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Christian Conference of Asia
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Recommendation for contributions:

US\$4 within Asia
US\$8 outside Asia

COVER

Designed by: Helen Percival, 23, from Malaysia. Graduated from Trinity Theological College in 1983.

The design was inspired by Sun Ai's closing phrase in her editorial, "I dedicate this flower to all of you, for your strength in tenderness and for your love in the stance of justice." The cross bars on the daisy symbolise women under bondage; its growth and life symbolise defiance of the bondage, strength in tenderness and a stance for justice. The growth of the smaller daisy symbolises the progress made in liberation from bondage: it may be small but it certainly is significant amidst the darkness (black). The daisy's bent stalk shows that there has been obstruction and pain to its growth. The colour black symbolises darkness and yellow, light.



From the Editor ...

Ode to Filipina Sisters

*In the midst
of the blue South Pacific
In the beauty
of ocean tide and fertile islands
where crystal sunshine ejects
eternal laughter on tropical trees
where innumerable coconuts
grow solid among shady leaves
milking cool water
well guarded in the shell
nutritious
dreaming milky way in the sky
strange peoples and lands far away
to share and multiply
riding on the tide of an ocean journey*

*Oh Filipina sisters!
I sing of you
for your beauty and strength
for your dreams and struggle
to be on your own
to be free from all coercion
I sing of you
for your openness
for your friendship, warm and carefree
Today Filipina sisters dream
thousands of coconut dreams
well guarded in the FAITH*

My trip to the Philippines left me with many different impressions both joyful and sad, positive and negative. In short, the nature and the people are beautiful, but the life is very hard, crushed under the powers of darkness. The churches, deeply affected by the reality and struggles of the people to overcome the multifaceted negation of life and its impact, live with this reality, adhering to their faith, hope and commitment.

The women in the Philippine churches play indispensable roles. They serve the church in various capacities, from nitty gritty jobs in the local churches to holding policy-making positions in church organizations. They are efficient and realistic, not necessarily being pragmatic. Their dreams are solidly founded on the analysis of the daily life of the people in the church and society. Their dreams are an integral part of their everyday life. Because of this they do not accept a dualistic view of life: here and here-after, soul and body, individual and society. Confronted with various contradictions of life today in light of their vision of tomorrow, they are engaged in struggles to overcome the root causes of ram-