



18 位你应该认识的亚洲女性神学家 (还有其他值得探索的女性神学家)

撰写人：Graham Hill · Jessie Giyou Kim

今天，一些最具创意和最重要的神学是由亚洲女性神学家建立的。这些亚洲女性神学家在亚洲生活，当中也包括了侨民（北美洲，欧洲，澳大利亚等）。她们当中的许多人都从事经典和处境神学工作，也有实践神学家，牧师兼神学家和神学活跃份子。

亚洲女性占世界人口的四分之一以上。但是，当你向牧师，神学学生，甚至神学家们提出亚洲女性神学家的名字时，他们往往会感到茫然。许多人甚至不能说出任何女性神学家的名字（或 18 位你应该认识的亚洲女性神学家（以及其他值得探索的女性神学家）是由 Graham Hill 和 Jessie Giyou Kim 撰写。版权所有 2019。只要你确认 Graham Hill 和 Jessie Giyou Kim 为此文作者，并且引导读者到网站 www.TheGlobalChurchProject.com，即可复制和分发本文。链接到这篇文章的网址：<https://theglobalchurchproject.com/18-asian-female-theologians/>（第 9 版：2019 年 1 月 14 日）。

者他们最多能列出几个)。

但是，从事神学的亚洲女性之全球运动正在发展和变化。它正变得越来越突出，影响力也越来越高。当郭培兰谈到亚洲女性神学家的多样性和重要性时，她这样说：

“世界上超过一半的人口都是在亚洲生活，这是一个多元文化和多宗教的大洲，在过去的几十年里经历了巨大的变革。从日本到印度尼西亚，从菲律宾到中亚，人们生活在不同的社会政治现实和文化中。亚洲也分为至少七个语言区，是人类主要历史宗教的发源地。”郭培兰接着说：

“亚洲女性占世界人口的四分之一以上。她们生活在一个引人入胜的多语种，多宗教，多种族的大洲上。”当中也包括了世界各地的侨民。亚洲文化具有“多样化的饮食习惯，生活方式及社会和文化现实。”亚洲女性神学的声音受到“巨大的文化和宗教多样性”的影响，并且是“多元化和包括不同声音，由许多不同的分支所组成。”

当我们尝试亚洲女性神学家学习一些知识时，我们要记住的时她们有着多样化的声音。正如作者 Rita Nakashima Brock 所说：“我们在文化和语言方面的差异与我们跟以白人，欧洲为中心的女权主义一样多。”她所说的可能还包括与白人男作家的区别。

不幸的是，有广泛的人群持续地对亚洲女性神学家的知识不足。现在，我们是时候改变这件事情了。当地和全球教会都需要亚洲女性的声音和贡献。这些声音能让我们的神学更丰富，也会振兴我们的教会，改变世界。

出于这个原因，我们决定介绍 18 位你应该了解的亚洲女性神学家。我们选择了这 18 为女性，是因为她们对我们的个人生活，以及我们如何思考和实践我们的信仰和神学有莫大的影响。在本文的最后，我们还多介绍了 114 位亚洲女性神学家，越来越多人开始留意她们的工作与贡献。

(注意：我们正在撰写一系列有关女性神学家的文章。你也可以阅读本系列的另一篇：“你应该认识的 18 位拉丁美洲女性神学家”)。

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你应该认识的 18 位亚洲裔 (或亚洲裔美国人) 女性神学家

以下是每个人都应该了解和认识的 18 位亚洲女性神学家。

Aruna Gnanadason

Aruna Gnanadason 女士曾任世界教会理事会总秘书处的规划与整合执行主任。在担任该职位之前，她是正义和平与创造团队，及世界教会理事会妇女方案的协调员。她拥有旧金山神学院 (San Francisco Theological Seminary) 颁发的博士学位和三个荣誉博士学位。Aruna 来自印度，并是南印度教堂的成员。

Aruna Gnanadason 所撰写的文章跟关爱受造和生态女权主义神学有关，它们亦有关全球化和当地文化，妇女和信仰，建立和平和领导非暴力变革，以及解决对妇女的暴力问题。她的出版物包括 “Asian Women in the Ecumenical Movement: Voices of Resistance and Hope” (2017), “Jesus and the Asian Woman: A Post-colonial Look at the Syro-Phoenician Woman/Canaanite Woman from an Indian Perspective” (2001), *Listen to the Women! Listen to the Earth!* (2005), *Women, Violence and Nonviolent Change* (ed.) (2009), 以及 *Creator God in Your Grace, Transform the Earth: An Eco-Feminist Ethic of Resistance, Prudence and Care* (2012)。

Chung Hyun Kyung

Chung Hyun Kyung 是联合神学院 (Union Theological Seminary) 的普世合一神学副教授。她撰写了关于女权主义和生态女权主义神学的文章，它们也包括来自第三世界的灵性，基督教与佛教的交流，神秘主义和社会运动，以及亚洲基督教神学的贡献和独特性。

在她的文章 “*Struggle to Be in the Sun Again*” 中，Chung Hyun Kyung 写下了以下关于成为亚洲女性神学家的观点：“做神学是一种个人和政治的活动。作为一名韩国女性，我正在寻求在追求完整人生的过程中，作为一个人真正的意义，以及人类自古以来对自由的斗争。” (1990 : 1)。在接受 Zion’s Herald 采访时，她挑战了西方在第三世界神学中的主导地位 and 观点：“我认为，如果我们要真正治愈这个世界，我们需要 ‘黑暗的智慧’：这可以是第三世界，黑人，女人，或者我们的 “阴影” 这些都是些在我们的内心里，一些我们不愿意面对的事情，所以

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我们会把它们投射到其他人身上，并称他们为恐怖分子。因此，我认为我们需要更赤裸裸地面对这些“黑暗”的事情，而不是只面向启蒙，这样才有可能治愈这个世界。”

Chung Hyun Kyung 的出版物包括 *Struggle to Be the Sun Again: Introducing Asian Women's Theology* (1990), “Han-pu-ri: Doing Theology from Korean Women's Perspective” (1988), “Seeking the Religious Roots of Pluralism” (1997), “Asian Christologies and People's Religions” (1996), 以及 “Ecology, Feminism and African and Asian Spirituality: Towards a Spirituality of Eco-feminism” (1994)。

Elizabeth “Lisa” Yao-Hwa Sung

Elizabeth (Lisa) Sung 是新教系统神学家，在圣玛丽湖大学 (University of Saint Mary of the Lake，亦称：Mundelein Seminary) 担任神学访问教授。在此之前，她是三一福音神学院 (Trinity Evangelical Divinity School) 圣经和系统神学系的副教授。之前，她获得了 Wabash 教学与学习中心和 Carl F. Henry 神学理解中心的奖学金。Elizabeth 是美国宗教学会和福音派神学会的成员。此外，Sung 博士还在“全球神学”课程中担当教授，此课程是由罗马天主教，主流新教和福音派新教传统提供。

Elizabeth (Lisa) Sung 的著作集中在神学诠释学，神学人类学，神学，科学与文化之间的交叉，以及有关神灵化和灵性形成的神学。她的出版物包括“*Race and Ethnicity Discourse and the Christian Doctrine of Humanity: A Systematic Sociological and Theological Appraisal* (2011), “‘Racial Realism’ in Biblical Interpretation and Theological Anthropology: A Systematic-Theological Evaluation of Recent Accounts” (2015), 和 “‘Race’ and Ethnicity Discourse and the Christian Doctrine of Humanity: A Systematic Sociological and Theological Approach” (2011)。

目前，她在从事两个主要的写作项目：多作者系统神学教科书系列，以福音派神学为基础的神学人类学，她的另外一个写作项目是根据圣经和社会学分析，批判和重建种族身份。

Grace Ji-Sun Kim

Grace Ji-Sun Kim 是 Earlham 宗教学院的神学副教授。Englewood 在他的书籍评论中，把 *Intersectional Theology* (Grace Ji-Sun Kim 与 Susan Shaw 合写) 列为 2018 年最佳神学书籍之一。此外，她的另一本书 *Healing Our Broken Humanity* (与 Graham Hill 合写) 被列入 Englewood 书评中的 2018 年最佳书籍名单。Grace Ji-Sun Kim 是美国宗教学院董事会成员，她曾在美国宗教学会 (AAR) 的“研究助理评审委员会”任职，并担任 AAR 指导委员会：“彩色

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奖学金，教学和行动组织女性”的联合主席。另外，她也是宗教和流行文化杂志的编辑委员会成员，并是三种期刊的推荐人，包括种族、族裔和宗教杂志 (*Journal of Race, Ethnicity, and Religion*)。她也担当 Duke 神学院和解中心的顾问委员会成员。

Grace Ji-Sun Kim 是 16 本书担当作者或编辑，她撰写了大量不同主题，包括女权主义和后殖民主义神学，亚裔美国人和交叉神学，气候正义和种族和解以及跨文化使命。她的出版物包括 *Healing Our Broken Humanity: Practices for Revitalizing the Church and Renewing the World* (与 Graham Hill 共同撰写) (2018), *Intersectional Theology: An Introductory Guide* (co-written with Susan Shaw) (2018), *Embracing the Other: The Transformative Spirit of Love* (2015) 和 *Making Peace with the Earth: Action and Advocacy for Climate Justice* (2016)。

Grace Yia-Hei Kao

Grace Yia-Hei Kao 是克莱蒙特神学院 (Claremont School of Theology) 的伦理学教授。她是性、性别和宗教中心 (Center for Sexuality, Gender and Religion -CSGR) 的联合主任，同时也担任动物和宗教组织 (Animals and Religion Group - ARG) 指导委员会会员，和彩色女性奖学金、教学和行动组织 (Women of Color Scholarship, Teaching, and Activism Group - WOCSTAG) 的成员。她是太平洋、亚洲和北美亚洲女性神学和使命顾问委员会 (Pacific, Asian, and North American Asian Women in Theology and Ministry - PANAAWTM) 的成员。在写作方面，她担任宗教伦理杂志 (*Journal of Religious Ethics* - JRE)，基督教伦理学会期刊 (*Journal of the Society of Christian Ethics* - JSCE) 和种族、民族和宗教杂志 (*Journal of Race, Ethnicity, and Religion* - JRER) 的编辑委员会成员。

Grace Yia-Hei Kao 的写作主要关注人类和动物的权益，公共空间中的宗教，生态女性主义和亚裔美国基督教。她的出版物包括 *Grounding Human Rights in a Pluralist World* (2011), *Asian American Christian Ethics: Voices, Methods Issues* (ed.) (2015) 和 *Encountering the Sacred: Feminist Reflections on Women's Lives* (ed.) (2018)。

Havilah Dharamraj

Havilah Dharamraj 是一名灵风学者 (Langham Scholar)，并在印度班加罗尔担任南亚高级基督教研究所 (South Asia Institute of Advanced Christian Studies -SAIACS) 的学术院长和圣经旧约教授。她拥有生物化学和神学的学位，并在英国杜伦大学 (University of Durham) 取得了 18 位你应该认识的亚洲女性神学家 (以及其他值得探索的女性神学家) 是由 Graham Hill 和 Jessie Giyou Kim 撰写。版权所有 2019。只要你确认 Graham Hill 和 Jessie Giyou Kim 为此文作者，并且引导读者到网站 www.TheGlobalChurchProject.com，即可复制和分发本文。链接到这篇文章的网址：<https://theglobalchurchproject.com/18-asian-female-theologians/> (第 9 版：2019 年 1 月 14 日)。

博士学位。

Havilah Dharamraj 的研究范畴主要围绕着圣经旧约和神学研究，以及神学教育和事工培训的创新。她的出版物包括 *Altogether Lovely: A Thematic and Intertextual Reading of the Song of Songs (South Asian Theology)* (2018), *South Asia Bible Commentary: A One-Volume Commentary on the Whole Bible* (ed.) (2015), *Challenging Tradition: Innovation in Advanced Theological Education* (co-editor with Perry Shaw.) (2018), *A Prophet Like Moses?: A Narrative - Theological Reading of the Elijah Stories* (2011)，以及 “We Reap What We Sow: Engaging Curriculum and Context in Theological Education” (2014)。

Henriette Marianne Katoppo

Henriette Marianne Katoppo 是来自印度尼西亚的女权主义神学家和小说家，其小说和神学作品都获得国际赞许。她是亚洲女权主义神学的先驱，用亚洲的故事和神话来解释神学；将上帝视为母亲，将圣母玛利亚视为完整的女人。她精通十几种亚洲和欧洲语言，在 20 世纪 70 年代率先引领亚洲女权主义神学。当时亚洲神学和亚洲女权主义神学在西方大多是不为人知的。她的小说引起了印尼社会的想象力，其中一本小说 “Raumanen” 在雅加达艺术委员会小说比赛中获得冠军。

Henriette Marianne Katoppo 的出版物包括 *Raumanen* (2018 年出版的小说), *Compassionate and Free: An Asian Woman's Theology* (2000), “Conversion: An Asian Women's Experience: From Tribal Priestess to Social Critic” (1979), “Structures of Communion and Structures of Domination: A Biblical Reflection on Genesis 1:1 to 4:22” (1992), “Women That Make Asia Alive” (1986), “Asian Theology: An Asian Woman's Perspective” (1981), “Women in Asia” (1983), “Woman's Image of Herself” (1984), 和 “Jail was a Healthy Lesson on Freedom” (1980)。

Julie C. Ma

Julie C. Ma 是 Oral Roberts 大学的传教和跨文化研究副教授。她曾在菲律宾的亚太神学院和英国牛津的牛津中心使命研究里任教。她和丈夫 Wonsuk Ma 一起撰写和编辑了许多书，从 2014 年至 2015 年担任亚洲五旬节协会主席。

Julie C. Ma 的写作主要围绕亚洲神学，用亚洲的方式体现基督教，五旬节气动学，精神使命，亚洲和儒家社会的五旬节派，以及福音派和建立教会。她的出版物包括 *When the Spirit Meets the Spirits: Pentecostal Ministry Among the Kankana-ey Tribe in the Philippines* (2010), *Mission Possible: Biblical Strategies for Reaching the Lost* (2005), *Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology* (with Wonsuk Ma) (2011), *Asian Church and God's Mission* (with Wonsuk Ma) (2003), “Korean Pentecostal Spirituality: A Case Study of Jashil Choi” (2002),

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“The Holy Spirit in Mission” (2015) · 以及 “The Role of Christian Women in the Global South” (2014) 。

Kathy Khang

Kathy Khang 是一位作家 · 演说家 · 神学家和在基督教里的活跃分子 · 她在辅助教会侍奉了 20 多年 · 主要关注大学生 · 并培训基督教组织和教会领袖 · 在她的文章中 · 她提及到了信仰 · 文化和性别之间的交叉点 · Kathy Khang 的书籍和文章探讨了教会如何参与和解事工 · 以及帮助那些由于种族 · 性别 · 或经历真正社会变革而沉默的人发声 。

Kathy Khang 的出版物包括 *Raise Your Voice: Why We Stay Silent and How to Speak Up* (2018), *More Than Serving Tea: Asian American Women on Expectations, Relationships, Leadership and Faith* (co-author) (2006), “Dear White Santa” (2018), “Dear White Santa (The Sequel)” (2018), “Opting Out of the Back-White Binary: A Korean American on Filling in the Gaps of Our Collective History” (2016) · 和 “Resistance Takes Action” (2017) 。

Kwok Pui-lan

郭培兰 (Kwok Pui-lan) 是 Candler 神学院的神学杰出访问教授 · 也是主教神学院 (Episcopal Divinity School) 基督教神学与灵性的前 William F. Cole 教授 · 她曾在世界各地的主要大学和神学院教授神学 · 包括香港中文大学 (Chinese University of Hong Kong) · 奥本神学院 (Auburn Theological Seminary) · 联合神学院 (Union Theological Seminary) 和耶鲁神学院 (Yale Divinity School) 。

郭培兰负责研究和为亚洲女权主义神学撰写文章 · 内容也包括后殖民神学 · 圣经诠释学 · 生态神学 · 亚洲基督论 · 以及亚洲妇女和被边缘化人民的神学观点 · 精神体验和圣经诠释 · 为了以公正的角度探索第三世界 (主体世界) 妇女的经验 · 郭培兰将后殖民主义和女权主义神学结合起来 · 探讨了性别 · 种族 · 阶级 · 文化 · 贫穷 · 殖民主义 · 性 · 宗教 · 艺术 · 背景和礼仪之间的神学交叉点 。

郭培兰撰写和编辑了 20 多本书 · 她的出版物包括 *Occupy Religion: Theology of the Multitude* (2012), *Postcolonial Imagination and Feminist Theology* (2005), *Introducing Asian Feminist Theology* (2000), *Discovering the Bible in the Non-Biblical World* (1995), *Chinese Women and Christianity, 1860–1927* (1992) · 以及 *Hope Abundant: Third World and Indigenous Women's Theology* (2010) 。

M. Sydney Park

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M. Sydney Park 是 Beeson 神学院的神学副教授，主要教授圣经解释和新约神学。在写作方面，她涵盖了诸如新约神学，亚裔美国教会生活和神学，女性的圣经神学以及种族和解等主题。她的出版物包括 *The Post-Racial Church: A Biblical Framework for Multiethnic Reconciliation* (2011), *Submission within the Godhead and the Church in the Epistle to the Philippians: An Exegetical and Theological Examination of the Concept of Submission in Philippians 2 and 3* (2007), *Honoring the Generations: Learning with Asian North American Congregations* (ed.) (2012) 和 *A Biblical Theology of Women* (2019)。

Melba Padilla Maggay

Melba Padilla Maggay 住在菲律宾。她是一位作家，神学家，政治活跃分子，社会学家和备受尊敬的基督徒领袖。她是位于菲律宾奎松市的亚洲教会和文化研究所 (Institute for Studies in Asian Church and Culture - ISACC) 的创办人和主任。Melba Padilla Maggay 通过她的写作，在社会和政治的领导以及她重建贫困社区的工作获得了国际声望和赞许。在 1986 年，当菲律宾发生二月人民起义期间，她增强了新教徒在世界环境景观规划设计行业的领袖企业 (EDSA) 中的参与。Melba 创立了 ISACC，其愿景是“看到基督的福音植根于亚洲文化中，它的价值观和权力，形成一个正义的社会。我们的使命是通过渗透基督教文化与神的国度的价值观，使权力参与社会转型，以创新的方式见证耶稣的主权。” ISACC 是一个研究和培训组织，提供课程和培训，并且也参与在政治宣传和社区转型计划中。

Melba Padilla Maggay 撰写了关于亚洲神学，社会改造，多元文化事工和跨文化交流，为城市中的贫民服务，整体使命，通过亚洲人的视野把政治神学和社会人类学语境化。她的出版物包括 *Transforming Society* (1994), *Rise Up & Walk: Religion and Culture in Empowering the Poor* (2016), *A Clash of Cultures: Early American Protestant Missions and Filipino Religious Consciousness* (2011), *A Faith for the Emptiness of Our Time* (1990), *Global Kingdom, Global People: Living Faithfully in a Multicultural World* (2017), and *Integral Mission: Biblical Foundations* (2016). Her articles include “Confronting the Powers” (2009), “Why Poor Are Always With Us: A Filipino Christian’s Propositions” (2009), “Excluded Voices: Women, Communications, and the Church in Asia” (1995), 和 “To Respond to Human Need By Loving Service” (2008)。

Muriel Orevillo-Montenegro

Muriel Orevillo-Montenegro 是菲律宾内格罗斯东方杜马格特市西利曼大学神学院 (Divinity School of Silliman University in Dumaguete City, Negros Oriental) 的神学教授。她还是该大学 18 位你应该认识的亚洲女性神学家 (以及其他值得探索的女性神学家) 是由 Graham Hill 和 Jessie Giyou Kim 撰写。版权所有 2019。只要你确认 Graham Hill 和 Jessie Giyou Kim 为此文作者，并且引导读者到网站 www.TheGlobalChurchProject.com，即可复制和分发本文。链接到这篇文章的网址：<https://theglobalchurchproject.com/18-asian-female-theologians/> (第 9 版：2019 年 1 月 14 日)。

司法与和平中心的主任。她的研究和写作侧重于亚洲女权主义神学和比较适合于亚洲女性的基督教。对于 Muriel Orevillo-Montenegro 来说，西方基督教对于亚洲女性来说是不够的，她们需要根据自己的经验，希望，理解和语言来发现和谈论耶稣。Muriel Orevillo-Montenegro 在她的 *The Jesus of Asian Women* 一书中展示了南韩女权主义神学和基督教如何对生态学和关爱受造提供丰富的见解，菲律宾基督教如何提供对解放神学的新见解，以及香港和后殖民主义的女权主义神学如何帮助我们以新的方式看耶稣。Muriel Orevillo-Montenegro 总结如下：“总括来说，亚洲女性的耶稣是亚洲版本的基督，他在日常斗争中陪伴她们，以摆脱各种形式的压迫和痛苦。这个基督寻求与宗教，文化和原居民精神上的接触，使生活在每一个生命中发光。” (194) 。

Muriel Orevillo-Montenegro 展示了基督教伦理如何发挥转型作用。我们看到当基督教伦理是如何表现亚洲的边缘化女性的时候，这就是很好的例子。她展示了亚洲女性如何发展本土的基督教和相关的道德实践。这些可以对印度，韩国，菲律宾和香港的女性产生转变效应。例如，Muriel Orevillo-Montenegro 撰写了菲律宾许多年轻女孩的困境。毒贩子向外国游客贩卖这些女孩，并与他们发生性关系。菲律宾的法律和警察应该保护这些女孩，但却忽视，甚至虐待她们。她说，越来越多菲律宾妇女正在寻求正义，并为此发声。

Muriel Orevillo-Montenegro 展现了菲律宾女性如何重新探索耶稣的为人和工作。她们重新认识了耶稣，并了解到他作为受伤的治疗师这个角色时众数的，因为在我们的生活中，只要我们用心发现，我们会见到很多自己受到创伤，却依然用心帮助别人的人。在 *The Jesus of Asian Women* 中，她写道：“菲律宾妇女必须继续努力，面对挑战，体现基督陪伴人们走出邪恶的过程。她的预言事工，舞蹈，歌曲和仪式都能治愈那些受伤的人，启蒙他们的灵魂。” (157) 。

Muriel Orevillo-Montenegro 的出版物包括 *The Jesus of Asian Women (Women from the Margins Series)* (2006), “Capitalism as Religion: When Does the Cycle End?” (2013), “Revisiting and Reclaiming Incarnation: An Asian Woman’s Christological Journey” (2012), 以及“Why Are Some People Cast So Low? Feminist Theology and the Problem of Evil” (2000) 。

Namsoon Kang

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Namsoon Kang 是 Brite 神学院的神学与宗教教授，曾在英国剑桥大学神学院和韩国卫理公会神学大学服务。她是世界神学机构协会会议（World Conference of Associations of Theological Institutions - WOCATI）和全球基督教神学院全球教师的主席。Namsoon Kang 的写作主要集中在反面神学/哲学，解构主义，后现代主义，普世主义，后殖民主义，性别研究，侨民神学，人权和正义，与人为善的宗旨和后殖民使命。

Namsoon Kang 的出版物包括 *Handbook of Theological Education in World Christianity: Theological Perspectives, Ecumenical Trends, Regional Surveys* (co-editor) (2010), *Cosmopolitan Theology: Reconstituting Planetary Hospitality, Neighbor-Love, and Solidarity in an Uneven World* (2013), *Postcolonial Mission: Power and Partnership in World Christianity* (co-editor) (2011), *Diasporic Feminist Theology: Asia and Theopolitical Imagination* (2014), “God in Your Grace, Transform Our Churches” (2006), “Theology From a Space Where Postcolonialism and Feminism Intersect” (2013), “Towards Healing and Reconciliation of ‘Regardless’: Radicalizing Christian Mission for Today” (2005) 及 “The Centrality of Gender Justice in Prophetic Christianity and the Mission of the Church Reconsidered” (2005)。

Nikki Toyama-Szeto

Nikki Toyama-Szeto 是社会行动福音派（Evangelicals for Social Action - ESA）的执行主任，在此前曾在国际司法使命（International Justice Mission），Urbana 会议（Urbana Conference）和 InterVarsity Christian Fellowship 内任职。她在全球很多地方都有演讲和培训领导人，过去的工作包括为 Tearfund（尼泊尔），Centro Esdras（危地马拉），基督教社区发展协会（美国）和 Billy Graham 中心（美国）发表演讲。Nikki Toyama-Szeto 曾参加第三届洛桑会议（2010 年），以及 Interserve USA，Missio Alliance 和 Casa Chiralagua 的董事会。她是 Missio Alliance 的“主导声音”，她的侍奉在 Christianity Today's，“Who's Next?” 和 Rejuvenate Magazine 的“40 under 40”中都有被记载。她曾为罗毕，开罗，曼谷和美国主要城市的贫困和被边缘化人士服务，而她对和平，神学和正义的见解都是透过在这些地方的事工而获得。

Nikki Toyama-Szeto 的文章内容包括平安，正义，上帝的国度，亚裔美国女性基督教信仰和经历，以及种族和解。她的出版物包括 *God of Justice: The IJM Institute Global Church Curriculum* (2015), *More Than Serving Tea: Asian American Women on Expectations, Relationships, Leadership and Faith* (co-editor) (2006), *Partnering With the Global Church* (2012), “Recovering Prayer and Discernment in Our Agendas and Strategies” (2016) 以及 “More Than Serving Tea: One Asian Woman's Journey to the Real Jesus” (2008)。

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Rita Nakashima Brock

Rita Nakashima Brock 是美国道德创伤计划志愿者 (America Moral Injury programs) 的高级副总裁。她曾任 Brite 神学院灵魂修复中心的创始联合主任，并担任神学教授二十年。在此之前，她曾在哈佛大学 Radcliffe 高级研究所 (Radcliffe Institute for Advanced Study) 领导奖学金计划，这是一所著名的先进研究机构，从 2001 年到 2002 年，她在哈佛神学院公共生活价值观中心担当研究员。

Rita Nakashima Brock 的文章关于灵性和道德创伤，战争与和平的神学，和平与苦难的神学，后殖民与女权主义神学，人类性与解放，生态学和关爱受造。她是首位获得神学博士学位的亚裔美国女性 (学位在 1988 年从克莱蒙特研究生大学中获得)，并担任美国宗教学院董事会成员。

Rita Nakashima Brock 不认为自己是亚洲女性神学家，而是亚裔美国女权主义神学家。她的许多出版物都是合著作品，包括 *Proverbs of Ashes : Violence, Redemptive Suffering, and the Search for What Saves Us* (2002), *Saving Paradise: How Christianity Traded Love of This World for Crucifixion and Empire* (2008), *Journeys by Heart: A Christology of Erotic Power* (1988), *Casting Stones: Prostitution and Liberation in Asia and the United States* (1996), *Saving Paradise: Recovering Christianity's Forgotten Love for this Earth* (2012), *Soul Repair: Recovering from Moral Injury after War* (2013), “What Has Occupy Got to Do with Feminist Liberation Theology?” (2013), “Communities of the Cross: Christa and the Communal Nature of Redemption” (2005), “The Fiction of Church and State Separation: A Proposal for Greater Freedom of Religion” (2002) · 和 “A Witness For/From Life: Writing Feminist Theology as an Act of Resisting Violence—Responses to Proverbs of Ashes: Violence, Redemptive Suffering, and the Search for What Save Us” (2002)。

Sarah Shin

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Sarah Shin 是 InterVarsity Christian Fellowship (IVCF) 的全国布道传播副主任。她是一位广受好评的演讲者和培训师，其写作和演讲的重点是种族、传福音和艺术。她特别热衷于帮助基督徒把福音传播融合于民族和解、正义、美丽和技术。她探讨了由种族破裂所造成的创伤能够如何得到治愈和恢复。Sarah Shin 的书 *Beyond Colorblind* 还帮助了基督徒发展跨文化技能、管理跨文化冲突、追求和解与正义、鼓励人们成为具备种族意识的基督徒、将福音宣扬出去。

Sarah Shin 的出版物包括 “Racial Difference Without Division: The Power of an Ethnicity-Honoring Witness” (2017), *Beyond Colorblind: Redeeming Our Ethnic Journey* (2017) 和 *Moving Beyond Colorblind: A Resource Guide for Churches and Organizations* (2018)。

Wonhee Anne Joh

Wonhee Anne Joh 是 Garrett-Evangelical 神学院的神学和文化教授。她研究和撰写的范围包括建设性神学、跨太平洋亚裔美国人研究/神学、帝国和后期/非殖民学研究、战争、移民、军国主义、监狱制度、种族、性别、性、冷战、创伤研究、影响理论、全球反殖民运动和新兴的政治神学。Wonhee Anne Joh 的书 *Heart of the Cross* 备受好评。“Joh 利用韩国的 jeong 概念，构建了一个以女权主义、政治和爱为中心的神学，同时承认十字架是痛苦和苦难的主源。Joh 的创新愿景是呼吁在不同政治中互相包容，这比压迫的力量来得更更大。”（内容出自书中的描述）。本书构建了一种基督论，这种基督论是扎根于 Wonhee Anne Joh 的跨亚洲/韩国和美国的生活经验，并与后殖民主义、自由主义、女权主义、精神分析主义和后结构主义理论互相对应。

Wonhee Anne Joh 的出版物包括 *Heart of the Cross: A Postcolonial Christology* (2006), *Critical Theology against US Militarism in Asia: Decolonization and Deimperialization (New Approaches to Religion and Power)* (ed.) (2016), *Double Gesture on the Cross: Toward a Postcolonial Feminist Christology of Jeong* (2003) 和 “A Postcolonial Spectrality of the Cross” (2013)。

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倾听教会内多数人的声音，并向他们学习

女性占教会的一半以上人口，而亚洲女性就占教会人口的四分之一以上。现在，我们是时候倾听女性的声音，了解多点她们的贡献，遵循她们对和解，事工和行动主义所做出的榜样，并从她们的神学写作和思想中学习。正如 Juliany González Nieves 所说：“现在是时候了解这些面孔，并用心聆听全球各地神学女性的声音。”

除了上述的 18 位，以下还列出了 114 你应该认识的亚裔（和亚裔美国人）女性神学家

我们选择了本文中的 18 位亚洲女性神学家，并不是因为她们比其他亚洲女性神学家更重要，而是因为这 18 位在我们的个人精神形成，生活和神学中都具有影响力。但是，随着我们继续阅读其他亚洲女性的著作，我们就越发现要学习的还有很多。

以下是我们正在阅读的 114 位亚洲女性神学家的作品，她们在我们的生活中变得越来越重要，她们的见解影响了我们如何看待神学，见证，和解，崇拜和门徒训练。这些是我们认为你应该了解和阅读的 114 位亚洲女性神学家和她们的作品。此外，我们还列出了一些她们撰写的书籍或文章。

请注意两件事：

1. 我们列出的书籍和文章是一些神学家的代表作品，而不是她们的详尽作品清单。
 2. 这不是亚裔和亚裔美国女性神学家作品的详尽清单，而是一项正在进行中的计划。我们将在未来几个月或几年内继续更新此列表。请随时给我们传送电子邮件，告诉我们你认为应该添加到此列表中的其他女神学家。电邮地址：info@theglobalchurchproject.com
- 我们希望你和我们一样，越来越欣赏和重视亚洲女性神学家和活跃分子的工作。如果你认为我们应该将亚洲（亚裔美国人，亚裔美国女权主义者）女神学家，圣经学者或神学家活动家添加到此列表中，请告诉我们！

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Agnes M. Brazal – *Intercultural Church: Bridge of Solidarity in the Migration Context* (2015), *Feminist Cyberethics in Asia: Religious Discourses on Human Connectivity* (ed.) (2014), *Transformative Theological Ethics: East Asian Contexts* (ed.) (2011), 及 *Church in an Age of Global Migration: A Moving Body* (ed.) (2016).

Ahyun Lee – ““What Do I Call You?” Postcolonial Pastoral Care and Counseling: Ambiguous Sense of Self with Perspectives on the Experience of Korean Clergywomen” (2017).

Andrea Lizares Si – *Body and Sexuality: Theological-Pastoral Perspectives of Women in Asia* (ed.) (2004).

Angie Hong – “Advent and Activism” (2015), “Ugly Cries in Church: Why is it So Hard to Find Songs of Lament in Worship?” (2015), 及 “Equals at the Table” (in *Intercultural Ministry*) (2017).

Anna Marsiana – “Leadership and Power Relations in Social Movements” (*In God’s Image*, vol. 29, no. 2 (2010): 38–47).

Anna Sui Hluan – *Silence in Translation: Interpreting 1 Corinthians 14:34–35 in Myanmar* (2016).

Anne Dondapati Allen – “No Garlic, Please, We Are Indian: Reconstructing the De-eroticized Indian Woman” (in *Off the Menu: Asian and Asian North American Women’s Religion and Theology*) (2007).

Astrid Lobo-Gajiwala – *Practicing Peace: Feminist Theology of Liberation, Asian Perspectives* (ed.) (2011).

Athena Gorospe – *God at the Borders: Globalization, Migration and Diaspora* (co-author) (2015), and *Judges* (*Asia Bible Commentary Series*) (co-author) (2016).

Barbara M. Leung Lai – *Glimpsing the Mystery: The Book of Daniel* (2016).

Bo Karen Lee – *Sacrifice and Delight in the Mystical Theologies of Anna Maria van Schurman and Madame Jeanne Guyon* (2016).

Boyung Lee – *Transforming Congregations through Community: Faith Formation from the Seminary to the Church* (2013).

B. Yuki Schwartz – “Shame on the Trinity: Agamben’s The Kingdom and the Glory and the Theopolitics of Shame” (2012), “Bodies of Empire: Toward a US Multiracial Theology in the Shadow of the Cold War” (2012), 及 “Secret Identities: Mimicry, Stereotype and Identity Negotiation in Gene Yang’s American Born Chinese” (2010).

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Chandra Talpade Mohanty – *Feminism without Borders: Decolonizing Theory, Practicing Solidarity* (2003), and *Feminism and War: Confronting U.S. Imperialism* (ed.) (2008). Mohanty 不是一位神学家，但她广受好评的作品为后殖民时期的跨国主义亚洲女权主义理论提供了极具见地的理论。

Chee-Chiew Lee – *The Blessing of Abraham, the Spirit, and Justification in Galatians: Their Relationship and Significance for Understanding Paul's Theology* (2013).

Chiu Eng Tan – “A Descriptive Study of Mission Programs of Selected Philippine-Chinese Churches in Metro Manila: Policies, Motives and Views of Mission” (2003).

Chloe Sun – *Love Already but not Yet: A Commentary on the Song of Songs* (2016), *Coming from God: A Daily Devotional based on the Hebrew Text of Exodus* (2014), 及 *The Ethics of Violence in the Story of Aqhat* (2013).

Christine J. Hong – *Identity, Youth, and Gender in the Korean American Christian Church* (2015).

Courtney T. Goto – *The Grace of Playing: Pedagogies for Leaning into God's New Creation* (2016), 及 *Taking on Practical Theology: The Idolization of Context and the Hope of Community* (2018).

Diane G. Chen – *Let Me More of Their Beauty See: Reading Familiar Verses in Context* (2011), *God as Father in Luke-Acts* (2005), 及 *Luke: A New Covenant Commentary* (2017).

Dwi Maria Handayani – “Female Evangelical Scholars in Indonesia: A Crisis or Opportunity?” (2017), 及 “Proverbs as Theology” (2018).

Elaine Wei Fun Goh – “Political Wisdom in the Book of Ecclesiastes” (2016), 及 “An Intertextual Reading of Ruth and Proverbs 31:10-31, With a Chinese Woman's Perspective” (2015).

Emma Silva Smith – “Called to Remain” (in *Voices Rising: Women of Color Finding and Restoring Hope in the City*) (2018).

Eunny P. Lee – *The Vitality of Enjoyment in Qohelet's Theological Rhetoric* (2005).

Evangeline Anderson Rajkumar – “Practicing Gender Justice as a Faith Mandate in India” (2007), 及 “Mission from a Dalit Perspective, Mission Paradigm in the New Millennium” (2000).

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Eyingbeni Humtsoe-Nienu – *Prayers and Litanies for All Occasions: Resource for Christian Living, Worship and Ceremonies* (2018).

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Mary John Mananzan – *Woman, Religion & Spirituality In Asia* (2004), *Challenges to the Inner Room: Selected Essays and Speeches on Women* (1998), 及 *Women Resisting Violence: Spirituality for Life* (2004).

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Graham Hill (PhD)是 GlobalChurch 项目的创始董事 - www.theglobalchurchproject.com。他是 University of Divinity 的高级讲师。在 2019 年 7 月，Graham 会开始担任 Stirling Theological College (University of Divinity) 的研究协调员。Graham 写了 6 本书。他的最新三本书是“Global Church: Reshaping Our Conversations, Renewing Our Mission, Revitalizing Our Churches” (InterVarsity Press, 2016), “Salt, Light, and a City, Second Edition: Ecclesiology for the Global Missional Community: Volume 1, Western Voices” (Cascade, 2017), 和跟 Grace Ji-Sun Kim 共同撰写的“ Healing Our Broken Humanity: Practices for Revitalizing the Church and Renewing the World” (InterVarsity Press, 2018)。



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