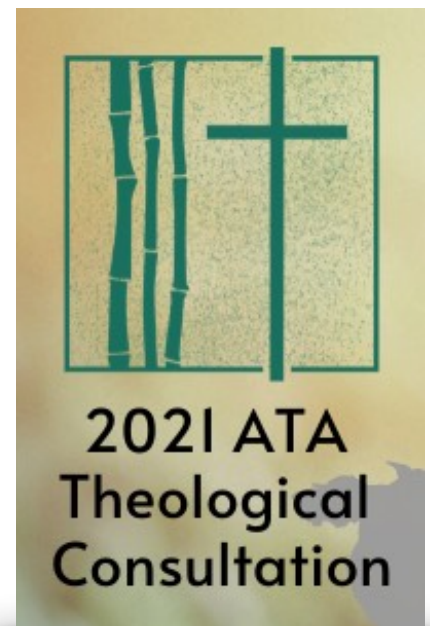


2021 THEOLOGICAL CONSULTATION WEBINARS: CHRISTIAN ETHICS IN ASIA

After being postponed due to the COVID-19 Pandemic, our Theological Consultation with the theme “Christian Ethics in Asia” pushed through this year. Done in a form of a series of webinars, the 2021 Theological Consultation still provided a vital space for the needful discussions on how the church should engage with and urgently address several contemporary ethical issues arising in Asian societies.

The webinars in the series were as follows: *Water Is Thicker Than Blood*”; *Family Crisis and the Household of God*; *Ethics with a Human Face*; *Gender Equality and Homosexuality*; *Justice: Ethics in Society*. The series was made available on zoom- where participants had the privilege of getting into breakout rooms-and streamed live on Facebook.



ATA THEOLOGICAL CONSULTATION

A Response

By Dick O. Eugenio, PhD

Christian ethics is concerned with almost everything under the sun. We care about the human person in the totality of the self. We look after every aspect of human existence from birth to death. We feel a deep sense of unease when society is out of sync with the ideal state of affairs, when morality is lax, and when civil laws seem to be pursuing what is contrary to the right and the good. Our Christian convictions do not allow us to shy away from addressing, or attempting to address, various personal and social issues. In the words

of Jeremiah, the word of God is in our hearts like a fire shut up in our bones. We cannot hold it in; indeed, we cannot (Jer 20:9).

What we have done over the last four weeks is precisely to grapple together, as a community of faith, to understand and address big ethical issues. We have done this in the spirit of teachability, in the context of cultural and denominational diversity, and in the pursuit of dialogical reciprocity.

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Several things might be noted:

First, we are emphatically concerned about the rightful dignity of humans—regardless of culture, geographical situatedness, age, or gender—because we affirm our being created in the image of God. In our discussions, we looked at the welfare of “the other.” In pursuing the ethical, we do not primarily assert our rights; instead, we promote the rights of the oppressed, the minority, the beaten, the half-dead, the faceless, the voiceless.

Second, we are unapologetically Christian in our approach. The Scriptures remain our rule of faith and practice. Our presenters argued for this. The problem, however, is on the different hermeneutical principles we employ and their resulting diverse interpreted outcomes. There is no unified Evangelical hermeneutics; there are only denominational, cultural, or even individualist hermeneutics. No wonder the public square is confused! They do not hear an echo; they hear multiple original voices claiming superiority and truthfulness over the others. Worse, our passionate polemic targets other interpretations in the presence of unbelievers.

Third, we must humbly acknowledge, realizing both our human finitude and fallenness, the difficulty or impossibility of constructing ethical rules that must govern our multifarious situations. Although the dream of arriving at a consensus is mesmerizing, the cultural and religious diversity in Asia prevents us from achieving anything close to a unified voice. This does not entail a fatalistic resignation to the status quo. It means that the responsibility of thinking about how the gospel may flourish in a particular soil and how it would produce fruits to feed the hungry community, rests heavily upon the local farmers. In short, we cannot expect others to do the work we should be doing for our own particular communities. At best, we can ask for guidance from others, but the actual reflective engagement must be borne by us.

Fourth, we need to engage ethical discussions with as many people as we can. The principle of participation must be underscored, which means that the recipients of support, intervention, or policy implementation must be given a voice in the processes of defining, determining, and implementing something. The voice of the other—even the enemy—must be heard. A dialogical approach, in which we make ourselves vulnerable to the different other, is

important. Consequently, this also means we cannot offer solutions to social issues as observers, or as people branded as outsiders. Ethical discussions must have incarnational engagement as a pre-requisite.

Fifth, we need to realize that moral consciousness is not the exclusive prerogative of the church. We



Webinar 1 (L-R) with Dr Bernard Wong (Presenter) and Dr Tan Sooi Ling (Host)



Webinar 2 (L-R) with Dr. Andrew Spurgeon (host) and Dr Kwa Kiem Kiok, Ms Marie Joy Pring, Dr Tabita Christiani (Panelists)

have come a long way. Society has become more sensitive to issues of equality and the power of the minority. National and international affairs are now under the scrutiny of prying eyes. Because of the advances in media and information technology, members of the global village have become more sensitive to ethical issues. The church is no longer seen as judge and voice of justice; the church itself is under judgment. Because of the dark patches of our own church history, we do not possess a higher moral ground. Changes in society’s perception of the church, the socio-political transitions of power, and the shifting paradigms related to family expectations, gender equality, sexual boundaries, human rights, and definitions of justice need to be carefully considered in the way we participate in the discussions held at the public square.

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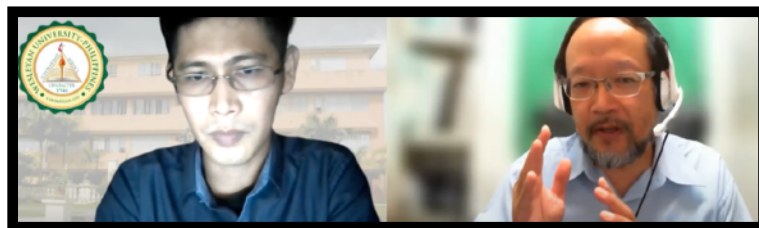
From page 2

Finally, every person is an ethicist. As ethicists, our decisions and actions are guided by Scriptures, cultural belongingness, socio-economic situatedness, age, gender, and other variables. Even young children are not spared from ethical decision-making. The second webinar made us painfully aware of the dilemma exploited children face in choosing between two evils: to be abused or to see their family hungry. As Asians who value their families, they choose to abandon their self-righteousness and prioritize the well-being of “the other” at their own radical expense. This is the Asian phenomenon, particularly experienced by those living in developing countries. Almost every action is ripe with ethical conundrums. In nations where there is rampant corruption, gripping poverty, and limited access to various supports, Christians are forced to commit questionable behavior in the simple acts of getting a signature from government agencies, getting a driver’s license, applying for a job, or even driving a car to arrive on time at a destination.

In these scenarios, it is not too exaggerated to conclude that most Asian Christians are living in guilt and shame. Forced by situations beyond their control, the mere fact of continued existence and enjoyment of success may itself be evidence of countless moral failures. If we add the fact that in many areas civil laws demand the opposite of biblical imperatives, the Christian is guilty of violating one or the other in the pursuit of a perceived higher good. In this way, the Christian becomes a sinner regardless of which action is pursued. Whether we recognize it or not, Christians become unwilling masochists weighed down by a deep psychological burden. The Christian has no face both to the Lord of heavenly city and the mayor of earthly city.

It is for this reason that I lean towards agreeing to Bernard Wong’s rejection of the notion of ethical rules. My fear is that clear-cut universal ethical rules may push already struggling brothers and sisters to further demoralization. The words of Peter at the Council of Jerusalem ring true today: “Why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear?” (Acts 15:10).

Let it be clear, however, that I am neither advocating a logic of arbitrariness nor an absolute suspension of ethics. What I want to propose is a logic of grace. Once we identify grace as the ground and grammar of our ethical discussion, we begin to be more generous to others. We extend to others the divine kindness we



Webinar 3 (L-R) with Dr. Dick Eugenio (host) and Dr Shang-Jen Chen (p)



Webinar 4 (L-R) with Dr. Steve Pardue (host) and Dr Aldrin Penamora, Dr Denison Jayasooria, Dr Pangernungba Kechu (panelists)

have also undeservedly received. Generosity is seen in lavishly granting forgiveness to those who err or fall short. It is marked by pastoral care, hospitality, and inclusion. A moral vision of the family, gender equality, sexuality, human rights and dignity, and social justice must be painted using the blood of Jesus Christ as the ink. This way, our moral vision is not characterized by condemnation of the different other, reactive stance to disagreeing propositions, defensive attitude of our cherished doctrines, and coercive imposition of biblical truth. Instead, our ethical outlook is redemptive. It enables us to visit the homes of sinners, touch unclean lepers, forgive adulterers, disciple outcasts, restore liars and doubters, and even die for the sake of our enemies. It is only this way that our ethical discussions become truly evangelical, because they are clothed with the gospel of the life and death of Jesus Christ.

Thoughts from participants:

I can’t thank ATA enough for organising this very vital conversation on ethics given the contemporary challenges facing the church. Issues like homosexuality, broken familial relationships, and injustice continue to demand a response from the church.

Learning from Asian scholars addressing these topics from their particular contexts offered us a framework to consider how ethical considerations

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guide us in examining ourselves, our situation and theologise a way forward to tackle challenges biblically. I am struck by the reminder that ethics is not a list of dos and don'ts but is rooted in relationships and guides us to live out the commandment to love God and neighbour. I look forward to continuing these conversations.

~Ch'ng Eu Lee, Singapore

The ATA Theological Consultation webinars provided a much-needed opportunity for Asian scholars to share our views on key ethical issues in Asia today. I find the meetings both enriching and challenging, as we unite in a vital and urgent quest to do theology from our distinctly Asian, yet diverse, contexts and perspectives.

~From Lianne Lee, Malaysia

I came to the ATA Theological Consultation with an empty basket and after the last session, my basket was full. Three factors contributed to this: (1) the team was efficient, there was no time wasted, the program just flowed through seamlessly: from the opening and intro up to the breakout groups; (2) the presenters were all Asians and there was a balance of male and female speakers; and (3) the papers were of high caliber, rooted in biblical context and reflected the felt needs of the home, the church, the theological institutions, the society, and the world in general. More specifically, I found myself engaged in looking at how I have been treating my own children in the light of the so-called "Moral Imagination." Dr. Bernard Wong said that our children are my "closest neighbors." That statement was so insightful for me. The topic on disability and children as everyday ethicists as well as the issue of homosexuality, and justice in light of biblical and contextual background were all relevant to my field of educational ministry. I am so glad that APNTS is part of the ATA. This is what accrediting bodies need to be about.

~Nativity Petallar, Philippines

This year's consultation focuses on relevant issues affecting both the society and our community of faith in general and the academic community in particular:

family, ethics, gender equality and homosexuality, and justice. Speakers address the issues not only from the biblical and theological perspectives but also from diverse experiences, cultures, and societies giving participants wider and holistic framework for discussions and reflections toward society engagements and community practices that promote human values/virtues, gender equality, and inclusive justice.



One of the break out groups in our TC.

Overall, the webinars call participants and the church to actions that would bring the challenges presented to action in various cultures and contexts not setting aside the call to cooperation and participation with global communities outside the communities of faith like the United Nations and other organizations that promote the same interest in the issues addressed.

As a diverse academic community entrusted with the responsibility of biblical and theological reflections and consultations, ATA is called to be more proactive and inclusive in defining and addressing the issues that allow not only academicians but also outsiders to participate in its community life and academic pursuits toward an engaging witness in the world.

~Jason Hallig, Philippines

The webinars held in September by 2021 ATA Theological consultation titled: Christian Ethics in Asia was very enriching and the knowledge shared was a

Continued on page 5

great resource. It addressed various Ethical issues particular to the Asian context which made the webinars even more relevant and effective. All the resource persons presented very well and answered most of the questions with Grace and Truth. These webinars have really helped to view Christian Ethics with a broader perspective and has challenged my thinking.

Among these thought provoking webinars I was fascinated by the presentation done by Dr. Tabita Kartika Christiani who presented on the topic: Church & Persons with Disabilities: from Diakonia to Koinonia, she gracefully covered approaches to Disability, hospitality & disability, inclusive Church, her presentation introduced models and new terminologies, it was intriguing.


Very grateful for ATA for organizing such wonderful sessions even during such challenging times.

~ Richard Babu M. (CGLD-GSOL) Bangalore, India



Let's keep the conversation going...

If by any chance you missed any of the webinars in the series or would want to watch it again, you can access them on Youtube or Facebook. Just click on the following links:



Webinar 1:

 <https://youtu.be/b5BjkGJNjI8>
 <https://fb.watch/8qNWvgKSfH/>



Webinar 2:

 <https://youtu.be/4gRtCmsP52I>
 <https://fb.watch/8qN-9P7ryQ/>

Webinar 3:

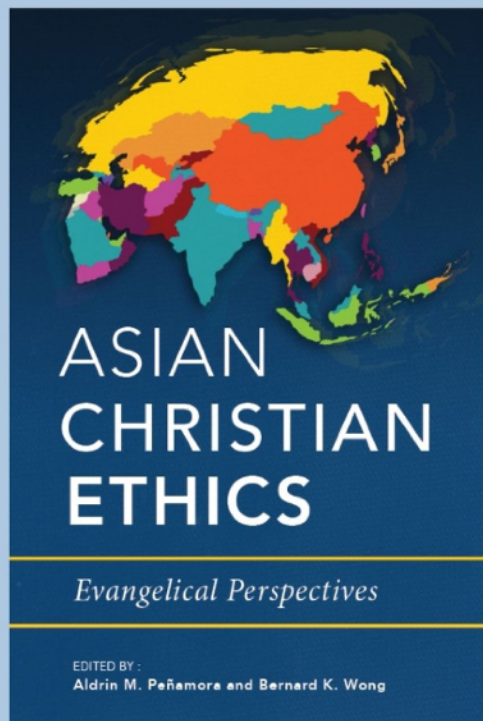
 <https://youtu.be/Lm8xXLtI4mE>
 https://fb.watch/8qNT_ucKnk/

Webinar 4:

 https://youtu.be/O_9ze_1HnPU
 <https://fb.watch/8qNldOZsNW/>

Finally, we invite you to keep the conversation going... join us via **A.CROSS (Asian Christian Reflections on Society and Spirituality)** on Facebook. If you are not part of the Facebook group yet, kindly link of the following link and ask to join: <https://www.facebook.com/groups/ATA.ACROSS>

We look forward to seeing and conversing with you there! ♦



AVAILABLE MID-2022

Contains essays from 15 expert contributors from all over the region.

Addresses major topics from a uniquely Asian perspective, such as:

- The Family in Biblical and 21st-century Perspective
- Obedience and Filial Obligation
- Bribery and Corruption
- Creation Care

Something's cooking! Introducing ATA's Digital Publications Ministry!

God never fails to lead and to grow the ministry of the Asia Theological Association! In His goodness, He has brought us to start a new ministry: Digital Publications! As the world has gotten more digitalized because of the pandemic, this is timely and without a doubt, much needed. This ministry has come about through the generous funding of First Fruits, a grant making foundation.

ATA's Digital Publications Ministry has two major goals: first, to expand the impact of ATA's current publications with creative, digital formats; and, second, to develop new resources from the next generation of leaders that will be serving the needs of our members and the Asian Church.

As we are working to take flight, watch out for podcast series, well produced videos, and a more visible ATA on the web. Through these digital resources, we hope we can give readers a new way to connect with our growing catalogue of theological books and commentaries.

But that's not all! We are also working at bringing our publications closer to home as we will be translating a number of our resources into a number of Asian languages! Soon, you will have in your hands resources in your heart language! And of course, expect even more resources as we work at training next-generation writers who will engage in new, ground-breaking projects!

We hope you share in our excitement about these new initiatives! As we work on getting this to take flight, we'd like to invite you to join us in praying for this new ministry endeavour.

1. Please pray that the Lord will grant the team wisdom and creativity as they work on laying the foundations for this new ministry and move on to building it.
2. Please pray that God will use ATA's Digital Publications Ministry to equip the church in Asia and beyond and for the advancement of His Kingdom around the world. ♦

Closer to Home: Translating ATA resources into different Asian Languages

Through the years, ATA has published several resources for the Asian Church- and all of them have been in the English language. While English is widely used in our region, there's nothing like digging into content in one's heart language. And that's why, we at ATA, through the generous donation of First Fruit, will undertake the translation of some of our most strategic publications, along with the resources that are being developed to accompany this (such as podcasts and videos where applicable).

Our goal is to translate *Asian Christian Theology* and the upcoming *Asian Christian Ethics* into Hindi, Tamil, Bahasa, and Nepali.

We have already begun working on this translation of *Asian Christian Theology* into Hindi and Tamil. Furthermore, while not part of the First Fruit project, translations into Chinese, both traditional and simplified, are currently underway. We are also working towards translating *Asian Christian Theology* into Korean. In all these projects, we are working in partnership with Langham Literature.

As we undertake the translation of our resources, we invite you to join us through prayer. Here are the ways by which you can pray:

1. Please pray for the translation teams, that the Lord will grant them wisdom, health, and mental stamina as they undertake this translation work.
2. Please pray that the Lord will use these resources for the maturing of His church and the advancement of His Kingdom.

Thank you for joining us on this journey of bringing our resources closer to home as we translate them into different Asian languages. ♦

Introducing the newest member of the ATA International’s team: Matthias Phurba Sonam Gergan

We welcome on board, Matthias Phurba Sonam “Matt” Gergan, ATA’s Digital Content Editor. He will be leading the team behind ATA’s new Digital Publications ministry.

Matt completed a Bachelor of Engineering in Electronics and Communications from the Thapar University (formerly Thapar Institute of Engineering and Technology) and worked in the IT sector as a programmer and technical consultant. After three years in the IT sector, God called him out of the industry and led him to serve with Touch India Trust, an NGO in Delhi, as Project Manager. He concurrently served with Kingdom International, a church, also in Delhi, reaching out to University Students and Young Professionals. The Lord



eventually led Matt to pursue an MDiv in Biblical Studies in the International Graduate School of Leadership (IGSL), Philippines. Matt returned to India right after and taught at a Bible College (Dun Bible College). He also regularly taught and preached at a Church in Dehradun. He also helped out at Moravian Church, Leh for a few months. He is currently a PhD candidate (Intercultural Studies-Historical Theological) at Asburty Theological Seminary.

In his free time, Matt hikes, plays badminton and racquet ball, and enjoys watching movies.. Matt is married to Menguprheuo Metha (Roseline) who is from Kohima, Nagaland. ♦



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www.ttgu.ac.kr



Formal and Non-Formal Theological Education in Dialogue

The International Council for Evangelical Theological Education (ICETE) will hold a series of consultation on how formal and non-formal theological education might build trusted relationships and meaningful collaboration to prepare shepherds worldwide for the church's mission.

We will begin the conversation 16 and 17 November 13:00-16:00 UTC. We will continue the conversation with 3 more online events: 11 February, 13 May, and 12 August 2022. We then hope to gather in person 14-18 November 2022 (location TBD) and together move from dialogue into action.

We encourage you to participate in these online sessions with a group from your school, church, or organization. This consultation is a year-long conversation, and the conversations that happen in person as you participate together will strengthen the global online conversation.

Here is the program schedule for 16-17 November:

Tuesday 16 November 2021 13:00 to 16:00 GMT

13:00 The Gap between Formal and Non-Formal Theological Education

- Manfred Kohl ([Re-Forma](#)) and Taras Dyatlik ([E-AAA](#))
- Panel Discussion
 - Lisa Anderson Umaña (Latin America)
 - John Jusu (Africa)
 - Qaiser Julius (Asia)

14:40 to 14:50 Break

14:50 Regional Breakout Sessions (by region and languages); Global Reporting & Interaction

17 November 2021 13:00 to 16:00 GMT

13:00 The Formal and Non-Formal Gap Impact on the Church

- Bishop Efraim Tendero ([WEA](#))
- Elesinah Chauke ([More than a Mile Deep](#))
- Wageeh Mikhail ([ScholarLeaders](#))
- Graham Aylett ([Increase](#))

14:15 to 14:25 Break

14:25 Regional Breakout Sessions (by region and languages); Global Reporting & Interaction

15:25 A Global Manifesto for Theological Education: An Introduction & Invitation (Bernhard Ott, [ECTE](#))

For more information about the theme of this consultation please watch this video:

<https://icete.info/equipping/consultations/c21-22/>

Register here and join us in November!

<https://www.cognitofirms.com/FaithAndLearningInternational/C21222>

The ICETE Academy platform is being used to host the event, featuring a section that will help you prepare for C-21/22, a section with consultation materials and links to join the live sessions, and a follow-up section to continue the dialogue in preparation for the culminating event in November 2022.

A \$30.00 participation fee gives you one year of full access to all 70+ ICETE Academy courses, as well as materials and links for all online C-21/22 sessions.

1. If you already have an ICETE Academy account, please self-enroll for C-21/22, using the enrollment key C-21/22
2. If you do not have an ICETE Academy account, please register. When you are asked about payment information, simply indicate that you have a discount code and type in C2122. ***You do not need to make additional payment*** You can then use your chosen credentials to login into the C-21/22 site.

Please encourage others to register and join us! The more voices, the richer our dialogue can be. Share this information with anyone who might be interested. ♦

Progress Report: ATA Strategic Planning in partnership with Scholar Leaders International

This quarter, we've made several steps forward in our Strategic Planning Process in partnership with Scholar Leaders International.

First, we have been able to review our Strategic Goals. These goals were penned in 2017 during a Strategic Planning session with the ATA Board in Chiang Mai, Thailand. Together, the Strategic Planning Team discerned which goals were achieved, not achieved, or were in progress or partly achieved. This was not an easy endeavor, especially with the unforeseen pandemic. But it had allowed us to review the direction and further discern the direction ATA was taking.

Second, a survey was sent out to a number of stakeholders last July- and we are so grateful to all those who took the time to fill up the survey! Indeed, thank you so much for making time to complete the survey! The SLI team has collated the responses, analyzed the data gathered, and prepared a report describing ATA's best practices and areas for further growth. The report has been presented to the ATA Planning Team for observation and reflection and to the ATA Board for approval. It will soon be distributed to the ATA stakeholders and shared with other regional agencies.

So, what's next? Well, at this point, we are scheduled to take on several strategic planning



sessions with the different ATA ministry teams: Accreditation team, Publication and theological consultation team, Value-added services team, Finance, Administration, and governance team. All these sessions will take place in October and hopefully, towards the end of the month, the ATA Planning team will draft a plan moving forward and once again review the Strategic Initiatives, objectives, and performance indicators.

As we continue to move forward in the process, we ask that you continue to journey with us through prayer; and these are the days by which you can do so:

1. Please pray for the SLI Team as they facilitate the planning process.
2. Please pray for the sessions with the various ministry teams for SWOT analysis and strategic initiatives happening the whole month of October.
3. Please pray for the Planning Team and the leadership of ATA as we discern God's direction for the future and set our strategic initiatives, objectives, and activities.

ATA greatly appreciates your prayers and companionship on this journey! ♦

The AGST Council holds its second Asia New Scholars Webinar

The AGST Council hosted its second Asia New Scholars Webinar last July 27, 2021, 4:00-5:40pm HKT. The webinar was streamed live via Facebook and involved the following AGST schools: AGST Philippines and AGST Japan. The webinar was moderated by Dr. Paul Cornelius and the following scholars presented their papers:

Dr. Evelyn Ramos- Pajaron, PhD Holistic Child Development, AGST Philippines

A Mixed-Methods Filipino Parenting Education Towards Evidence-Based Practice

Abstract: The mixed-methods study employing randomized controlled trial (RCT) and quasi-experimental (non-RCT) research examined the effectiveness of a parenting curriculum named P4S in bringing about transformation in perspectives and practice of parents in 2 public schools. The RCT results of the experimental group (NE = 56, where only 38 attended P4S) indicated improvement from pre- to posttest in terms of parental consistency, coercive parenting, positive encouragement, parental teamwork, and religious well-being (RWB) but the change was not significant enough. The non-RCT results (ne = 52), which included all program attenders, rejected the null hypothesis on all variables except for RWB. When both RCT and non-RCT groups were combined (N=108), significant effect was evident on the variables being studied except for the RWB. The qualitative data where 82.1% of the attendance in RCT classes were included in the interviews and triangulated by the children's FGD (n=26) showed effectiveness of the intervention.

Pastor Barbara Suzuki, MTh, AGST Japan

The First Things Jesus Chose to Say and Do in the Gospel of Matthew



Abstract: The goal of this study was to find a more accurate understanding of the meaning and function of *δικαιοσύνην* as it is used Matt.3:15

Using results from studies on the information structure of Koine Greek, I considered how the *emic* structure was composed to best communicate the underlying *etic* structures. Reinforcing what the co-text has already implied, the purpose of the baptism is explicitly expressed with the infinitive phrase, to fulfill all righteousness, locating it within Matthew's concept of fulfillment. Based on the co-text, the meaning of *δικαιοσύνην* here is "to be in right relationship with", the phrase meaning that the purpose of the baptism was so that everything necessary for the restoration of a right covenantal relationship between YHWH and his people would be accomplished. Explicitly identifying Jesus as the beloved Son of God, the result of "fulfilling all righteousness" is directly tied to intimate relationship with God.

Dr. Chrisso Hardy, PhD Peace Studies, AGST Philippines

Proclivity Of Selected Communities Of Sri Lanka To Reconciliation

Abstract: The research finds that Jasmine Model of reconciliation which is a permutation of principles of reconciliation gleaned from Hosea is an effective tool to serve as a guide, model and measure of proclivity to reconciliation.

If you missed the webinar or would want to view it again, feel free to watch it through this link: <https://www.facebook.com/AsiaTheologicalAssociation/videos/379142260403891> or subscribe to our YouTube Channel for uploads and more: <https://www.youtube.com/channel/UCAVAuOinrhIUdfYSWq5Tx8Q>. ♦

In Memory of the Father of Filipino Contextual Theology, Dr. Rodrigo Tano



Last September 6, Dr. Rodrigo “Rod” Tano, one of the most prominent Filipino Theologians, went into glory due to the complications brought about by COVID-19. He had just turned 89 last June.

Dr. Tano has been known to be the “Father of Filipino Contextual Theology”. He had been championing the idea of doing theology in the Philippine context since 1981. His conviction is that doing theology in the Philippine context “opens up possibilities of approaching the Bible and reflecting upon the Christian faith in new ways in the light of needs and priorities to Third World countries”.

Dr. Tano served as president of Alliance Biblical Seminary (now Alliance Graduate School) from 1984 to 1997, and from 2016-2019. He also served as president of the Christian and Missionary Alliance Churches of the President (CAMACOP) from 1997-2001. Among his other key roles were: President, Philippine Association of Bible and Theological Schools (PABATS), Chairperson, Theology Commission of the Philippine Council of Evangelical Churches (PCEC); Member, Theological Commission and the Task Force on Ecumenical Relations, World Evangelical Fellowship (WEF) now

World Evangelical Alliance (WEA); Chairperson, Interfaith Partnership for the Promotion of Responsible Parenthood, and Pastor of several churches.

But apart from that, Dr. Tano had played a very big role in the formation and development of ATA. He was one of the 6 newly appointed executive committee members in the 1985 General Assembly and became the first dean of AGST-Philippines. He then worked very closely with Dr. Bong Rin Ro, the Asia AGST Dean. His valuable contribution to ATA was recognized during the 40th General Assembly held in Hong Kong last 2010.



Dr. Tano has indeed touched countless lives and the pages of the ATA news will never be enough to contain all the tributes these lives have for him. So, here’s featuring the words of those who have worked closely with him...

In every sense he was a true man of God. We give thanks for his life and witness.

Under [the] leadership [of] Bong Rin Ro in the 1970-1990 I had regular contact with Rod, seeking his advice for ATA. His quote "The servant of God is immortal until he has finished his mission in life" is one I fully endorse...

~Dr. Bruce Nicholls, Founder, ATA

He [Dr. Tano] and I worked together for many years for ATA, especially for the first AGST-Philippines Ed.D. program at his Philippines Alliance Seminary. His contributions to the development of evangelical theological education in the Philippines and for ATA are well recognized. I really miss him as I look back at lots of memories with him.

~ Dr. Bong Rin Ro, First ATA General Secretary

Continued on page 13

From page 12, In Memory of the Father...

When I started to serve at BSOP in 1989 (after my return from the US), my good friend David Lim told me that there were only 4 evangelicals with a PhD in the Philippines. Of course, Rod is one of them. Now with AGST training Asians in Asia, we have now multiplied the number of scholars in the Philippines. Thanks to ATA in helping founding AGST-Philippines. To help serve the growing needs of AGST, Rod had become our first Dean as Bel Magalit of ATS agreed with me.

Yes, Rod has ran the race. PTL for his life.

~Dr. Joseph Shao, Former ATA General Secretary

Dr. Tano has been a mentor to me and my husband. He was our professor in Theology, Ethics, and Preaching during our MDiv studies at the Alliance Biblical Seminary (ABS), now Alliance Graduate School (AGS). He officiated our wedding and he and Mrs. Milagros Tano are also our godparents. An inspiration and influence in our ministry in theological education, he was one of those who encouraged us to go for further studies and teach in the seminary. He was a great encouragement and support specially during the early years of our teaching and pastoral ministries.

I had the privilege of working with him at ABS when I served as registrar while he was the president, and as academic dean while he was president emeritus and adjunct faculty. I also took over from him as Dean of AGST Philippines in 2006 (he was appointed as AGST Dean twice, first in 1985, then in 2004). Dr. Tano was a leader of integrity and humility who valued and cared for people. He served God faithfully and tirelessly till the end.

~Dr. Theresa Lua, General Secretary, ATA

Indeed, while Dr. Tano has changed his address permanently, his memory lives in the hearts of countless. We at ATA celebrate his life and will always be thankful for him and his contribution to this ministry. ♦

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