INSTRUCTOR: DR. PETER AU 區應毓博士
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GUEST INSTRUCTOR: DR. JIADONG ZHENG 鄭家棟博士
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OFFICE HOURS: BY APPOINTMENT

To access your course materials at the start of the course, please go to
<https://www.mytyndale.ca>

I. COURSE DESCRIPTION 課程簡介：

This course explores the relationship and integration of Christianity and Chinese Culture. It builds on an interplay of the diachronical (historical) and synchronical (thematic) approaches. Special emphasis is put on the application on apologetic evangelism, pastoral ministries, missiological considerations, and theological contextualization. Class discussion and assignments are designed to encourage the students to apply the course materials in these related fields.

此科以歷時觀和共時觀的交織，去探討基督教與中國文化的契合與轉化的關係。課程的重點在於將資料實用在護教、佈道、牧會、宣教、神學等領域上。班上的討論與作業鼓勵學員嘗試將內容應用在以上的範圍內。

II. LEARNING OUTCOMES 課程目的：

1. Cultivate a comprehensive and in-depth understanding and appreciation of Chinese culture and its relationship with Christianity.
培育學員對中國文化與基督教有一全面、且深入的認識和喜愛。
2. Develop an apologetic approach to various issues of Chinese culture and formulate a

biblical position towards these issues.

啟發學員對一些重要的中國文化課題建立一個聖經的立場和護教的對策。

3. Be able to apply the understanding of Chinese culture to student's pastoral ministries in preaching, counseling, and teaching, writing.
激發學員將中國文化的認識應用在牧養教會的事奉上。
4. Gain insights in various missiological issues. Missiological consideration includes issues faced by Chinese immigrants worldwide.
幫助學員對中國文化與宣教課題有所認識。
5. Engage in the process of theological contextualization and indigenization. 促進學員進行中國神學的處境化和本色化。

III. COURSE REQUIREMENTS 課程要求：

A. REQUIRED TEXTS 必讀課本

吳宗文著《傳統與信仰》(續編)，香港基督教卓越使團，2004

林國祥、梁燕城、區應毓著，《面子學 – 價值觀與人生觀的探索》，加拿大恩福協會出版，2008。 (*Title in English: the Philosophical and Theological Analysis of 'Face Saving' in Chinese Culture*)

莊祖鯤著《契合與轉化》，加拿大恩福協會出版，2004

區應毓著《苦海無邊有情天》加拿大恩福協會出版，2002 (*Title in English: The Philosophical and Theological Analysis of the Problem of Evil and Suffering*)

B. SUPPLEMENTARY / RECOMMENDED READING 推薦閱讀書目

(See Selected Bibliography below 參看附加書目)

C. ASSIGNMENTS AND GRADING 作業及評核

(Assignments and due dates are subject to minor change)

1. Class Participation: Attendance, Discussion, Assigned Readings (10%) 教室參與討論
The students are required to read the assigned texts and class notes according to the class schedule, and prepare to interact in class with other student. Study and pray for a province in China.
按時閱讀課本，以準備參與教室討論。研究一個中國的省份，並帶領全班禱告。
2. Presentation: Power point presentation on a minority group in China in class (30%) 展示: 自選一個中國少數民族，並在教室中介紹此少數民族。
This assignment orients the student to a specific minority group in China of the

student's choice and attempts to cultivate a passion for China's minority groups.

Due: Class Schedule

3. Paper #1: a sermon of 30 minutes based on a traditional Chinese folklore (30%)
專文(一): 預備一篇約 30 分鐘以傳統中國文化為題的講章，包括講道大綱和講稿內容，可選有關護教或佈道性的題目。2012 年 11 月 9 日交。

This assignment drives home the practical implication of this course and let the student see the relevancy of the research. The sermon could be apologetic or evangelistic in nature. It should include a sermon outline and the full content of the sermon.

Due: November 9, 2012

4. Paper #2: 15-page paper on an issue in any of the 5 major religions in China (30%)
專文(一): 十五頁專文，自選有關中國五大宗教其一的一些課題，並嘗試建立聖經對這些課題的立場。2012 年 12 月 14 日交稿。

This assignment orients the student to a specific issue of the student's choice in a designated Chinese religion and attempts to formulate a biblical position.

Due: December 14, 2012

D. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.46 to 10.51](#) and [14.253 to 14.254](#).

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University College & Seminary takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students should consult the current **Academic Calendar** for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System. The Academic Calendar is posted at www.tyndale.ca/registrar/calendar.

學生有須詳讀學科日曆，明瞭學術誠信，性別區分之用詞，恰當適用於學術性文章，延期或遲交的作業，學科的評分及作業的交還皆須預知遵守。有關學科日曆在網上可查詢。

E. SUMMARY OF ASSIGNMENTS AND GRADING 課程分數總結

Class participation	10%
Presentation	30%
Paper #1 & sermon	30%
Paper #2	30%
Total 總分	100%

IV. COURSE SCHEDULE 課程進度表

(Class schedule is subject to minor change)

I. Comprehensive overview of Christianity and Chinese Culture

1. Definition of Culture
2. Structural analysis of Chinese Culture
3. Christian analysis of Culture

Reading Requirement:

吳宗文著《傳統與信仰》(續編)，香港基督教卓越使團，2004

II. Diachronical (historical) View of Christianity and Chinese Culture

1. Considerations of Church history
2. Considerations of Chinese church history

Reading Requirement:

林國祥、梁燕城、區應毓著，《面子學 – 價值觀與人生觀的探索》，加拿大恩福協會出版，2008

III. Synchronical (thematic) View of Christianity and Chinese Culture

1. Chinese culture in historical context
2. **Confucianism, Taoism, Buddhism ----- (Dr. Jiadong Zheng – Oct 5, 12 & 19)**
3. Traditional Chinese Religions and Folklore
4. Characteristic of Chinese Culture
5. Contemporary Context of Chinese Culture

Reading Requirement:

區應毓著《苦海無邊有情天》加拿大恩福協會出版，2002

IV. Contextualized View of Christianity and Chinese Culture

1. The Context of Nestorianism
2. The Context of the New Cultural Movement

3. The Contemporary Context

4. Issues in Contextualization

Reading Requirement:

莊祖鯤著《契合與轉化》，加拿大恩福協會出版，2004

Total: 12 sessions (no class on Oct 26th, 2012 – SEM Reading Week)

V. SELECTED BIBLIOGRAPHY 附加書目

Anderson G. H. & D'Costa G. *Christ's Lordship & Religious Pluralism*. New York: Orbis Books, 1981.

Anderson G. H. & Stransky T. F. *Christ's Lordship and Religious Pluralism*. New York, 1981.

Anderson G. H. & Stransky T. F. *Theology and Religious Pluralism*. New York: Basil Blackwell, 1986.

Anderson J. N. D. *Christianity and World Religions: The Challenge of Pluralism*. Leicester, 1984.

Greinacher, N. & Mette, N. *Christianity and Cultures*. London: SCM, 1994.

C. H. Kraft. *Christianity in Culture*. New York, 1979.

利查·尼布爾著 《基督與文化》，賴英澤、龔書森譯。東南亞，1992。

Richard Niebuhr. *Christ and Culture*. New York, 1951.

J. R. W. Stott & R. Coote. *Down to Earth - Studies in Christianity and Culture*. Grand Rapids, 1980.

The Willowbank Report - Gospel and Culture. Lausanne Occasional Papers, 2; Wheaton, 1978.

林治平 《基督教與中國文化》。台北：宇宙光，1990。

林治平 《基督教與中國論集》。台北：宇宙光，1993。

林治平 《基督教與中近代化論集》。台北：商務，1970。

林治平 《理念與符號：基督教與現代中國學術研討會論文集》。台北：宇宙光，1988。

《中國文化的深層結構》。桂林：廣西師範大學，2004。

楊慶堃 《中國文化新視域：從基督教觀點看中國文化》。香港：三聯，2004。

曾慶豹 《從傳統尋找「現代性」－儒學與馬西亞華人社會》。白屋書坊：吉隆坡，1993。

何光瀟 《儒釋道與基督教》：對話一、二。北京：社會科學文獻，2001。

顧長聲 《傳教士與近代中國》。上海：人民出版社，2004。

何世明 《基督教與儒學對談》。北京：宗教文化，1999。

何世明 《基督教儒學四講》。北京：宗教文化，1999。

趙春晨等 《基督教與近代嶺南文化》。上海：人民出版社，2002。

張西平 卓新平 《本色之探》。北京：中國廣播電視出版社，1999。

艾伯特·甘霖 《基督教與西方文化》。台北：基督教改革宗翻譯社，1994。

劉小楓 《道與言－華夏文化與基督文化相遇》。上海：三聯，1995。

楊森富 《中國風土與基督教信仰》。高雄：天啟出版社，1966。

孫尚楊 《基督教與明末儒學》。北京：東方出版社，1994。

吳明節 《基督教與中國文化的接觸點》。香港：道聲出版社，1990。

趙賓實 《儒道思想與天主教》。台北：光啟出版社，1960。

徐松石 《聖經與中國孝道》。香港：浸信會出版社，1970。

何光瀟 許志偉 《對話：儒釋道與基督教》。北京：社會科學文獻出版社，1998。

秦家懿 孔漢思 《中國宗教與基督教》。香港：三聯，1989。

漢語基督教文化研究所 《文化基督徒》。香港：漢語基督教文化研究所，1997。

陳村富 《宗教文化》。北京：東方出版社，1998。

謝扶雅 《基督教與中國思想》。香港：基督教文藝出版社，1990。

謝扶雅 《謝扶雅晚年基督教思想論集》。香港：基督教文藝出版社，1986。

喻天舒 《五四文學思想主流與基督教文化》。北京：昆侖，2003。