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As a matter of policy, *AWRC/IGI* respects our contributor's/writers' use of English, provided it is proper and acceptable in Asia and worldwide. From henceforth footnotes and references quoting *IGI* will use the form "in God's image" and not "In God's Image".

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About the Cover

The artist of this painting is Wang Jen-Wen. She is a Taiwanese theologian who still lives on in her art work and every article. Jen-Wen expressed her feminist concerns by standing with the marginalized and the oppressed. Her paintings usually include images of women, plants, cross and womb demonstrating the power of women's life.

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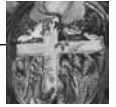
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Editorial



Welcome to this issue of *in God's image* which contains theological-philosophical reflections of women theologians from Asia on issues and concerns that burn women's hearts and minds. There are some prayers and poetry, forms and styles of writing very familiar to women and remain to be our favourite tool of expression. The earliest form of women's writing in many parts of the world were literary, in prayer, song and poetry.

Some names of the women in this issue are familiar to loyal readers of this journal while there are new names that have come up, and let us all welcome them for increasing the ranks of women theologians who write and who write in English. Foreign language has not become a block to women's expression.

Doing theology in writing has attracted more and more women in Asia as a way of living their faith and putting it into action. By writing, women record and document their thoughts, insights and concerns with regard to faith, spirituality and theology. The authors in this issue have accomplished much by speaking out in English and by daring to comment and critique on events, thoughts, and actions of the current patriarchal order. Notable here are the contributions of Kristine Meneses who examine critically Derrida's ethic of hospitality and Nguyen Thi Thuy Trinh who looks into socio-cultural norms of her country which underpins cases of gender-based violence. In addition, Esther Yu re-examines Hong Kong's umbrella revolution with feminist eyes. They are indeed courageous and if the adage that the pen is mightier than the sword is true, then Kristine, Trinh and Esther are women to watch.

Then there are Simeiqui He and Elaine Goh who looked into gender and religious traditions and who examined textual and personal realities not only as woman but also as outsider. As Asian Christians women stick out like sore thumbs. Already as women we are marginal, then as Christians we are minority and add to this the various markers that splinter our identity that we become inchoate. As believers, we embraced a religion that came to us as part of colonization which disparaged our indigenous religious culture that in turn alienated us within ourselves. But this will be our journey and whatever experiences and encounters that come our way where we learn how to be human, compassionate and just will be our gift to the world.

in God's image

Let us not miss the prayer and the poetry shared by Jerome Sabahandhu and Eunice Barbara Novio respectively. Their literary pieces demonstrate the deep pathos and pain of women, mothers, daughters and sisters as they confront social and cultural evils.

in God's image thank all the contributors. Truly you are God's image here and now.

Arche L. Ligo

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Acknowledgement

AWRC is very grateful to Arche L. Ligo for her willingness of taking the task of guest editor for this issue. Arche has committed herself to Women's Studies and been active in the voices of the Philippine women. Special thanks also go to our Editorial Advisory Committee (EAC). Without the EAC's willingness of collective assistance, this issue would not have seen the light of day. To the writers of this edition, we are truly thankful for your sharing of stories, reflections and thoughts.

CHAN Hsiu-Yin

Coordinator