From the Editor

Today's global flows of almost everything have made national boundaries porous, causing transformations in customary choices, habits, or practices. The arrival of a vast range of dishes from all parts of the globe, for instance, has transformed taste buds. The super-abundant streams of information moving through open channels have exposed habits of the mind not only to info overload or future shock but also to the multiple challenges that have shaken traditions and threatened stability or balance. Even the customary practices involving theological research have been affected by the rapid changes brought about by globalization. This does not mean, however, that everyone has assumed the consumer attitude of trying everything that is globally available. Not all Christians have forgotten the non-conformist ideals of Jesus and the early Christians.

In today's global setting, more external factors steer the task of academic research, including theological research. This is examined in Ferdinand D. Dagmang's article, "Fostering Internationalization of Research and its Implications for Localization Practices: A Case of an Aspiring Christian University." In this study, the author critically examines De La Salle University's internationalization drive that fosters the pursuit of the global and cultivates dispositions that tend to emphasize an "application" approach to localization. He claims that this internationalization drive is a kind of conformism to a global competitive "culture" that misses the indigenous pools of knowledge or local community-based transformative practices as resources for the global.

The second article by Karl M. Gaspar ("Basic Ecclesial Communities In Mindanao: A Call to Continuing Missiological Relevance") is a case of a

culturally- and historically-grounded research that offers much missiological relevance to other churches outside the Philippines. Gaspar draws our attention towards the local and historical narrative of the Mindanao-Sulu Church "which will continue to unfold as she faces new economic, political, social, cultural, ecological and other realities, given the changes that are inevitable in the country and the world. There will also arise new insights into theology and missiology as old paradigms will be debunked. Pastoral approaches will also shift as new ecclesial templates are pursued." This is a clear affirmation of the local to make a significant contribution to the global.

Ma. Anicia B. Co's study, "Jesus in Luke 24:13-35 and the Johannine Jesus," offers some ways of avoiding the "synthesizing or globalizing" tendencies that try to harmonize the four Gospels into one single global narrative. The article implicitly respects the integrity of the different Gospel narratives as these reflect local ecclesial life settings. In turn, specific narratives may reveal different characteristics of Jesus that also contribute further into a better reading of the various Gospel stories.

Wilson Angelo G. Espiritu's "Science and Faith Conflict: Fact or Fiction?" touches on a problem that has crept into every society because of the global paths and movements of science and faith/religion. His paper "proposes that faith and science could well relate with each other by delineating their differences and autonomy while recognizing the possibility and necessity of dialogue and collaboration." Dialogue and collaboration have become imperatives in a world much troubled by globalized competitions and conflicts.

Ferdinand D. Dagmang

Contents

MST Review vol. 19, no. 1 (2017)

Fostering Internationalization of Research and its Implications for Localization Practices: A Case of an Aspiring Christian University

Ferdinand D. Dagmang♦

Abstract: This article examines current practices of research and scholarship in an institution aspiring to become a research university (De La Salle University, Manila, owned by the Brothers of the Christian Schools) by viewing these against the background of globalization of research, state and market funding, research commodification, and colonial history. This informed viewing enables sight of the effects of a globalizing direction of scholarship 1) for the practice of local community-based scholarship, like BEC studies or local theologies and 2) for one's attachment to or detachment from the local culture/society. It is explained that DLSU's brand of localization is more of a top-down delivery of resources on the local, than a bottom-up recognition of and reliance on the local as a fountainhead of knowledge. Thus, this study offers a critical reflection on a university's globalizing drive that 1) fosters the pursuit of the global and 2) unwittingly cultivates dispositions that tend to conform to an "application" approach to localization and miss the indigenous pools of knowledge or local community-based transformative practices as resources for the global.

Keywords: academic developmental conformism, research university, globalization, localization/local knowledge, scholars/scholarship, grants

Introduction

Since the last ten years, De La Salle University has become more aggressive and vocal in its push for

♦ Dr. Ferdinand D. Dagmang is a Professorial Lecturer at Ateneo de Manila University and Maryhill School of Theology. His current researches deal with Basic Ecclesial Communities, popular religion, ethics, sexuality, and the effects of structures/systems on theories and practices. His book/final report on *Basic Ecclesial Communities: An Evaluation of the Implementation of PCP II in Ten Parishes,* was released in 2015.

internationalization[1]— as it has opened up and adjusted itself to the format and challenges of globalization, which is central to the character of world-renowned research universities fastened to dominant global economic and political forces. De La Salle University has assumed internationalization as a value and has not paid attention to its contradictions and requirements that may be imposed on local agents, communities, and geographies. Even if it has taken a position in the local Church as purveyor of Christian education, its goal of becoming a research university is already saddled with a globalizing thrust—not to mention the Roman Catholic tradition's global grip on the churches outside of Rome.

De La Salle's University's global push and tenuous grounding in the local are replete with problems that affect, in a more fundamental fashion, faculty members whose disciplines (like Theology and Religious Education) and identities cannot be detached from the local (ecclesial) communities. These problems may stem from the tension between the local ecclesial mission and the global thrust which is generally regarded as positive but due to its interlocked nature with globalizing interests are in fact loaded with problems and potential triggers of crises. Some of these problems can be clearly identified if we examine closely the character of De La Salle University's emphasis on research and scholarship against the *implicit backgrounds* of: global research universities, private and public funding, our post-colonial status, and our local problems. In this way, we may be able to use the relevant historical data and current developments to explain and put at the foreground things assumed as "good" for or "friendly" to

[1] De La Salle University, *DLSU Primer*. Manila: Office for Strategic Communications, 2012; De La Salle University, *Graduate Admissions Viewbook*. Academic Year 2011-12 edition. Manila, 2011.

the local.

This paper will thus examine De La Salle University's posturing as "an internationally recognized Catholic university" or an institution whose aspirations are formulated with a direction towards globalizing and localizing research programs.[2] This is DLSU's organizational drive that highlights its push not only towards market competition and acquisition of greater prestige and status but also towards its own defined strategies and goals that conform to standards set by the global players in higher education.[3] Thus, this study will raise some global, national, and local issues/matters that will help put DLSU's global positioning in a better perspective and to judiciously assess DLSU's location and real capabilities vis-à-vis its higher education/research goals.[4]

For the simple reason that research universities exhibit a variety of institutional forms, this study refers to their common features rather than differences: they

---

[2] Ibid.

[3] Cf. Igor Chirikov, "How Global Competition is Changing Universities: Three Theoretical Perspectives," *Research & Occasional Paper Series: CSHE.5.16*. University of California, Berkeley, June 2016.

[4] It is helpful to mention the "glonacal agency heuristic" developed by Marginson & Rhoades. In the "glonacal" perspective, the "intersections, interactions, mutual determination of these levels (global, national and local) and domains (organizational agencies and agency of collectivities)" are emphasized. Simon Marginson and Gary Rhodes, "Beyond National States, Markets, and Systems of Higher Education: A Glonacal Agency Heuristic," *Higher Education* 43 (2002) 289 (281-309). With the "glonacal" model informing this study, DLSU's status and vision-mission may be better understood and, hopefully, alerted for its dream to become a research university within a developing country surrounded by dominant global forces. See also Simon Marginson, "Competition and Markets in Higher Education: A 'Glonacal' Analysis," *Policy Futures in Education*, vol. 2, no. 2 (2004) 175-244.

have a strong scholarly base which exhibits dependence on research funding from the State, corporate and private donors, endowments, and fundraising assets. A research university's teaching, research, and community service components are primarily measured in terms of the quality of its faculty research productivity and awards that they receive, doctoral degrees conferred, as well as the standards set for undergraduate students recruitment. It is against this picture that we view DLSU's dream of becoming a future research university.

Towards a Research University: Global-Local Research/Scholarship

An excerpt from De La Salle University's *Graduate Admissions Viewbook*[5] will serve as starter. This text reflects De La Salle University's intention or commitment to research and scholarship. It also reveals its plan to be part of a global story of scholarship with *local* significance and application:

> De La Salle University is an acknowledged producer and publisher of quality research projects. The University has five priority areas in research: 1) poverty-alleviation, 2) environment and safety, 3) youth-at-risk, 4) globalization, and 5) applied technologies.
>
> We embark on researches that deepen our understanding of, and frame an informed decision-making and positive direction towards globalization. *Our researches provide the ground for concrete interventions that will preserve ecological balance, conserve and enhance the diversity of our natural resources, and altogether guarantee a much safer and sustainable*

[5] De La Salle University, *Graduate Admissions Viewbook*, 2011.

> *environment. We look at how technology can be used as tools for the improvement of lives, especially of those who are considered to be the least, the last, and the lost in our society.* (italics supplied)
>
> Our faculty members are partnered with academics from foreign and local institutions on various research undertakings. Graduate students are also engaged in this scholarly endeavor through participation in international research conferences and collaboration with faculty members.[6]

It is not difficult to analyze the above text in terms of the tensional or polar elements of globalization and localization. We do not know whether the framers of this text have thought about this tension and its effects on the practices of Filipino scholars. This issue of tension will be raised, as well as some hidden backgrounds of globalization and localization, in order to gain a better awareness and understanding about their deeper and wide-ranging implications (of the opposition or complementarity) for research and scholarship. It is thus assumed in this study that by its intention to become a Research University, De La Salle University today (cf. *www.dlsu.edu.ph/research*) considers the two paths of globalization *and* localization as indispensable.

The table below, culled from the *Viewbook*, represents the opposing columns of globalization and localization:

---

[6] Ibid., p. 56.

Globalization	**Localization**
Researches…towards **globalization**	…researches…for **concrete** interventions
applied technologies (global technologies, like ICT?)	technology…for the improvement of lives, especially of those who are considered to be the least, the last, and the lost in **our society**.
Our faculty members are partnered with academics from **foreign** …institutions on various research undertakings	Our faculty members are partnered with academics from … **local** institutions on various research undertakings
Graduate students…participation in international research conferences	collaboration with [De La Salle University] faculty members

From this text we observe two main paths designated for research work and for the researchers' involvement: the global and the local. It is not clear, however, which trajectory is primary. There is an assumption, by its face value, that the global and the local concerns are not opposites or are not competing against each other. At least, the text does not show a problematic relationship between the global and the local.

Nevertheless, a closer look at the localization column could yield more information about what is actually characterized as local.

We have the following:

Localization
…researches…for **concrete** interventions
technology…for the improvement of lives, especially of those who are considered to be the least, the last, and the lost in **our society**.
Our faculty members are partnered with academics from … **local** institutions on various research undertakings
collaboration with [De La Salle University] faculty members

The word "concrete" in the first row is assumed to refer to what is particular or specific, as against the universal or global. The second row supports this interpretation when it points to "those who are considered to be the least, the last, and the lost in **our society**"—the specific reference to a group of people in our society pulls the application of technology towards the ground. The last two rows referring to local (institutions) and faculty members and graduate students [of De La Salle University] are pairs of the foreign (institutions) and international (research conferences)—rows under the globalization column.

But we may ask: Do these pointers for localization represent what is *really* local—in the grassroots and indigenous sense of the local? This is very important to ask because it raises the question about the *Viewbook*'s implicit reference to what constitutes as local. What is clear is that the *Viewbook*'s discourse is more concerned with the *local application* of research (see *http://www.dlsu.edu.ph/offices/urco/*). Its main concern is to make globally-relevant research as locally significant or useful in dealing with social/ecological issues. It draws our attention to the importance of making the global locally

applicable. Localization, as an intention to move towards the local, thus refers to a trajectory of application or utilization—it does not refer to local in terms of *origins* but to the local in terms of *destination*.

The *Viewbook*'s emphasis on the point of destination does not really talk about what makes up local. It mainly brings up the need to pull the global towards the ground. Thus, it summons the dominant to become useful for the dependent. But,

- it exhibits a certain forgetfulness about the hierarchy involved in the relationship between the global and the local;
- it does not take into account the possibility of localization as a move from the local to the global;
- it does not pay attention to the capabilities *of* the local people, their culture, in general, and their technologies, in particular;
- it neglects and overshadows the implicit background of the *grassroots, native, and indigenous* as wellspring of life-enhancing practices and habits of the mind.

We cannot deny the fact that a moving object cannot take its trajectory and momentum without having been driven by a force—normally, coming from its launching pad (that presupposes ancient or native *origins or birth*). A satellite launched into space cannot reach its designated orbit if an appropriate force did not push it from the ground. The global has its own origins, as well as trajectories, orbit, and paths; the same is true for the local. Origins, however, are usually unarticulated and just remain as general assumptions that are neither examined nor established as foreground issues; unless we explicitly recognize our post-colonial status. We can just surmise that globalization and localization are givens, as driven by and following logical movements

and directions. But as two divergent movements, they logically follow opposing directions that create tensions. We may further inquire:

1. "Which is the more powerful force?" The global, of course. What will happen to the local? This question assumes the presence of asymmetry or hierarchy.
2. "Which is the more important movement?" Application of global/globalizing technologies (in the local situation) or the improvement of lives *whatever* form of technology is available (whether global, local, or indigenous)? This question assumes the value of the global and the "usually" forgotten or subordinated value of the local and indigenous.
3. "What can we do to avoid being *totally* dominated or subordinated by global forces?" Is it still valid to ask this question under the present environment? Is it really possible to avoid it when it is already deeply ingrained in us: in our private lives and in our institutions; in our consciousness/ unconscious and in our collective consciousness/ unconscious? This is a question that assumes the presence of a pre-established relationship between the global and the local: of dominance and dependence.[7]

We cannot expect these questions to be fully

[7] This global-local relationship can no longer be ignored in the ongoing 4th Industrial Revolution characterized by the internet of things in a global arena. The 4th IR has emerged from the Digital Revolution that introduces new processes in which technology becomes embedded within societies, geographies, and even the human body. Its utilities includes robotics, artificial intelligence, nanotechnology, quantum computing, biotechnology, 3D printing, and autonomous vehicles. See Klaus Schwab, *The Fourth Industrial Revolution* (Geneva: World Economic Forum, 2016).

answered by a textual analysis. We need a longitudinal study about the trends in De La Salle University scholarship as well as data from lived settings in order to validate the abovementioned suspicious assumptions. Nevertheless, we can still enter into an academic discussion and possibly derive some insights by further probing into the assumptions of the *Viewbook* regarding globalization and localization. We can actually make some reconstructions of hidden settings or some genealogical elements[8] that could help us clarify some issues or questions that the *Viewbook* seems to beg. Yes, readers of the *Viewbook* text are "requested" to have known what is not self-evident. Although, I suspect that the framers themselves have no full awareness of their assumptions, much less about the implications/ consequences of their assumptions for local (culturally-sensitive and community-immersed) researchers/ scholars.

We have a text (*Viewbook*), seemingly full of authority derived from the De La Salle University administration. But we have three bigger source-texts; more authoritarian than the *Viewbook*—older stories

---

[8] Genealogy is a concept that Michel Foucault borrowed from Nietzsche's *Genealogy of Morals*, but made it his own. It may refer to the following:

- an attempt to consider the origins of systems of knowledge, and to analyze discourses;
- it attempts to reveal the discontinuities and breaks in a discourse, to focus on the specific rather than on the general;
- it aims to show that there have been other ways of thinking and acting, and that modern discourses are not any truer than those in the past;
- most importantly, it aims to show that many modern ideas are not self- evidently "true", but the product of the workings of power.

See Michel Foucault, "Nietzsche, Genealogy, History," in D. F. Bouchard, ed., *Language, Counter-Memory, Practice: Selected Essays and Interviews* (Ithaca: Cornell University Press, 1977).

and preceding the *Viewbook* by centuries, namely: 1) the West's globalizing (colonizing) origins and power, 2) our local origins, history, and cultural memories of everyday life, of the painful stories of colonizations, and 3) the continuing neo-colonization and rationalization of societies by economics and concurring politics. These bigger stories are also the implicit backgrounds of divisions, conflicts, domination and dependence.

Such stories are not cited by the *Viewbook* but will always be the authoritative backdrop of or platform for its call for globalization and localization. But in a stage conceived by the *Viewbook* the global backdrop is dominant. This does not mean, of course, that the local is totally dominated. The local may be subject to the dominance of the global but it is a very powerful backdrop that could disturb, in more ways than we realize, the global stage. In other words, the attempt to apply global-quality researches and technologies is not a simple story of beneficence extended by a lord to a docile vassal or by the rich to the voiceless poor. Look at the tirades of "Da One" (cf. TV advertisement of Solmux cough syrup) directed at "Dahon" (Lagundi leaf, a herbal remedy for cough) and see how the indigenous disturbs the claims of the global; or how modern Western medicine is shaken by the recognized healing approaches from the indigenous grounds.[9]

Nevertheless, the story of the global extending its hands to the local has already affected us even before today's forms of globalization have entered our consciousness. This story of the global has also affected our understanding about our calling as professionals called to serve the local society and culture.

---

[9] See Jacqueline L. Longe, project ed., *The Gale Encyclopedia of Alternative Medicine*, 4 volumes, 2nd ed. (Farmington Hills, MI: Thomson Gale, 2005).

Calling and Personal Response/Commitment

Most, if not all, of those who have decided to become educators or professors have heard and responded to a certain call. It is not that businessmen or entrepreneurs have not heard any voice at all. Yes they would usually hear a very strong voice, but this is mainly coming from the marketplace or from their significant others who represent some place in the market. Students who aspire to become teachers/professors (in the Philippines) would often hear remarks from others, like: "You'll go hungry with that kind of choice." Or simply, "Why?"

Why indeed would educators/professors devote themselves to a career that promises no material success or abundance of comforts in life (at least in the Philippines)? The familiar answer is: Because of a mission or a dream, or because of social-cultural relevance (a local trajectory), or simply because they are Filipinos committed to the fostering of a better world for fellow Filipinos. As educators, most of us have heard the call of service and our teaching career is our response to that call—and we certainly hope that we could make a difference in the lives of our students. Shouldn't this call be the driving force of our practices in research and scholarship, and also hope to *make a difference* in that area of involvement?

This point may be raised because, nowadays, to embark on research/scholarship is to face situations (cf. *Viewbook*) that expose our local commitments to globalizing voices or calls. Several factors which have increasingly shaped the nature of today's creative research and publications could also shape us and expose us to certain life-changing forces that carry or represent the West's globalizing origins and power: the market institutions, global economy, academic internationalization, and foreign funding. In other

words, doing research today is also exposing ourselves to things that could force us to turn our faces away from the truly local (indigenous/grassroots) voices.

While the public and private sectors offer resources and greater impetus for "progress" in a University setting, these unintentionally and unfortunately bring about problems, like turning local research as part of academic developmental conformism—forcing Filipino scholars to become dependent scholars in the periphery, that is, beholden to the European/Anglo-American Center of scholarship and learning.[10] While the mentioned factors that shape research/scholarship could actually further strengthen the commitment of teachers or researchers who bring into the academe their own personal backgrounds and dreams for the future, they are also pushed to use international measurements for quality *and* relevance. While the pursuit of topics that are close to one's heart may characterize a Filipino academician's creative research, s/he may be forced to compose the publication material to conform to the quality and relevance set by the international academic journals and assessors like Thomson-Reuters or Scopus (Thomson-Reuters and Scopus offer bibliographic databases containing abstracts and citations for academic journal articles. DLSU gives incentives to faculty members whose articles are published in the journals listed in Thomson Reuters and Scopus databases. It is interesting to note that some universities—Stanford, Harvard, Duke, and University of California—have protested against Elsevier's [owner of Scopus] practices of charging "exorbitant and exploitative" subscription rates for its journals and database).

The life-experiences of serious local scholars also mark the quality and relevance of their works, but these

[10] See Marginson, "Competition and Markets in Higher Education: A 'Glonacal' Analysis".

may not be automatically recognized as part of the global trends set by the institutions of developed countries. Even academic journals that use Filipino languages may not necessarily be catering to local relevance and advancement of local fountainheads of knowledge.

The problem even becomes more acute in the case of theologians and religious educators who cannot but fulfill or attempt to fulfill what they have heard as their calling to proclaim the Good News to the Poor or work towards the formation of the Church of the Poor as envisioned by the *Acts and Decrees of the Second Plenary Council of the Philippines*[11]—necessarily tied to local ecclesial issues or faith community-bound interests (not global interests of business or international politics). What is in store for the theologian and religious educator in De La Salle University when they are both pressured to globalize and conform to the localization trajectory of application?

Some theologians/religious educators are indeed endowed with skills and qualifications to move towards scholarship with international or global significance; but then somehow at the expense of the local-origins. Others who would have the energy to focus on the local are still pulled towards the global by force of necessity: they have to submit their scholarly articles to academic journals that have international coverage. The latter may experience the stress of still facing the global even if they are committed to local issues. An unfortunate development could result: global and no local; local and no global; or none at all.

Moreover, Philippine history is not in our favor because it has made our biographies (and thus our

[11] *Acts and Decrees of the Second Plenary Council of the Philippines* (Pasay City: Catholic Bishops Conference of the Philippines, 1992).

calling) more vulnerable to the multiple pressures that have burdened the colonized.

The Philippines has been greatly shaped by the sustained presence of the two dominant nations: Spain and the United States of America. The Philippines is, politically, economically, and culturally, a dependent and divided nation. Filipinos are constantly shaped by their everyday-life pursuits that adapt to or adopt a foreign language, foreign beliefs, foreign values, foreign lifestyles, and foreign standards. Those who are able to participate in this adaptation process may succeed as winners because of their resources, connections, skills, and positional capabilities.[12] Those who fail may have to resign to their fate as "losers" or band together to form various communities of survivors; or retreat to local or indigenous enclaves where the more traditional values and lifestyles could assure themselves of survival. The "winners", on the other hand, will trumpet their successes and proclaim that national development should follow the path of progress taken or imposed by the developed nations, like the United States of America—thus turning their hearts and minds away from their origins as fountainhead of development and liberation. Unfortunately, their win also serves to reinforce conformism's agreeable status.

The Philippines' status as a formerly colonized nation puts a heavy load on culture and education. Filipinos are still forced, by habit or by sheer weakness, to follow an uncriticized Romanized religion; to use English as the standard language of education, politics, and commerce; not to mention being overpowered by the ubiquity of what Rome or English language represents. The dominant Roman Catholic priestly ministry still

---

[12] Cf. Pierre Bourdieu, "The Forms of Capital." In J.G. Richarson, ed., *Handbook of Theory and Research for the Sociology of Education* (New York: Greewood Press, 1986), pp. 241-258.

follows the patriarchal model notwithstanding the fact that the local religious ministry of antiquity was also open to women.[13] Prospects for employment, especially abroad, are tied to the mastery of English and adaptation to foreign lifestyles. It is no wonder that parents, especially those from the educated middle class, would communicate to their children in English despite their poor command of the language and the unfortunate effects of this practice on their children's language facility, cultural integration, and self-expression.

It is interesting to note that cultural integration has taken a reversed meaning in many colonized nations—instead of getting integrated into their own culture, the dominated majority has to exert much effort to follow the language of their masters "visitors". Some unfortunate bloopers have resulted because of this reversal:

The "visitor's" word	The host's interpretation
Motherboard	mother bird
Luncheon meat	lechon meat (lechon = roasted pig)
Perforation	Korporasyon
Coal tar	Cortal (a pain killer medication)
Violence	Violins
Diskette	Biscuit
Devastation	The Bus station
Cappuccino	Kape tsino

In the field of research and scholarship, academic conformism (that is, a practice that makes the developed world's standards as the standards for academic development and progress) may also dictate. A global-developmentalist kind of environment promoted within a university may not only open academicians to the promises and resources of/for globalization but also

[13] Carol Penner, ed., *Women & Men: Gender in the Church* (Waterloo, Ont.: Herald Press, 1998).

expose them to subjection under the more dominant global players and towards a trajectory of dependence and lack of cultural and political power. This negative side of exposure to globalization (as a design, resource, and operations of the dominant) cannot fail to intimidate local scholars as well as put constraints on De La Salle University's effort to localize and be available to the "the least, the last, and the lost in our society." In other words, globalization may also mean to get exposed to one's inferiority or to be forced to capitulate to global interests at the expense of local origins and resources.[14]

This is the circumstance surrounding De La Salle University professors who, in more ways than they could imagine, are really pressured and pulled towards the Research University dream and thus towards academic obligations that could stifle or compromise desire to be of service to the local culture and communities. The "List of Faculty Research and Creative Work Output from 2010 to 2013" [http://www.dlsu.edu.ph/research/publications/faculty-research-output.pdf] shows some research trends in DLSU and the research outputs indicate lesser attention given to the indigenous/local, understood as fountainhead of knowledge. One may have to take a closer look at this list in order to get a better picture of the character of such trends. However, such a task is already beyond the scope of the present study.

How do practices in research and scholarship pull researchers/professors towards the global and thus expose themselves to their handicaps or vulnerabilities? Let me focus on the influential (or colonizing) presence of business and politics in the areas of funding and practical application of research.

---

[14] See Gerald Graff, *Clueless in Academe: How Schooling Obscures the Life of the Mind* (London: Yale University Press, 2003).

Research University and Conformism to the Global: the Authority of Business and Politics

Today's universities are increasingly pressured by the standards set by Research Universities abroad, especially the top universities classified under Times Higher Education World Ranking (www.timeshigher education.com). It is a fact that such universities have become research universities because of the usefulness of their work/research outputs for the global market or dominant political "communities". Some universities in the Philippines are gradually moving towards this Research University trend purportedly for the benefit of their own faculty and students and for the external "communities" pursuing economic and political interests.

In the case of De La Salle University, research for dissemination/publication is a pressure that is increasingly felt by the faculty. Within a research university, one should be actively contributing to new knowledge (because progress could mean falsifying previous pools of knowledge and affirming new ones); this may be realized through winning state-funded or business-initiated grants. This is basically the American route exemplified by the Ivy League (Brown University, Columbia University, Cornell University, Dartmouth College, Harvard University, Princeton University. University of Pennsylvania, Yale University) and the "hidden Ivy's" (like Johns Hopkins, Boston College, Stanford, or CalTech) path towards gaining the status of a research university.

External factors drive faculty members to do research. Invitations to deliver a paper, to attend a conference, to evaluate a school program, to facilitate a workshop/seminar, etc. are occasions to do further research. One cannot just rely on stock knowledge or

personal opinion when s/he gets invited to share insights about an issue. The state of the question and the various authors' perspectives must be reviewed. By taking part in the discussion one also gets into the academe's ways of dealing with knowledge and the course of its development, progress, or transformation. In other words, one may have to be familiar with what Boyer calls as the scholarships of discovery, integration, application and teaching.[15]

It is not infrequent though that majority of the faculty would not be in sync with the institutional priority for research and scholarship *for publication*. Faculty members, in general, would actually not be able to confirm *in their habits* this avowed primacy of research and scholarship for publication. The following statement of Tighe may be true inside a research university but it may not have an appeal to the ears of those who "teach to the test".

> The primacy of research stems from the recognition that the cumulative research, scholarship, and creative activity of the faculty is ultimately the source of what is taught and the source of an institution's ability to add value to society by way of public service. That is, universities teach and apply the results of long-term disciplined inquiry.[16]

Various internal funding offices and schemes and the external-funding opportunities do not only stimulate research and knowledge production because of financial

---

[15] Ernest L. Boyer, *Scholarship Reconsidered: Priorities of the Professoriate* (New York: The Carnegie Foundation for the Advancement of Teaching, 1990), pp. 16ff.

[16] Thomas J. Tighe, *Who's In Charge of America's Research University: A Blueprint for Reform* (Albany: State University of New York Press, 2003), p. 16.

gain, but also because these are mechanisms that help faculty members in their promotions founded on internationalized criteria. We have several criteria for promotion, which include the quality of teaching, service inside De La Salle University community (department involvement or college-wide involvement) or outside (consultancy, talks, TV interviews), and research and publications in academic journals. The most important of these is, of course, academic journal publication. One may deliver lectures in several national or international conferences, assiduously prepare class lessons (complete with organized notes and Powerpoint presentations) and get an "Outstanding" evaluation from students, burn seat inside one's cubicle with daily research and visibility, but if one doesn't have a published work (that makes some kind of "noise" in the academic circuit[17]) there will be no forthcoming promotion.

External research grants

The public (State and its agencies) and private (business and philanthropy) sector funding are very stimulating because of the pecuniary benefits involved. However, these research opportunities are difficult to obtain. One's research skills and reputation must have already been recognized before winning a grant. NGOs and the churches are bridging the sources of public and private funds by acting either as local clearing houses or as dispensers of private and public grants. Let it be noted that academic research also provides resources for these sources of funds, in terms of the growth and transformation of knowledge provided by research-intensive universities. The economic, political, and

[17] See William Clark, *Academic Charisma and the Origins of the Research University* (Chicago: University of Chicago Press, 2006), pp. 373ff.

moral impact (destination) of research-knowledge in universities are products much-solicited by businesses, state, and NGOs and churches.

a. From the Public Sector: State and its agencies

As a whole, the Philippine government neither has the money nor the real/capable sense of giving importance to production of newer knowledge except when it is penetrated or influenced by insights coming from the academe. State agencies, like the Department of Health, Department of Education, Department of Science and Technology, National Economic and Development Authority, etc., are also sources of research grants, but much of these are also sourced from external or foreign funding institutions. It is no wonder that local NGOs and their researchers are aggressively competing for their share in the externally-funded pie grants.

Nevertheless, some government endeavors would really need the expertise of academicians and so stimulate researchers-professors into grant-seeking activities. For example, the problem of pulmonary TB or malaria infestation or the spread of HIV-AIDS is not just a medical problem confronting the Department of Health; it is also a social problem and its complexity needs serious study. To be able to effectively address these problems through available medical technologies, the social dimensions of the problems must first be clarified. To illustrate, TB infection may be cured through Refampicin medication, but to ensure its effectiveness patients must have to take their medicines regularly. Many less-educated and poverty-stricken patients could not comply with this because of negligence or enterprising schemes to address hunger—

they sell their free medications at cheaper price. That is why health centers require their patients to visit them every day and in their presence take their anti-TB medications. They have devised this DOTS (Directly Observed Treatment Short course) strategy after having undergone some study on their medication practices. Researchers may also point at poverty's contribution to TB infection. In doing this, they may have to deal further with the social-structural factors or the socio-economic dimension of pulmonary TB—thus, also expanding teaching, research, and scholarship.

Such a picture may convince us about the positive symbiosis between the State and research in the academe. What is not transparent in this apparent mutuality is the power of the global funds dispensed by the state over local concerns and resources. In other words, even when local problems are being examined and addressed by scholarship, some cultural resources are easily ignored and rendered non-platforms for knowledge expansion. Localization does not really mean just dealing with the local, but also affirming the local as a fountainhead.

Too much reliance on globally-tested solutions could make one blind to the soundness of some local methods. The religious-communitarian interventions of the local healers may not produce Refampicin tablets but these would surely bring back patients to a wider *pakikipag-kapwa* (neighbourly solidarity) support system or to the healing effects of religion. A globally-orientated "scientific" approach easily slides into forgetfulness or ignorance about what is obvious to the locals.

b. From the Private Sector: Grants from Businesses and Individual philanthropy

Business and industry have their own research offices mainly devoted to product development. Some would also call these as corporate laboratories like those found in Bell, IBM, GE, Xerox, Exxon, Microsoft, Google, Phillips, Samsung, etc. Their scientists and researches would normally publish their findings in academic journals and contribute to the flow of people and ideas around the academe, government, and industry triad; occasionally, the church would come in and pitch in their five cents worth of information sharing. Sometimes business and industry will be in need of outside "experts" from the academe, who could provide them with the needed information to help them develop products, to boost their sales or reputation, or to assess their competitors, or to be clarified about business feasibilities.

Carnegie Foundation for the Improvement of Teaching would call this applied aspect of research as "improvement research." (One may consult their website of various downloadable materials relevant to teaching and research: http://www.carnegiefoundation.org/improvement-research/approach.) Take note of this mainly top-down understanding of the origins of resources for improvement (application).

Other business firms have their own so-called Foundations (Toyota Foundation, Bill Gates and Melinda Gates Foundation, etc.) which they create in order to absorb some of their tax liabilities or to answer to the call of Corporate Social Responsibility or, as Smillie writes, to pacify the conscience of their billionaire owners.[18] Oftentimes, these firms approach

[18] Ian Smillie, *The Alms Bazaar: Altruism Under Fire—Non-Profit Organizations and International Development* (Ottawa:

research centers with outstanding track records. A problem with this kind of research work is that, more often than not, research findings are appropriated by the funding institutions.

Sometimes, researchers-professors who already have "names" (*magni alicuius nomini vir* or *nominis celebritate*)[19] and are attuned and "addicted" to grant-seeking market research may no longer perform as critical knowledge-contributors but merely act as providers of information that further support and improve business activities. This is not entirely bad; but it is unfortunate if researchers become "employees" of profit-seekers who commodify human and natural resources; for they could be the concrete base of academic commodification.[20] Professors-researchers of this mold become partners of money-making firms and become tools of their own schemes. Research of this kind would thus tend to choke the original calling that has inspired individuals to get into research and scholarship.[21]

c. From Secondary and Religious Sectors: NGOs, Churches, and religious groups

NGO's need for research investigations is even more acute because of the nature of their advocacy work. They could not afford to remain simplistic in their approaches to the many social problems that researchers could unpack in varying complexities. If an NGO dealing with Overseas Filipino Workers (OFW)

International Development Research Centre, 1995), p. 28.

[19] See Clark, *Academic Charisma and the Origins of the Research University*, pp. 374ff.

[20] See ibid., pp. 373ff.

[21] See Angela Brew and Lisa Lucas, eds. *Academic Research and Researchers* (New York: Open University Press., 2009).

only think of the OFW problems as merely economic, it will be blind to the political, cultural, or gender aspects of the problem. In maintaining the link between theory and practice, the members of the academe will have to be sensitive to the issues that call for their specific contribution useful for the various stakeholders.

It is the same story when it comes to Church work or Church personnel's involvement in social/community problems. In this regard, we have to remind ourselves that "applied" research inside the Church is best exemplified by the Papal encyclicals, liberation theology, feminist theology, and other forms of culturally-sensitive and practice-oriented research. Thus, research for the Church is best promoted if praxis is its primary consideration.[22]

There is this saying: "Practice without theory is blind; theory without practice is idle/sterile/dead." The more progressive writers in various fields are already sensitized to this dictum. Some would even insist that if theory encounters walls or obstacles, then a more appropriate and novel practice is needed. In this sense "practice is a set of relays from one theoretical point to another; and theory is a relay from one practice to another. No theory can develop without eventually encountering a wall, and practice is necessary for piercing this wall."[23] The sensitivity to a liberating service or action despite contrary scholarship is admirable. This may be the defining character of every

---

[22] See Gustavo Gutiérrez, *A Theology of Liberation: History, Politics and Salvation,* 15th anniversary edition (Maryknoll: Orbis Books, 1988); Clodovis Boff, *Theology and Praxis: Epistemological Foundations* (Maryknoll: Orbis Books, 1987).

[23] Michel Foucault and Gilles Deleuze, "Intellectuals and Power," in Donald F. Bouchard, ed., *Language, Counter-memory, Practice: Selected Essays and Interviews* (Ithaca, NY: Cornell University Press, 1977), p. 206.

local community-based scholar.[24]

A Further Critical Outlook

It was mainly the moving away from the classical and traditional sources and leaning towards the more scientific ways of inquiry that propelled the newer approaches in research. This would entail moving away from the conventional source of endowments: the cathedral; and moving towards the modern sources: state and business. But then, we realize here the change not just in terms of sources of finance and application of research but also in terms of the procedures of hiring and cultivation of qualities among the hired.[25] Such dynamics have not only transformed the universities but also, and mainly, in the ways faculty have to package themselves for bureaucracy and the market which are, in the first place, bastions of globalizing activities. This would result into formation and acquisition of new institutional habits and the cultivation of personal habits and charisma according to the secular institutions' dispositions and expectations. The university would thus become one of the social resources available to those who could compete for opportunities.

---

[24] See Steven S. Coughlin, Selina A. Smith, and Maria E. Fernandez, eds. *Handbook of Community-Based Participatory Research* (New York: Oxford, 2017); Meredith Minkler and Nina Wallerstein, eds., *Community-Based Participatory Research for Health: From Process to Outcomes*, 2nd ed. (San Francisco, CA: Jossey-Bass, 2008); B.A. Israel, et al., eds., *Methods in Community-Based Participatory Research for Health* (San Francisco, CA: Jossey-Bass, 2005); Kerry Strand et al., *Community-Based Research and Higher Education Principles and Practices* (San Francisco, CA: Jossey Bass, 2003).

[25] Cf. Margaret Thornton, "The Mirage of Merit: Reconstituting the 'Ideal Academic'," *Australian Feminist Studies* 28(76) (2013) 127-143.

The state and business sectors would largely put bureaucratic and commercial color to the former ways of higher education which usually exhort for the needs of religious ministry or missionary work. In other words, higher education opened itself to the practical needs of a highly globalized secular society as state bureaucracy and business would understand and respond to such needs. Slowly, the professors/researchers have shed off their transcendental purpose and status and took on the garb of worldly scientists and secularized authorities (with charisma) responding to the strategized calls of globalization. The globalized ways of thinking within bureaucracy and business gradually infected that of academe's ways of thinking. This hybridized character of the academia would result into cross-fertilized personalities who are either too state-orientated or too-profit orientated. But all the same, modern academics who would become agents of the state or the global business, still preserve what to them are qualities that uniquely define themselves as researchers and scholars. The university then would possess its own stamp of character, all the while already dependent on the public and private sectors for its maintenance and advancement. Such developments would indeed expose academics not only to greater challenges but also to their own limitations.

This discussion about the University's transformation does not mean that traditional or religious sources of authority and endowments no longer exist. Christian centers of learning are still around. The original charism of religious institutes could never be erased even as they cater to the needs of society that is largely steered by modern/advance-modern political and economic interests, as shown in the studies of Giddens[26]

---

[26] Anthony Giddens, *The Consequences of Modernity* (Stanford,

and Bauman.[27] The vision-mission of their founders would still claim as the higher reason for the Catholic schools' existence even if it caters to individuals with highly secularized dispositions.

Church ministry used to deal with the market, that is, the pre-modern market. In today's modern settings, ministry will have to deal with modern/advance-modern bureaucracies and markets. Ministry must have to contend with bureaucracy's and market's expectations that academia will turn itself into their own appropriate ally. Today, if one indeed is marked as a useful ally, funding could follow. But researchers and scholars have in fact not only responded because of funding. Distinction, in terms of ceremonial honors and titles, has also drawn them towards productive endeavors for society. Rather than just encouraging basic research to advance knowledge, research universities have harnessed basic research into applied research mainly because of the push of the state and global business which, by the way, moves towards calculation rather than automatic sharing of resources[28] (cf. patenting of local products and natural resources). This further defined the character of research as potentially useful but progressively proprietary. Criteria for hiring faculty and for the admission of students will also be shaped by this definition. Thus, our employers expect us to become researchers and scholars; in turn, we expect our students to be skilled researchers in dealing with scholarship.

In response to the needs or funds-infusion of extra-

CA: Stanford University Press, 1991).

[27] Zygmunt Bauman, *Liquid Modernity* (Cambridge: Polity Press, 2000).

[28] See Ferdinand D. Dagmang, "Christian Compassion and Solidarity within Capitalist Contexts," *Asia Pacific Social Science Review* 6(2) (20070: 53-72.

mural entities like the state, businesses, and other bodies (NGOs and churches) research in universities have grown by leaps and bounds. But compared to the more "practical" sciences, liberal arts continued to supply the general curriculum. This doesn't mean that humanities have been supplanted by the sociological and the hard sciences that became the torchbearers in the creation of research universities. However, the partnership with the state and businesses has largely defined the nature and fuelled the activities of a modern/advance-modern research university. Their role in academic research has shaken the calling of scholars and the meaning of community itself. Before the fragmenting presence of business, community was understood to mean "traditional community"—which generally refers to a group of people sharing the same culture, traditions, and a common region or territory. After business has effectively drawn people out of their common contexts, the meaning of community has been expanded to mean those groups that share a common (even if fleeting) interest (Facebook or Twitter community), common career or employment (community of laborers), common pursuit (community of profit-seekers), common goal (community of educators), etc. In other words, one may no longer be based and stabilized in a common culture, language, and geography but still belong to a "community." The De La Salle University scholars (and other local scholars) must deal with such ways of understanding a community and be able to avoid axiomatic and imposed definitions.

Research University and Localization: Underground Authority of Local Culture

It is my contention that a most promising launching pad towards globalization, especially for the culturally-

sensitive and community-immersed scholars, is that of the local—understood as an affirmation of the identity and integrity of the grassroots, native, and the indigenous. Localization of research and scholarship should be able to face or tap the fountainhead of knowledge in the subjugated facets of culture. Thus, research in a Research University (or schools of Theology) may have to be grounded in the local communities recognized as a fountainhead of knowledge and practice. This assumes the fact that the local community offers, through its culture and praxis, sustenance to every form of education/scholarship. This is different from a "glocal" strategy that adopts the global for local adaptation. Localization is to affirm what is truly local. This is our contribution to the international community. Let me develop this with the use of two examples: 1) the indigenous phenomenon of *babaylan/sapi* and 2) the socio-cultural habitus, *hiya*.

The *Babaylan/Sapi* Phenomenon

I am in favor of recognizing the *babaylan* (indigenous/local priest, healer, and moral leader) and *sapi* (spirit-possession) as sources for the enrichment of the Christian tradition.[29] At least on the level of theological reflection, the local may open up worlds not disclosed by the Christian biblical perspective. I am not saying here that we should become folk Christians ourselves to be able to effectively live out our Christian faith in the local context. From our discussion I may just emphasize that we have to listen to what the local folks tell us by their tenacity in clinging to their memories in their most cherished indigenous beliefs and practices.

---

[29] I am reproducing here portions of my article: Ferdinand D. Dagmang, "Babaylanism Reconsidered," *Diliman Review* 42(1) (1994) 64-72.

What are some of the things that we can learn from them?

Regarding the common folks' religion as characteristically immediate and sensuous. From this we can learn to criticize the traditional ways that overemphasize Latinized and cerebral approaches to religion. When folks gather around the *sinasapian* (medium) to encounter the possessing spirit they actually are bringing their whole *katawan* (body) before a deity who can also be touched in the *katawan* of the medium. The deity becomes alive as it dwells in the *loob* (interior) of the modern "babaylan" who now allows herself to be used. Our way of celebrating the liturgy is so often foreign to the mentality of our folks that when they are inside the churches to hear mass they still need the more material and sensuous rosaries and scapulars. When the deity is presented as a healing spirit in the person of the *babaylan* the liturgy becomes a dramatic, i.e., sensual encounter, with the sacred. We need to retrieve this kind of sensuality in our religion not just to make our liturgical celebrations more alive but really to be able to reach and touch the minds, hearts and flesh of our local folks.

Regarding the babaylan's qualification as a model of formation for religious leaders. The way a *babaylan* is recognized as leader of a community is a rich indigenous resource for the re-evaluation of our models of formation. Many of our Greek Fathers of the Church in the formative years of the Christian communities have regarded the philosopher (male) as the secular model of spiritual perfection. Religious communities established in those times have internalized the ways and worldviews of these philosophers who emphasized self-mastery, moderation and even purification through purgation and illumination as in the case of St. Augustine who idealized the ways of

Plotinus. These philosophers were cultural models of behavior whose ways have entered into the practices of Christian monks and contemplatives.

On the other hand, our indigenous folks offer the person of the *babaylan* as the model of behavior and religious leadership. Can't we also follow the examples of the Fathers of the Church (in the way they chose Plotinus) by valuing the ways of the *babaylan* as a rich resource for the rethinking of our ways of recognizing and identifying religious leaders? Think of the way a Roman Catholic cleric is chosen—the candidate is not "required" to pass through life's testing through the "crucible of suffering" before he gets ordained. Thus, even if his *labas* is not congruent with his *loob* he may still be ordained; and we ask the folks—actually we order them—to impute by imagining in the canonically ordained priest those qualities of a leader who will bring them close to God. The more sensible folks actually marvel at the idea of many ordained priests not being tested in the crucible of suffering but who are still to be recognized as their wise leaders. Much more, their religious leaders are now male priests. They had their own priestesses who are now marginalized and supplanted by priests whose qualities they cannot recognize as bearing the qualities of their formerly revered moral and religious leaders.

Regarding the healing rituals. Today's emphasis on holistic health and the more ecologically sound sourcing of medicines put the modern *babaylans* at the forefront. Their approaches to healing also confirm the insight of today's integrative medicine by their recognition of the moral and physical aspects of healing, not to mention its religious aspect. Our rituals, which still overemphasize the working of the left part of our brain, render our spirituality fragmented and partial. There is too much rationality (in terms of predictability

and control) in the ways we approach the divine).[30] The intuitive and symbolic ways of approaching the sacred as part of our tradition may be re-emphasized by the ways of the *babaylan* and their followers who put great emphasis on the "presence" of the sacred in the immediate moment. This we need to recapture. The local also points to a healthy direction.

The *Hiya* Habitus

Another example of an assumption based on a pre-established Western knowledge is the negative appraisal of the value and capacity of *hiya.* This has to be critically assessed. We offer here a research on *hiya* that illustrates the indispensability of appropriating the richness of the local.[31]

Hiya is routinely translated into English as *shame, embarrassment, shyness, timidity, bashfulness* and *feeling inferior*.[32] These translations compel our understanding to equate *hiya* with dispositions and emotions normally associated with a more passive, than active or aggressive, subject. These also focus on "what happens" to the subject rather than on "what a subject is capable of," since *hiya* connotes being "subjected" rather being a "subject" possessing a certain quality or capacity.

---

[30] See Matthew Fox, *All the Way Home: A Guide to Sensual, Prophetic Spirituality* (Santa Fe, NM: Bear and Company, 1981).

[31] See Ferdinand D. Dagmang, "Hiya: Daan at Kakayahan sa Pakikipagkapwa", *MST Review* 1(1) (1996) 66-90.

[32] Robert B. Fox, "The Filipino Concept of Self-esteem," in *Area Handbook of the Philippines* (Chicago: Human Relations Area Files, Inc., 1956), pp. 430-436; Jaime Bulatao, "Hiya," *Philippine Studies*, 12 (1964) 424-438; George M. Guthrie, and F. M. Azores, "Philippine Interpersonal Behavior Patterns", in W.F Bello and A. de Guzman II, eds., *Modernization: Its Impact in the Philippines III,* IPC Papers No. 6 (Quezon City: Ateneo de Manila University Press, 1968), pp. 3-63.

Translations further highlight the felt emotion of *hiya* and the person who feels overwhelmed by the feeling of *hiya.* As a result, the stress is on the inferior worth or negative quality of a person suffering from *hiya.* This kind of translation/interpretation would pin down *hiya* as part of a person's reactive component or, to use a model in psychology, a defense mechanism (reaction formation). Therefore, *hiya* is a form of vulnerability, that is, an indication of weakness in character, and not a quality of a strong character; it is a lowly or negative component in a person's behavior or personality.

There is a Filipino saying which says that "one's weakness is a source of strength" or "one's weakness is one's strength." In this line of argument, the lowly bamboo is usually the model. In the face of a raging storm, the bamboo's resilience (a form of passivity) is its survival, while the rigidity or solidity of a hardwood is its weakness. Thus, *hiya,* seen from the native's cultural standpoint, is also a form and a substantive source of strength. This perspective does not mean that *hiya* has no limitations.

We could also cite the study of Enriquez and Marcelino which highlighted a dimension of *hiya* in its more active form as ethical/moral behavior: as *propriety*.[33] Or, take the phrases, "*may kahihiyan*" (has propriety) or "*marunong mahiya*" (knows what is proper) or "*hindi marunong manghiya*" (does not belittle or humiliate others) as indicators of an active subject's moral power.

Thus, if research seeks what is positive in our local culture, we must also be able to furnish a more accurate

---

[33] Virgilio Enriquez and E.P. Marcelino, *Neo-Colonial Politics and Language Struggle in the Philippines: National Consciousness and Language in Philippine Psychology* (Quezon City: Akademya ng Sikolohiyang Pilipino, Philippine Psychology Research and Training House, 1984).

qualification of what is positive in our origins, the *truly* local or indigenous. It must be informed by a scholarship based not just on researches that "globalize," but on a rigorous research that localize and recognize history and origins. Scholars in humanities, arts, and the social sciences may have to recognize this need for serious research towards localization.

Conclusion

A Filipino scholar may not necessarily be called to respond to the market-State's rational-technical interests. He or she may have heard the call from grassroots communities or from local culture-rich communities. In other words, a Filipino scholar will be able to contribute internationally if s/he will be rooted and driven locally. In this way, a locally-based research would be a most promising enterprise, as exemplified above.

Disconnection from communities is a result not only of internationalization but also because researchers have become captive to the standards set by powerful globalized academic forces. Even if we name this internationalization game as a form of "integration," the playing field is actually dominated by the standards and rules set by the players with more skills and resources. Being embedded in the local is one sure way of developing our strength and sense of pride. Others will take notice of us only if we come from this local point. A response to develop every scholar's capacity for localization may also be construed as a move not only against conformism towards global demands that detach people from local fealties, but also in recognition of community connectedness as formative and more humanizing, nationally and culturally.

This is clearly aligned with De La Salle University's

priority areas of research that include poverty alleviation, environmental/safety, and youth-at-risk advocacies. Members of communities who share a common disadvantaged position are not lacking in the local settings. Filipino scholars who may devote themselves to a local community-based research will surely be aligned with De La Salle University, with the local communities, and with the expectations of the global community of researchers.

But then skills, competence, and commitment to do local community-based research would be necessary. Those are matters that local scholars must acquire for themselves and seek assistance from localizing sources of funds to further their vocation and foster scholarly pursuits.

Basic Ecclesial Communities In Mindanao: A Call to Continuing Missiological Relevance

Karl M. Gaspar♦

Abstract: This essay revisits the history of the local Church of Mindanao-Sulu and how the BCC/BEC movement has evolved through the last fifty years. It follows 1) the history of the Local Church of Mindanao-Sulu from the late 1960s until today; 2) the setting up of the Basic Christian Communities (BCCs) as the core of missiological thrust; 3) the collapse of the MSPC framework owing to various reasons, primarily the ideological tensions and conflict that affected the Churches as martial rule became more repressive; and 4) the revitalization of the BECs following the mandate of the Second Plenary Council of the Philippines.

Keywords: Mindanao-Sulu Pastoral Conference, Basic Christian Communities, Base Ecclesial Communities, new way of being Church, pastoral thrust, inculturation, Muslim-Christian dialogue, martial law, conscientization, PCP II

Introduction

A new Chapter in the history of the Church of the

♦ Dr. Karl M. Gaspar, CSsR, is a Redemptorist Brother who serves as Academic Dean of the St. Alphonsus Theological and Mission Institute (SATMI), based in Davao City where he also teaches Cultural Anthropology and Missiology subjects. He also teachers Anthropology at the Ateneo de Davao University Anthropology Department. He finished A.B. Sociology at Ateneo de Davao University, M.A. Economics at the Asian Social Institute and PhD Philippine Studies at the University of the Philippines, Diliman Quezon City. Among hs published books are: *Manobo Dreams in Arakan* (won the 2012 National Book Award for Social Sciences) and *Desperately Seeking God's Saving Action* (won the CMMA Cardinal Sin Award, Best in Ministry and Spirituality). His recent books are *A Hundred Years of Gratitude*, and *Panagkutay: Anthropology Interfacing Theology in the Mindanao Uplands*.

Philippines was inaugurated with the Plenary Council II of the Philippines (20 January to 17 February, 1991). Taking place more than two decades after Vatican Council II, PCP II was convened by Archbishop Leonardo Z. Legazpi OP on behalf of the Catholic Bishops of the Philippines (CBCP) with the primary ecclesial objective towards "the promotion and renewal of the Filipino Christian life through Christ."

PCP II led to the full promotion of the setting up of the BECs in the Philippines; henceforth most dioceses in the country were encouraged to move towards this pastoral direction. But it was in Mindanao in the late 1960s and early 1970s, when the initial BEC efforts began.

Since 2012, the Catholic Bishops' Conference has exhorted Filipino Catholics to prepare for the grand 500th anniversary of the coming of Christianity to the Philippines to be celebrated in 2021. Since then, a theme has been proposed to help the faithful focus their reflections as part of the preparation for this Jubilee. For 2017, the theme is the "Parish – Communion of Communities." Once more, just like what took place during the Plenary Council of the Philippines (PCP) II, the Base Ecclesial Communities are again in the spotlight.

For the faithful constituting the Local Church of Mindanao-Sulu, this year is opportune time to revisit the origins of BECs, assess how this "new way of being Church" has unfolded through the years in the face of its tendency towards institutionalization, identify its strengths and weaknesses and come up with ways and means to face the challenges posed by the post-modern era.[1]

---

[1] See Karl M. Gaspar, "Will BECs Flourish or Self-destruct in the Postmodern Era?," in *To Be Poor and Obscure: The Spiritual Sojourn of a Mindanawon* (Quezon City: Center for Spirituality –

The Origins of BECs in Mindanao

It was the Local Church of Mindanao-Sulu – specifically the Prelature of Tagum[2] - that gave birth to the first BCCs in the country. The Maryknoll missionaries pioneered the building of BCCs in some parts of the Prelature in the late 1960s. A few diocesan clergy later on engaged in this pastoral approach in the Nabunturan Deanery within the Prelature. There is no question that the BCCs could only arise because the Second Vatican Council II unfolded in the early 1960s. The spirit of Vatican II energized missionaries and pastoral agents especially in Third World churches, leading to the concept of a *communidades eclesial de base* in Latin America and the *gagmay'ng Kristohanong katilingban* in Mindanao.[3]

Manila, 2004), 152-163, reprinted in *BECS in the Philippines, Dream or Reality: A Multi-Disciplinary Reflection* (Antipolo, Rizal: Bukal ng Tipan, 2004), pp. 303-320.

[2] The Prelature of Tagum was constituted by what are now the provinces of Davao del Norte, Davao Oriental and Compostela Valley (Comval). Today it is a Diocese but only covering Davao del Norte and Comval. The Diocese of Mati constitutes the province of Davao Oriental.

[3] See Warren Kinne, *The Splintered Staff: Structural Deadlock in the Mindanao Church* (Quezon City: Claretian Publications, 1990. Also: Karl M. Gaspar, "Of Faith and Keeping our Faith on the Ground: The Mindanao Church in Fidelity to the Liberating Wellsprings of the Gospel Message," in *Readings on Contemporary Mindanao Church Realities* (Quezon City: Claretian Publications, 1994), and Amado Picardal, "Basic Ecclesial Communities in the Philippines: A Reception of Vatican II Ecclesiology," in *Journeying Towards a New Way of Being Church: Basic Ecclesial Communities in the Philippines* (Quezon City: Claretian Communications Foundation, Inc., 2016), 21-46. See also Karl M. Gaspar, *Mystic Wanderers in the Land of Perpetual Departures* (Quezon City: ISA Publications, 2005), p. 311.

A story that has been repeatedly told since the 1970s was this narrative: Archbishop Lino Gonzaga of the Archdiocese of Zamboanga attended an All-India Pastoral Assembly shortly after the Vatican II and thought it would be wonderful to have the same kind of assembly in the Philippines.[4] Supposedly he proposed it to the CBCP who were not so enthusiastic about the idea. But the Mindanao Bishops were, so they decided to hold a Pastoral Conference just for the Dioceses and Prelatures of Mindanao-Sulu.

Thus was born the Mindanao-Sulu Pastoral Conference (MSPC). An excerpt from Joint Pastoral Letter of the Bishops of Mindanao-Sulu provides the rationale why they were keen to convene this conference:

> (I)n the spirit of the times, we must examine ourselves as Christian Community, about our responsibilities in Community, about our part in the integral development of our people…More in particular: What new structures must be set up in the Church of Mindanao-Sulu to meet modern demands? What should be the roles of clergy, religious, laity in these new structures? How are we to educate ourselves, both clergy and laity, both rich and poor, all classes of society, to new responsibilities and leadership functions in the renewed Christian Community? More specifically in the Church as a worshipping and serving Community? These, and many more like them, are crucial questions, and they must be asked honestly at all levels of the Church Community…Towards this end, we have been planning for a year now to hold a four-day Pastoral Conference... During these four days of

[4] See Bishop Jesus Varela, "A Brief History of MSPC," in *What Is the MSPC* (Davao City: MSPCS Publications, 1976), pp. 12-13.

> prayer and dialogue, we trust we will be able, in the free interchange of ideas and experiences, to come up with some guidelines… for the building up of the Christian Community in these southern-most islands of the Philippines.[5]

A number of reasons have been surfaced to explain why it was in Mindanao-Sulu where the BCCs first arose.[6] Most of the bishops were younger than those of the rest of the country and they would have gone through formation as priests when changes were beginning to take place in the Church. A number would have attended Vatican II. Thus they were more open to an idea such as a pastoral conference involving the laity. Most of the priests in Mindanao in the 1960s were still members of religious congregations as there were still few diocesan clergy.[7] With their international character,

---

[5] "Joint Pastoral Letter of the Bishops of Mindanao-Sulu issued on 1 August 1971: *Mindanao-Sulu Pastoral Conference Workbook*, mimeographed document (Davao City: Mindanao Development Center, Davao City, 1971), pp. 1-3. Signatories included Archbishop Lino Gonzaga, Archbishop Clovis Thibault, Archbishop Antonio Mabutas, Archbishop Patrick Cronin, Bishop Charles Van Den Ouwelant, Bishop Carmelo Morelos, Bishop Felix Zafra, Bishop Gerard Mongeau, Bishop Antonio Nepomuceno, Bishop Jesus Varela, Bishop Reginald Arliss, Bishop Joseph Regan, Bishop Jose Ma. Querexeta, Bishop Francisco Claver, and Bishop Bienvenido Tudtud.

[6] See Karl M. Gaspar, "The Growth and Development of MSPC," in *What Is the MSPC* (Davao City: MSPCS Publications, 1976), pp. 14-17.

[7] Some of the religious men congregations involved in parishes were those of the Columbans (mainly in Western Mindanao), the Maryknollers (mainly in the north and eastern part of Davao), the MSCs (in Surigao/Agusan), the OMIs (Cotabato and Sulu) and Claretians (Zamboanga and Basilan). Many of these congregations were in China up to the time when Mao Tze Tung's revolution took place. Expelled out of China, they relocated to the Philippines and were assigned to administer the nascent Dioceses, Prelatures, and Apostolic Vicariates. The first missionaries who came to Mindanao

they would have been attuned to new pastoral initiatives especially in Latin America. There were also a number of women religious congregations very open to new pastoral initiatives.[8] Most of the Catholics in Mindanao were descendants of migrant settlers coming from various parts of the country, especially Cebu, Bohol, and Leyte. Having moved away from their hometowns with strong faith traditions, they embraced the changes that came with migration. Thus, by and large, most of them were open to new ideas, including those introduced by the Church. As Cebuano-Bisaya is the *lengua franca* of a majority of the Mindanao Catholics, it is easy enough for the laity to come together and understand each other. Except for the Sulu archipelago, most of Mindanao belong to one island (unlike the Visayas) and even if infrastructure had not developed to be at par with Luzon, still transportation and communication was facilitated by the accessibility of local churches to one another.

And finally, there were the "pre-existing key social and religious practices" including "prevalent devotional traditions".[9] When the migrants settled in their new homes in Mindanao, they brought with them some of these practices back home. Once they were settled down, they put up a chapel, decided on a patron saint (usually the one from their own hometown or village)

---

were the Jesuits who established mission stations in the Caraga region, including Butuan City, beginning in 1582, followed by the Recollects. See, Karl M. Gaspar, *Davao in the Pre-Conquest Era and the Age of Colonization* (Davao City: Aletheia Publications, 2015).

[8] Especially the members of the RGS, MSM, OND, FMA, Maryknoll, and Columban Sisters.

[9] Ferdinand D. Dagmang, *Basic Ecclesial Communities: An Evaluation of the Implementation of the Acts and Decrees of the Second Plenary Council of the Philippines (PCP II) in Ten Parishes in the Philippines* (Under the auspices of missio-Munich Germany, Philippine copyright of author, 2016), pp. x-xiii.

and scheduled a fiesta Mass. The first model of BCCs pioneered by the Maryknolll missionaries began their organizing through the network of chapels. Thus, the first model of BCCs were chapel-based. All Catholic households living within a village or town district with their own chapel were listed down as members of the GKK, no matter how big or small was the total household population.[10] The popularity of the *Barangay Sang Birhen* in the late 1950s and early 1960s—which facilitated the gathering together of clusters of neighbors for the nightly recitation of the rosary—also served as a devotional pre-existing practice that made possible the regular coming together of a few households.

Before the rise of BCCs, the traditional structure of the parishes and its constitutive elements in Mindanao-Sulu were no different than those in the rest of the country. Before Vatican II and the changes that took place after, the church was highly institutionalized with a very heirarchical and clerical character. The power, authority and influence of the Bishops and parish priests were absolute; they were seen to possess absolute power over the laity. Culturally, the notion of *gaba* (curse, could also be divine retribution) remained

[10] I was part of the parish team of Mati, Davao Oriental in the early years of BCC organizing. I joined the team in March 1972, just a few years when the first BCCs were formed and remained with the team until 1974. The usual process we followed in organizing a BCC involved a few steps: hold a chapel assembly months before their fiesta, explain the pastoral concept of a BCC, ask the people if they agreed to setting up a BCC in their village (naturally, they usually agreed given the presence of the parish priest), schedule and then conduct a week-end seminar so they are better able to understand what a BCC is, elect three BCC officers (President, Prayer Leader and Secretary-Treasurer) which was a model that replaced the traditional set of chapel officers. These officers were then exhorted to attend the parish regular monthly assembly to assess how the BCCs were doing.

quite strong. Thus, no one would dare contest decisions they made on behalf of the faithful even if on the side they would have complaints, e.g. the practice which categorized the sacraments into first and second class.

With its theology founded on the dichotomy between body and soul, as well as earth and heaven, the parish's thrust was more towards the sacramental and devotional practices. Hardly was there an attempt to go beyond the confines of the church and the convent, to reach out to the poor and the oppressed among the faithful. Because there was usually only one priest covering a vast area, most of the time, the parish priest remained in the poblacion, going out to the hinterland villages only once a year to celebrate the barrio fiesta Mass. Thus, the segment of the laity that had some involvement in parish affairs tended to be from the middle and elite classes living in the center. They were often the members of the mandated organizations. But even as they constituted the parish council, their participation was quite limited. They hardly took an active part in the most important decision-making processes. Financial matters were of course mainly taken care of by the parish priest.

Things would begin to change and the changes first took place among the dioceses of Mindanao-Sulu and these would have been facilitated by the conduct of the regional Pastoral Conference following the bishops clarion call that there was need for "a strong sense of urgency and concern …to see what we can do and must do to renew ourselves as a people, and more specifically, as a Christian people…because of problems confronting us in these parts that are unique to their migrant condition and cultural diversity."[11]

[11] Joint Letter of the Bishops of Mindanao-Sulu, p. 2.

So how did this vision of renewal play out? It was the convening of this conference that led to the setting up of a "unique institution: a body of bishops, diocesan clergy, religious and lay leaders, -Sulu, representing the 18 ecclesiastical jurisdictions of Mindanao-Sulu, meeting every three years or so, dissolving but continuing nonetheless through its own creations – the MPSC Board and the Secretariat."[12] A unique feature was that many of the laity participating in the conference were grassroots GKK leaders. In time, MSPC's identity was clearly articulated, as follows:

> To talk on the MSPC is to talk essentially of the Mindanao-Sulu Church and the Mindanao-Sulu Region, and of the vital and ongoing interactions between the two. The conference is an ongoing attempt by the Mindanao-Sulu Church, to achieve a clearer definition of itself – and more so, to serve as an authentic and effective transforming Church in the service of the region's people.
>
> This attempt at defining the conference as an ongoing vital relation between the Church and the Region is important. For it shows, on the one hand, a renewing Church at once outgoing and reflective. On the other hand, the Mindanao-Sulu region stands for the objective concrete world where the Church is really situated posing vital and anxious questions to the Church: asking it really to respond and define itself in terms of total and integral service, in terms of human and spiritual transformation.[13]

---

[12] Bishop Francisco Claver, "The Mindanao-Sulu Pastoral Conference: The Pains of Growth," in *What Is MSPC*, p. 8.

[13] "Perspectives on Mindanao-Sulu," in *What Is MSPC,* p. 6.

From 1971 to 1976, three MSPCs took place which helped to cement the growing reputation of the Mindanao-Sulu Church as truly serious with its call for renewal and participation in human and spiritual formation. The themes of the first three MSPCs show how serious the Local Church was in pursuing its intent towards this pastoral thrust and how the BCCs would be the instrument towards reaching this goal. Thus the following matrix showing the dates of the conferences, the venues and the themes:

NO.	DATE	VENUE	THEME
MSPC I	November 17-21, 1971	Davao City	The Christian Community of Mindanao-Sulu
MSPC II	March 28-April 1, 1974	Cagayan de Oro City	BCCs: Towards self-nourishing/ sustaining/governing communities
MSPC III	April 14-17. 1977	Ozamis City	BCCs towards Justice & Love

At these MSPCs, the delegates agreed that everyone must be involved in the promotion and strengthening of BCCs. Within a period of just five years since 1972, BCCs would sprout in the majority of parishes in Mindanao-Sulu. Naturally, there were also parish priests not interested, reluctant or not very supportive of the BCC pastoral thrust. And even if there was an expansion of initiatives in BCC building, the strength of these BCCs varied from diocese to diocese, from parish to parish, from chapel to chapel. For a while it was the Tagum model that almost everyone tried to adopt. Eventually another model arose which was not chapel-based but rather the BCC constituted by clusters of households. This model got implemented in the Diocese of Marbel and Prelature of Ipil, known as *Kristohanong Kasilinganan* (Christian neighborhoods).

Even as the BCC thrust got solidified through the MSPCs, the delegates also identified what would be the priority ministries to be actualized by the different local churches; these include: Lay Leadership, Social Action, Catechesis, Catholic Schools, Family Life, Media, Tribal Filipinos and Muslim-Christian dialogue. But all these ministries were supposed to be at the service of setting up and strengthening BCCs. In many dioceses, the bishops were determined to fulfill the MSPC's mandate. This meant allocating funds for the activities that needed to be implemented, hiring the necessary personnel (both at the diocesan and parish levels, involving both religious and laypeople), and promoting regular meetings in-between conferences to assess how the BCCs were doing and to plan out how to strengthen them further.

BCCs during Martial law

The declaration of martial law by the then President Ferdinand Marcos – who would rule as dictator for 16 years – made a major difference in the development of the BCCs. Already the theological discourses arising out of Vatican II were impacting on the pastoral approaches of the Local Church in terms of broadening the ecclesiological concept of Church, lay empowerment and participation, inculturation in liturgy and catechesis, engagement in social justice issues and the like. The social ferment across the country just before 21 September 1972—instigated by strong resistance movements especially among landless peasants, workers and students—already convinced many churchpeople to leave their ivory towers and be immersed with and take an option to be with the poor, deprived and oppressed. Peasant organizations such as the Federation of Free Farmer (FFF), trade unions and student activist groups

were pushing for State response to the major problems of landlessness, corruption in government, inequality, unemployment and massive poverty.

With martial rule, the citizens' right to freedom of speech and assembly were heavily curtailed. Any action considered as a resistance to martial law was suppressed, the press was censored, those opposed to martial rule were arrested, tortured and eventually disappeared. The only institution that remained unvanquished by the State was the Church, given the symbolic power and social capital of the bishops and parish priests. As there were already established Social Action Centers (SACs) in most dioceses of Mindanao-Sulu, there were still Church centers that could monitor human rights violations, document military abuses and conscientized the people to remain vigilant and exercise their rights. When the Major Religious Superiors of the Philippines established the Task Force Detainees, Philippines (TFDP), this human rights body could link up with the local dioceses through the SACs.

When the MSPC II took place in Cagayan de Oro in the first quarter of 1974, the organizers were cautious as to how to deal with martial rule as there was fear of a backlash from the authoritarian regime. Besides early on there were still segments of the population who were still in favor of martial rule believing that Marcos' "New Society" will truly bring peace and order, progress and prosperity to the nation. The choice of the theme of MSPC II was very safe—building BECs that are self-nourishing/sustaining/governing communities. As part of the preparation, local diocesan groups were asked to prepare a report to the conference, giving updates on the economic, political, social, cultural and religious realities of their local churches.

As the reports got a hearing among the conference delegates, it became clear that almost two years after

martial law was imposed, the situation of the country had worsened. Instead of bringing about peace and order, there were more dislocation and insecurity (especially of Moro and Lumad communities) given the twin evil of corporate incursion into the countryside and the ensuing militarization that usually led to abuses committed by the armed and para-military forces (e.g. the Ilaga and ICDHF) against the civilians. There were reports of massacres and endless occurrence of human rights violations on the ground level, especially in the hinterlands. Many GKKs were subjected to harassment, their leaders persecuted.[14]

When the summary of the reports was presented at the conference, it was made clear to the conference participants that there was need to discern how they should collectively respond to this social reality. This discernment process led to the decision to come up with a statement demanding of Pres. Marcos to lift martial law. A group was commissioned to write a statement, which was then presented to the body for comments. Once approved, it became an official statement on behalf of the conference. As local media was censored, this statement could not appear in any national broadsheet; instead it was the Hongkong-based *Far Eastern Economic Review* that printed a summary of the statement. This was the first ever public statement issued by any church body in the Philippines denouncing martial rule and demanding its lifting. But, of course, the conference did not expect that the dictator would be so pressured as to respond favorably.

Convinced that this turn of events have brought about a new political landscape to which the Church

[14] A good example would be what took place among the BCCs of the Diocese of Kidapawan. See Peter Geremia PIME, *Church Persecution: A Test Case – Kidapawan Diocese* (QC: Claretian Publications, 1988).

was prophetically challenged, it was decided that the MSPC's thrust in the next three years would be - Education for Justice. "Consequently (the MSPC) Board and the Secretariat encouraged and facilitated deeper involvement in conscientization as they took on added vigor to fulfill their responsibilities."[15] However, "this push towards a greater involvement in justice became far more threatening that the call for pastoral renewal of MSPC I."[16]

The radical shift of the MSPC's pastoral orientation did not sit well with five bishops who wrote the Chair of MSPC Board that "the MSPC was no longer what they envisioned it to be."[17] However, two other bishops responded in a manner to convince them that this orientation was required by the new pastoral realities. In Bishop Claver's words: "But if what we said about the church of Mindanao-Sulu growing in self-awareness is valid, our continual reflecting on our collective faith-experience and our issuing forth from this reflection into concerted pastoral action that is truly relevant to the life of our people at any given time or place is indeed striking out in a new direction and hence developing a distinctive, if not new, concept of the Church."[18] Bishop Morelos added: "Vatican II Opened new vistas for the Church. It offered the fresh wines of participative leadership and co-responsibility in the Church. The Mindanao-Sulu Church savoured this fresh wine, tentatively perhaps at first. But she decided that if

---

[15] Gaspar, *Readings on Contemporary Mindanao Church Realities*, pp. 18-19.

[16] Ibid., p. 19.

[17] Ibid. These bishops were: Antonio Mabutas, Francisco Cruces, Gerard Mongeau, Joseph Regan and Reginald Arliss.

[18] Ibid.

allowed to age and mature in new wineskins it could become vintage wine."[19]

Because the majority of the bishops remained in favor of this articulated MSPC thrust, preparations were made towards MSPC III in 1977. As martial rule continued to play havoc on the lives of the Mindanawons, it was made clear that justice remained the core value for the BCCs even as Love would be its accompanying virtue. With the widening influence of liberation theology, the popular usage of structural analysis, the preferential option for the poor, and the conscientization program deepened. Along with this priority task was the organizing of the poor, deprived and the oppressed (PDOs) along sectoral lines (peasants, workers, tribal Filipinos, youth, etc.).

In the process the BCCs became even more militant and its grassroots leaders even more assertive in denouncing the abuses of martial rule. This phenomenon rattled the military establishment to the point where a high-ranking military official wrote this text in 1979: "What is now emerging as the most dangerous form of threat from the religious radicals is the creation of the so-called Basic Christian Communities (BCCs) in both rural and urban areas. They are practically building an infrastructure of political power in the entire country."[20] Given this black propaganda, it is no wonder that GKKs got more harassed; and more leaders were on the run trying to evade arrest and imprisonment. For some, it meant going up the hills. But as greater suppression took place from the despotic rule, there arose a greater mobilization of the forces of the progressive elements of

---

[19] Ibid.

[20] Galileo Kintanar, "Contemporary Religious Radicalism in the Philippines," *National Security Review* (NDCP, June 1979); in Ibid., p. 27; also, in Kinne, p. 157.

the church. This surge of militancy within the Church led to a clash of pastoral orientations. This would ultimately make the bishops decide to dissociate themselves from the MSPC Board and the Secretariat. The first moves took place in 1978-1979…

> ...a time when the liberation struggle was creating far greater impact in the countryside as well as in the consciousness of those immersed in the people's life realities. On one hand it struck a chord in the prophetic stance of those immersed among the PDOs. On the other hand, it triggered off strong reactions among those who refused to see any faith value in the people's movements. The net result was the closing of the doors which used to welcome the MSPC thrust and a retreat to the safety of what is orthodox. The first victims of this enclosure were the MSPCS staff, who were viewed as leftist infiltrators and were therefore barred from entering some dioceses. The enclose scheme was followed by a suggestion that the MSPCS be closed.[21]

When the MSPC V was to be convened in 1983, the bishops already decided to dissociate from the MSPC Board and Secretariat. However, the remaining members of the Board (less the two bishops) and the members of the MSPCS convened a parallel conference, baptized as Mindanao Inter-faith Pastoral Conference (MIPC), envisioned as a "group of faith-motivated people seeking to concretize…discipleship in the context of the people's struggle for life whether as Catholics, Christians, Muslims, animists."[22] On the other hand,

---

[21] Gaspar, *Readings on Contemporary Mindanao Church Realities*, p. 21.

[22] Kinne, *The Splintered Staff,* p. 179.

the Bishops convened an MSPC V with the theme – The Building up of Ecclesial Communities in Mindanao-Sulu: Faith & Reality.[23] From then on, all decisions related to the conduct of the MSPC were in the hands of the bishops with very little lay participation. As there was no Secretariat to provide the continuity as well as the implementation of the recommendations, it was left to the local diocese to decide on how they can deal with the recommendations agreed upon by the delegates.

Many of the key personalities leading the MSPC and running the MSPCS gave their analysis as to the reasons behind the bishops' dissociation from the MSPC Board and Secretariat as they were interviewed by Kinne for his study. These reasons ranged from the manner that the bishops insisted on non-violence in the face of the people's option to participate in the armed struggle, the ensuing witch-hunt – which took place not just in the Mindanao-Sulu church but throughout the country that impacted a number of Episcopal Commissions especially NASSA – as well as power dynamics as "the bishops saw what was happening in the Church as a threat to their ecclesiastical power."[24] Perhaps, it is Kinne's analysis that has the edge when he wrote:

> I conclude that basically the crisis was a crisis of leadership. A 'hermeneutic of suspicion' tells me that the Bishops have to be principally to blame because they are the leaders. Not that they were not sinned against. But they should have been more reasoned and enlivened by a perspective of long-suffering hope, especially given the obvious commitment of the lay-people

[23] Note that the word "Ecclesial" appears before Communities. This would led to the shift of BCCs to Base Ecclesial Communities, further reinforced with the convening of the PCP II.

[24] Alberto Cacayan, in Kinne, *The Splintered Staff,* p. 145.

> involved. This was the expectation that one would have of church leadership. Yet one senses that uncritical and absolute loyalty was often demanded, even in the face of obvious institutional ambiguities. This uncritical loyalty is connected with patron/client culture, as corrupted by colonization.[25]

Years later when I did my own revisiting of these events and came up with my own analysis as to how the Mindanao-Sulu church evolved during these contentious times:

> It was no longer a church institution whose mandate was dictated by the hierarchy. Snce it was 'infiltrated' by an ideological force, its loyalties were to that force rather than the bishops. Its agenda was no longer ecclesial and ecclesiological; but rather political and ideol-ogical. Its alignments—(were deemed)—danger-ous… Unfortunately, the times—which was characterized by a suppression of the 'public sphere in terms of communicative action'—did not exactly provide for an 'ideal speech situation' promoting a sense of 'communicative rationality' among the key church agents Consequently, there were far too many distortions in com-munications owing to both external (suppressed media, security risks and difficulties in communication technology) and internal factors (authority hang-ups and no internal resources who could facilitate conflict resolution).[26]

---

[25] Kinne, *The Splintered Staff,* p. 177.

[26] Gaspar, *Mystic Wanderers*, 320. This analysis was based on my appropriation of Pierre Bourdieu's theory. See Ibid, pp. 302-332. Those interested to know more about Bourdieu's theory, see *The Logic of Practice* (Stanford: Stanford University Press, 1980) and

And so the whole MSPC structure that grew from the early 1970s to the early 1980s self-destructed by the time MSPC V unfolded. Henceforth, the conferences would still take place but until today, the bishops have continued to hold on to the belief that there is no need for a regional Secretariat, and that the implementation of the recommendations coming out of the conferences that continue to take place every three years would depend on diocesan initiatives.

New BEC Initiatives before PCP II

Without the services of the MSPC Secretariat and the absence of regular assessment of Diocesan Pastoral Coordinators, there no longer was a mechanism to continue assessing the progress of the BCCs and to find ways to sustain its vibrancy and creativity. However, there were still creative responses that developed in a few dioceses. Some of these included the following:

a. In the aftermath of EDSA's People Power that led to the downfall of the Marcos dictatorship and Cory Aquino taking over as President, various peace initiatives took place. One involved grassroots communities asserting their right to establish "peace zones" to pressure the AFP and para-military troops and various rebel groups to refrain from staging their armed encounters in their villages. Some of those who took this route were BECs in North Cotabato (especially in Pikit) and in Zamboanga del Sur.[27]

Daniel Franklin Pilario, *Back to the Rough Grounds of Praxis* (Leuven: Katholieke Universiteit Leuven, 2005).

[27] A number of cases studies are documented and included in: Karl M. Gaspar, Elpidio Lapad and Ailynne Maravillas.

b. A number of BCCs in the Prelature of Marawi and other Dioceses with considerable Muslim population, sustained their efforts in being engaged in inter-faith dialogue. Later, this would also involve intra-faith dialogue when it was clear that among Christian migrant-settlers there was also need to have dialogue sessions in order to reach a consensus on how best to facilitate inter-faith dialogue.[28]

c. Ecological awareness and action also arose in the late 1980s, in the Dioceses of Malaybalay and Pagadian, specifically in the parishes of San Fernando, Bukidnon and Midsalip, Zamboanga del Sur. Led by the Scarboro Missionaries with the assistance of the Redemptorist Itinerant Mission Team and the Columban missionaries, these ecological consciousness-raising led to BCC action towards stopping destructive logging operations in these localities. The people power of ordinary peasants led to the cancellations of logging concessions.[29]

But otherwise, there was a lull in the development and progress of most BCCs that were now being more and more referred to as BECs. Sanctions (no child would be baptized if the parents are not active in the BEC activities; young couples could not be married in church

---

Mapagpakamalinawon: A Reader for the Mindanawon Peace Advocate (Davao City: AFRIM Publications, 2002).

[28] See Mary Fe Mendoza, RGS, *Basic Ecclesial Communities, Authentic Formation and Interreligious Dialogue: A Lonerganian Perspective* (Roma: Pontificia Universita Gregoriana, Facultas Missiologiae, 2005).

[29] See Karl Gaspar, *A People's Option: To Struggle for Creation* (Quezon City: Claretian Publications, 1990) and Picardal, *Journeying Towards a New Way of Being Church*, pp. 117-141.

unless they and their parents are active in the BECs) got further reinforced creating negative consequences including Catholics joining Pentecostal, evangelical churches that have no rules in the dispensation of the sacraments. No continuing formation as provided to the GKK leaders making them less and less critical and more acting like "*pari-pari*" in their own localities, thereby creating a new layer of clericalism. Most BEC activities revolved around sacramental, liturgical, and devotional activities and little is encouraged to respond to urgent social and ecological concerns.

It was within this ecclesial context that preparations got underway that led to the conduct of the PCP II which later issued a most welcome document – the Acts and Decrees of PCP II.[30] As if providing the Church in the Philippines a wake-up call, PCP II outlined a vision that made of the BEC a new way of being Church. Theological and pastoral discourses already taken up by the MSPC Conferences in the 1970s and early 1980s found their way into the text of the PCP II Acts and Decrees including: the need for church renewal, preferential option for the poor, to be Church of the poor, engaging in inter-faith dialogue and responding to social/ecological issues, prioritizing various sectors (youth, indigenous peoples, landless peasants and the like) and evolving a spirituality so needed by the contemporary times.

To some extent the Philippine Church would be energized by PCP II. As there were already inroads of BECs in other parts of the country in the 1970s – in Dioceses like those of Infanta, Ilagan, Bacolod, Calbayog in parts of southern Luzon, central Visayas and a number of urban parishes in Metro Manila – the expan-

[30] *Acts and Decrees of the Second Plenary Council of the Philippines* (Pasay City: Catholic Bishops Conference of the Philippines, 1992).

sion of BECs to other dioceses grew by leaps and bounds with the push coming from PCP II. Many local churches convened a Diocesan Pastoral Assembly to re-structure their local churches to fit into the PCP II vision. Existing support groups (e.g. the BCC-CO networks, the *Bukal ng Tipan*, those set up by religious congregations with missionaries doing BEC work on the group e.g. the DC Sisters, Diocesan pastoral centers – with support from various external funding agencies) provided the needed support on the ground. Much later, the CBCP would set up its own BEC Commission. In time, the Mindanao Church was no longer providing the cutting edge in terms of evolving updated BEC models; this trend was happening in other parts of the country.[31]

Various assessments have been made through the years to identify what are the strengths and weaknesses of the BECs today, what factors contribute to their vibrancy or hinder them from becoming truly "priestly-prophetic-kingly", what are the problems they face and what are possible prescriptions and how they can locate themselves in the evolving post-modern era (now characterized by "populism").[32] One could make the following matrix to combine all the data contributed by those who have made such assessments (Padilla, Dagmang, Picardal, Gabriel, and Gaspar):

---

[31] See Dagmang, *Basic Ecclesial Communities*, for case studies on these exciting BEC experiences.

[32] See Dagmang, *Basic Ecclesial Communities*, pp. 283-296; Picardal, *Journeying Towards a New Way of Being Church*, pp. 197-206; Estela Padilla, Msgr. Manny Gabriel and Gaspar, *BECs: Dream or Reality*, pp. 259-302, 303-320 and 321-344.

Note: The listing of these factors/elements are not according to degree of significance:

Factors / elements	How factors/ elements facilitate vibrancy of BECs	How these hinder the growth of BECs	Prescriptions or how to respond to these limitations/ weaknesses
1.Pre-existing key practices (e.g. prevalent devotional practices)	Could be tapped in terms of getting the people together especially in the first stage of BEC organizing. Could also provide the indigenous spirituality needed for BEC sustainability.	Could make the BEC remain at a devotional level only if formation does not progress to other integral aspects of BEC	Make sure to balance the priestly-prophetic-kingly aspects of BECs. Need initial and ongoing formation for leaders and members. Inculturate the devotional practices to connect these to faith-life concerns.
2. Rural and urban geographies	BECs in rural and agricultural communities have closer personal relationships, less distractions, stronger kinship ties	Urban settings coupled with the work schedules of the population could hinder active participation in shared activities	Make sure BEC approaches take into consideration differences in rural and urban realities; not just one model fits all
3. Role of bishops	If leadership of the Local ordinary is strong in providing moral, spiritual and	If leadership is weak, if not actually present during the main activities of BEC	Be fully convinced of all that the Magisterium have exhorted re BECs (from papal docu-

	financial support to BECs, if the bishop is hands-on from leading the Diocesan assemblies to visiting the BECs, if encourage the clergy to remain active in providing support to BECs and lay leaders	organizing, evaluation and planning, if does not have the dedication to provide continuity to make BECs continuing to grow, if impose authority to curtail autonomy	ments to FABC to PCP II and provided the needed leadership and support down to the level of the BECs and Decentralization of authority
4. Role of parish priests, both diocesan and religious clergy	Same as above for their specific parishes	Same as above	Same as above
5. Availability of back-up technical, financial and moral support	Presence of diocesan support structures, external organizations that can provide technical assistance especially in formation of leaders, making materials available, and financial assistance from both local and outside sources to back	Too much insistence on volunteerism and self-reliance especially in circumstances when local resources are far too limited	Bishops and clergy should do their best to make sure there are such resources and personnel available to provide continuing back-up support

	up needed personnel, materials, etc.		
6. Quality of lay participation in the BECs	Where BEC leaders are provided initial and ongoing formation so they continue to grow in age, knowledge and wisdom as well as technical skills; where they are provided enough autonomy and not continuously have to rely on the clergy to make final decisions	When only initial formation is provided and nothing else, leaving them to their own defenses which could make them turn authoritarian in their own ways, no moments for recollections/ retreats, no opportunity to gather together to compare notes and provide mutual support	For the clerics not to duplicate clericalism at the base among the BEC leaders and to allow them the kind of autonomy that they need in order for them to grow in terms of providing empowering leadership, develop conflict resolution skills and have the confidence to execute their tasks
7. Enhance women's and youth's participation	It is already a known fact that there is a gendered character in terms of lay participation in the church where women's presence is more dominant, but women could still take on key leadership roles; there are attempts to reach out to	When women are just seen as mainly support group to do menial tasks of the BECs, have little to say in terms of decision-making processes given the dominance of the men; when the youth are discouraged from participating	Provide women with key leaderhsip roles in the BECs. Provide the youth with the space they need to explore how they can contribute their time and talent to the BECs, give them enough room to explore their

	the young people by giving them enough space to participate in their own terms	(leaders are strict with them, always criticizing them)	creativity.
8. Sustain-ability and continuity in terms of growth & development and people's participation	The BECs continue to grow and become more and more self-reliant as the BEC members own the responsibilities and are able to mobilize as many members' participation as possible, are welcoming to those who join them and make them feel at home	When BECs turn elitist and not able to grow in the number of its members and the quality of their partici-pation, where the continue to rely on assistance from the outside	Provide the needed assistance especially as the BECs still need these but develop them towards self-reliance, continue providing ongoing formation for members and leaders, explore new initiatives in improving the quality of membership and attracting more members within the locality
9. Policies and Sanctions	When policies are approved that enhance participation and autonomy, where sanctions are no longer necessary to encourage active participation	When policies and sanctions become so strict and lacking of compassion that these will only turn off members and drive them away	Learn from the lessons of the earlier approaches to BCCs (especially some of the Mindanao experiences) and be sure not to introduce policies and sanctions that

			can only hinder the growth of maturity of BECs
10. Relationship with Lay organizations, movements and associations (LOMAS)	Where the LOMAS do not consider themselves BECs in themselves, but that they encourage members to take part in their respective BECs	Where LOMAS have no interest in terms of their members integrating into their respective BECs	Get the LOMAS to encourage their members to take active roles in their BECs and assist in providing support by taking on tasks within the BECs
11. Understanding the vision and nature of the BECs	Leaders and members have been provided the needed orientation to fully understand and appreciate the BEC being a new way of being Church vis-à-vis Vision-Mission of PCP II on BECs including its role in evangelization and mission	Where leaders and members think of BEC as just one program in the parish, no different from the LOMAS or merely involved in sacramental, liturgical and devotional activities	Need for strong, comprehensive BEC orientation in the beginning and continuing, ongoing formation of leaders and members, updated to the most current missiological discourses and pastoral approaches in BECs and providing BECs with a mission orientation both in terms of the ad intra and ad gentes dimensions.

12. Respond-ing to Moral, Social and Ecological issues	Where the leaders and members have internalized what is meant when BECs truly become priestly-prophetic and kingly. In parts of the country with dominant Moro and Lumad communities, to be engaged in solidarity with them and inter-faith dialogue. As well as also establish ecumenical dialogue.	Where they have no interest at all in responding to current moral issues (e.g. EJKs and the like), social (poverty, inequality and the like) and ecological issues (climate justice, disaster preparedness)	Fully engaged in the urgent moral, social and ecological issues impacting on the lives of the people, especially the weak, vulnerable, wounded and oppressed. Active participation in dialogue, collaboration and solidarity work. Promotion of ecumenical and inter-faith dialogue towards building basic human communities.
13. Creativity and spirituality	Where there is serious exploration of inculturation for the liturgy and sacraments; where spirituality is enhanced that can provide healing, reconciliation and deepening of goodwill among members.	Where creativity is stunted owing to heirarchical constraints and no attempt at deep understanding of indigenous cultures; where spirituality is taken for granted	Do research in terms of peoples' world views, cultures, myths, symbols and meanings and use these for inculturation of liturgy, catechesis, formation and the like; incorporate cultural concepts like

			damayan, salu-salo, bayani-han and the like; explore the BEC spirituality relevant in providing leaders and members the grace to mature as Christians in terms of continuing personal conversion and deepening relationship with Jesus Christ.

Conclusion

As the song goes, for Mindanao-Sulu Church "what a journey it has been but the end is not in sight." Her contemporary history from the late 1960s until today has been rather checkered with its ups and downs, twists and turns. Her historical narrative will continue to unfold as she faces new economic, political, social, cultural, ecological and other realities, given the changes that are inevitable in the country and the world. There will also arise new insights into theology and missiology as old paradigms will be debunked. Pastoral approaches will also shift as new ecclesial templates are pursued. One can only hope that whatever gains the Local Church have attained in the last five decades would continue to deepen and be strengthened especially in terms of how the BECs can

truly contribute in the formation of a new way of being Church. One that has the capacity to always read the signs of the times in the light of the Gospel and respond in the best way it can to witness to the unfolding of the Reign of God in the here and now.

It will only be because all those constituting the BECs have reflexibility, adaptability, creativity and grace that the BECs will continue to flourish in the years to come.

Jesus in Luke 24:13-35 and the Johannine Jesus

Ma. Anicia B. Co[◆]

Abstract: The similarities of the Gospel of John and the Gospel of Luke have been noted and discussed in relation to the question of the literary relationship of John and the Synoptics. The similarities of Luke and John are explained as due to (a) the supposed dependence of John on Luke; (b) their access to and reliance on common traditions; (c) the possible dependence of Luke on John. Andrew Gregory's examination of the competing hypotheses leads him to the conclusion that they are "not susceptible either to verification or falsification on the basis of the evidence we have" (2006:132). One wonders how to proceed considering the "continuing uncertainty of the relationship between the gospels". This paper explores some possible connection between the two gospel narratives in terms of the characterization of Jesus. After a brief survey of linguistic and thematic correspondences between Luke and John, the study focuses on the characterization of Jesus in Lk 24:13-35 and compares this with the portrait of Jesus in John's gospel. This paper illustrates how the image of Jesus in Luke's Emmaus story may be an interpretive key to understanding some aspects of John's story and characterization of Jesus.

Keywords: synoptics and John, literary relationship of Luke and John, characterization of Jesus, resurrection

Introduction

The question of the relationship of the gospels of Luke and John is related to the broader topic of the relationship of John and the Synoptics.[1] To explain the

◆ Dr. Ma. Anicia B. Co, RVM, is a member of the Congregation of the Religious of the Virgin Mary. She earned her Licentiate (STL) and Doctorate in Sacred Theology (STD) and Ph.D. in Religious Studies from the Catholic University of Leuven, Belgium in 1987 and 1990. She is presently the Second General Consultor of the RVM Congregation in charge of formal and ongoing formation of RVM

similarities of Luke and John, the following hypotheses have been proposed: a) dependence of one on the other – John on Luke or Luke on John; b) dependence on an early form of the gospel; c) access to common oral traditions from which each drew independently of each other.[2] Andrew Gregory's study of Luke 24:12 and John 20:3-10 proceeds from the hypothesis of Luke's dependence on John. He used these texts as test-case to examine the competing hypotheses. His modest conclusion is that the hypotheses depend on "presuppositions and predispositions and are not susceptible either to verification or falsification on the basis of the evidence."[3] Thus, "it might be reasonable to accept either the hypothesis that John used Luke or that Luke used John, and that neither position need make John more or less a source of historical tradition about Jesus than the other."[4] The literary dependence

---

Sisters. She teaches Scriptures in Loyola School of Theology, Institute of Formation and Religious Studies, Institute for Consecrated Life in Asia and St. John Vianney Theological Seminary. She is also the current president of the Catholic Biblical Association of the Philippines.

[1] See among others F. Neirynck, "John and the Synoptics," in A. Denaux (ed.), *John and the Synoptics* (Leuven: University Press, 1992), pp. 3-62, esp. 35-46 on John and Luke; also M. Sabbe, "The Trial of Jesus before Pilate in John and its Relation to the Synoptic Gospels," pp. 341-385; A. Denaux, "The Q-Logion Mt 11,27/Lk 10,22 and the Gospel of John," pp.163-199.

[2] A. Gregory, "The Third Gospel? The Relationship of John and Luke Reconsidered," in J. Lierman (ed.), *Challenging Perspectives in the Gospel of John*, WUNT 2/219 (Tubingen: Mohr Siebeck, 2006), pp. 109-134, esp. 109-110. See also Sabbe, "The Trial of Jesus," for a discussion of the theory of A. Dauer, R. Baum-Bodenbender, M.-E. Boismard and R.T. Fortna. M. Rastoin, "Pierre réconcilierait-il Luc et Jean?" NRT 134 (2012) 353-368, also gives a survey of the different theories regarding the relationship of these two gospels.

[3] Gregory, "John and Luke Reconsidered," p. 132.

[4] Ibid. Recognizing the lack of consensus on this matter, Rastoin proposes a study of the resemblances from a theological perspective.

and the direction of that literary dependence of John and Luke may not be confidently established but it is clear that both present a witness to Jesus.

This study explores some possible connections between John and Luke in terms of the characterization of Jesus. After a brief survey of linguistic and thematic correspondences between Luke and John, the study focuses on the characterization of Jesus in Lk 24:13-35 and compares this with the portrait of Jesus in John's gospel. This paper illustrates how the image of Jesus in Luke's Emmaus story may be an interpretive key to understanding some aspects of John's story and characterization of Jesus.

Correspondence and Similarities in Luke and John[5]

The way John tells the story of Jesus is markedly different from the way the Synoptics present it. In the light of the divergence of John from the Synoptics, the agreement of John and Luke against Mark or against Mark and Matthew is certainly significant. Their resemblances, however, do not necessarily indicate literary dependence of one on the other as shown by the different hypotheses proposed by scholars. F.L. Cribbs

---

From his theological analysis that focuses on the character of Peter he draws the conclusion that the gospels reflect a historical period in which the Christian communities are in the process of mutual recognition with the Johannine and Pauline communities being fully recognized by the Petrine communities. "Pierre réconcilierait-il," pp. 366-367.

[5] See J.A. Bailey, *The Traditions Common to the Gospels of Luke and John* (Leiden: Brill, 1963); P. Parker, "Luke and the Fourth Evangelist," *NTS* 9 (1963) 317-336; F.L. Cribbs, "St. Luke and the Johannine Tradition," *JBL* 90/4 (1971) 422-450; B. Shellard, "The Relationship of Luke and John: A Fresh Look at an Old Problem," *JTS* 46 (1994) 71-98; Neirynck, "John and the Synoptics," pp. 36-37, fn. 168.

lists the close verbal parallels in Luke and John.[6] Below is my presentation of these parallels.

1. Verbal Parallels

1.1 Lk 3:16 and Jn 1:26-27

Luke 3:16	John 1:26-27
a ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης,	26 a ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων
b Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς	b Ἐγὼ βαπτίζω ἐν ὕδατι
	c μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε,
c ἔρχεται δὲ ὁ ἰσχυρότερός μου	27 a ὁ ὀπίσω μου ἐρχόμενος
d οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ	b οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος
e αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί	

Like Mark but unlike Matthew,[7] this saying of John the Baptist in Luke and John follows a short narrative introduction. Both Luke and John use the verb ἀποκρίνομαι in contrast to κήρυσσω in Mk 1:7. The narrative context of the saying in Luke and John is similar. In both gospels, the saying is the response of John the Baptist to questions concerning his identity (Lk 3:15; Jn 1: 19-23). However, Lk 3:15 is a simple narrative setting. Luke mentions the people's expectations and questioning in their hearts whether John the Baptist were the Christ. Jn 1:19-23, on the other hand, is a scene depicting the dialogue between

---

[6] F.L. Cribbs, "St. Luke and the Johannine Tradition," 448; ID., "The Agreements that Exist between Luke and John," in *SBL 1979 Seminar Papers*, vol. 1, pp. 215-261. see also Parker, "Luke and the Fourth Evangelist;" M. Rastoin, "Pierre réconcilierait-il," pp. 356-357.

[7] Mt 3:11 is part of the preaching of John the Baptist in 3:7-12 which has a narrative introduction in v.7.

John and the priests and Levites sent by the Jews from Jerusalem (1:19). The formulation of Lk 3:16b and Jn 1:26b are closer to each other than to Mk 1:8a "ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι." Lk 3:16cd is closer to Mk 1:7bc while Lk 3:16e is parallel to Mt 3:11d.[8]

1.2 Lk 7:38b-e and John 12:3bc

Luke 7:38	John 12:3
	a ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου
a καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ	
b κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ	b ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ,
c καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν	c καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ
	d ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
d καὶ κατεφίλει τοὺς πόδας αὐτοῦ	
e καὶ ἤλειφεν τῷ μύρῳ.	

Luke 7:44e[9]	John 11:2
e αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν.	ἦν δὲ Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει

Lk 7:38 and Jn 12:3 describe the action of the woman who anointed Jesus. Luke and John agree that the woman anointed the feet of Jesus in contrast to Mark and Matthew in which the head of Jesus was

---

[8] Mk 1:7 (a) καὶ ἐκήρυσσεν λέγων, (b) Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου (c) οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.
Mt 3:11 (a) ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, (b) ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, (c) οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· (d) αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

[9] Lk 7:44 (a) καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη (b) Βλέπεις ταύτην τὴν γυναῖκα; (c) εἰσῆλθόν σου εἰς τὴν οἰκίαν, (d) ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας·
(e) αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν.

anointed (Mk 14:3parMt 26:7). Luke and John may agree in formulation but they differ in narrative contexts. As in Mark and Matthew, John puts the anointing story in the context of the passion and agrees with them in relating the anointing to Jesus' burial (Jn 12:7-8; Mk 14:6-8; Mt 26:10-12). Thus, Luke differs from the other gospels in situating the anointing story in the context of Jesus' ministry in Galilee. All agree that the setting of the anointing story is in a house. In Mark and Matthew, it is the house of Simon the leper (Mk 14:3parMt 26:6). Luke identifies the host as a Pharisee (Lk 7:36) whose name is Simon (Lk 7:40). In John, the anointing happens in the house of Lazarus, Martha and Mary (Jn 12:1). John agrees with Mark and Matthew in the specific location which is Bethany. No location is given in Luke but there is a reference to a city (Lk 7:37). Only Luke describes the woman as a sinner (Lk 7: 37). Only John identifies the woman who anointed Jesus as Mary, whose sister is Martha and whose brother is Lazarus (11:1-2; 12:1-3).

Also common to Luke and John is the action of the woman wiping the feet of Jesus with her hair. Bailey observed that this action is understandable in the Lukan account but it is unexplainable in John's. In Luke, the woman wet the feet of Jesus with her tears and used her hair to wipe or dry his feet before anointing them with the ointment. In John, it is after anointing Jesus' feet that Mary wiped them with her hair. It seems illogical, according to Bailey, for Mary to dry the feet which she just anointed with ointment.[10] However, it is not only in Jn 12:3 that the action of

[10] Bailey, *The Traditions*, pp. 2-8. For Bailey, John took over from Luke the detail about the woman anointing Jesus' feet and drying them with her hair. However, it is equally possible to attribute this to common oral tradition or to assume that John knew the Lukan account as well as the oral tradition.

Mary is described. It is anticipated in Jn 11:2. This implies that John attaches some special meaning to it, for in Jn 12:3, after Mary's action, it is said that "the house was filled with the fragrance of the ointment." In John's version, the ointment came from Mary and by wiping the feet of Jesus with her hair after anointing them, Mary shares the fragrance of the anointed feet of Jesus. The fragrance that filled the house came from the anointed feet of Jesus and the hair of Mary. This narrative detail, thus, points to a deeper meaning of discipleship and intimacy and need not be construed as out of place or illogical in the Johannine account.

1.3 Lk 22:3 and Jn 13:2.27a

Lk 22:3	John 13:2 / John 13:27a
Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα·	καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὃ ποιεῖς ποίησον τάχιον.

Lk 22:3 mentions the entry of Satan into Judas. In this verse, Judas is clearly identified as Iscariot and one of the Twelve. The parallel in Jn 13:27a uses the pronoun but refers to Judas Iscariot, the son of Simon (13:2.26). Despite the close verbal similarity and related contexts, Lk 22:3 and Jn 13:27a are found in different narrative contexts. The Lucan verse fits well as an introduction to the narrative segment on Judas' initial step of betrayal (22:3-6). Judas is still with Jesus at the supper for Jesus speaks of him, "πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης" (22:21). Jesus

pronounces a curse on the betrayer, ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται" (22:22).[11] Jn 13:27a belongs to the scene of the supper during which Jesus foretells his betrayal and the disciples question the identity of the betrayer (13:21-30). Jesus knows all along who he is (13:10-11). Jn 13:2 introduces the motif of betrayal which runs through the whole of 13:1-30 as a contrast to the theme of Jesus' total and unconditional love, manifested in the foot washing (13:1-20). Before the entry of Satan into Judas in Jn 13:27, the devil has already put into the heart of Judas to betray Jesus (13:2). In John, Satan's entry is related to the actual execution of betrayal. In Luke, Satan's entry is connected with the whole action of Judas' betrayal, from conspiracy to execution. Thus, although the verbal parallel of Lk 22:3 is Jn 13:27a, it is also parallel to Jn 13:2.

1.4 Luke 22:34 and John 13:38

Luke 22:34	John 13:38
a ὁ δὲ εἶπεν,	a ἀποκρίνεται Ἰησοῦς,
	b Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις;
b Λέγω σοι, Πέτρε,	c ἀμὴν ἀμὴν λέγω σοι,
c οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.	d οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

The verbal agreement of Lk 22:34c and Jn 13:38d contrasts with the formulation of Mk 14:30c and Mt 26:34c.[12] Luke and John also agree against Mark and

---

[11] Luke narrates the fate of Judas in Acts 1:16-19.

[12] Mk 14:30 a καὶ λέγει αὐτῷ ὁ Ἰησοῦς, b Ἀμὴν λέγω σοι c ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.
Mt 26:34 a ἔφη αὐτῷ ὁ Ἰησοῦς, b Ἀμὴν λέγω σοι c ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με.

Matthew on the narrative context of the prediction of Peter's denial. In Luke and John, the prediction happens still in the context of the meal. In Mark and Matthew, Jesus and his disciples are already on the way to the Mount of Olives (Mk 14:26; Mt 26:30). Jesus predicts the falling away and scattering of the disciples as well as his resurrection (Mk 14:27-28; Mt 26:31-32). To this Peter declares his loyalty and commitment to Jesus (Mk 14:29; Mt 26:33) and Jesus responds by speaking of Peter's denial. In Luke, the prediction follows Peter's avowal of loyalty in response to Jesus' words to him (Lk 22:31-33). Jn 13:38 is part of the dialogue of Simon Peter and Jesus about Jesus' departure and Peter's following him (13:36-38). In contrast to Mk 14:29 and Mt 26:33, Peter's profession of loyalty in Lk 22:33 ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι) and Jn 13:37 (λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω) are similar in content.

1.5 Luke 22:58c and John 18:17c

Luke 22:58c

a καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη,
b Καὶ σὺ ἐξ αὐτῶν εἶ.

c ὁ δὲ Πέτρος ἔφη, Ἄνθρωπε,
οὐκ εἰμί.

John 18:17c

a λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός,
b Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
c λέγει ἐκεῖνος,
Οὐκ εἰμί.

John 18:25

a Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος.
b εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
c ἠρνήσατο ἐκεῖνος καὶ εἶπεν,
Οὐκ εἰμί.

Peter's words of denial constitute the verbal parallel in Lk 22:58c and Jn 18:17c (contrast Mk 14:68.71; Mt 26:70.72.74). Lk 22:58c which is Peter's second denial is parallel to the first and second denial in John (18:17c.25c).

1.6 Luke 22:67 and John 10:24-25

Luke 22:67	John 10:24-25
a λέγοντες,	24a ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ,
Εἰ σὺ εἶ ὁ Χριστός , εἰπὸν ἡμῖν.	b Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις;
	c εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ.
b εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε	25a ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν καὶ οὐ πιστεύετε·
	b τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

There is a verbal similarity in Lk 22:67 and Jn 10:24c.25a but the narrative contexts are different. Lk 22:67 belongs to the scene of Jesus' appearance before the council (22:66-71) which is a segment of the Lukan passion narrative. Jn 10:24-25 is part of the controversy dialogue of Jesus and the Jews in Jn 10:22-30. In Luke, the question comes from the council while in Mark and Matthew it is the high priest (Mk 14:61; Mt 26:63). The Lucan formulation of the question is parallel to Jn 10:24c and closer to Mt 26:63 than to Mk 14:61. Lk 22:67b is parallel to Jn 10:25a although in Luke it is a conditional statement.

In place of the trial before the council in the synoptics, John has the interrogation of Jesus by the high priest (Jn 18:19-24). No verbal parallel exists between this scene in John and Lk 22:66-71 but there is similarity in the characterization of Jesus in both scenes. There is no hint of Jesus keeping silent as in Mk

14:60-61; Mt 26:62-63; rather, Jesus responds with audacity and confronts the interrogators. Jesus' answer to the council in Lk 22:67b is formulated in a conditional sentence as is the reply of Jesus to the guard who strikes him in Jn 18:23.

1.7 Lk 22:70 and Jn 18:37

Luke 22:70	John 18:37
	a εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος, Οὐκοῦν βασιλεὺς εἶ σύ;
a εἶπαν δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ;	
b ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.	b ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεύς εἰμι.
	c ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον,
	d ἵνα μαρτυρήσω τῇ ἀληθείᾳ·
	e πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

There is a similarity of formulation between Lk 22:70b and Jn 18:37b. Both contain Jesus' self-affirmation ἐγώ εἰμι. However, the questions and answers are different because of the different narrative contexts. In Luke, Jesus' ἐγώ εἰμι responds to the question of his identity as son of God. This is similar to Mk 14:61-62. Jn 18:37 is part of scene of Pilate's interrogation of Jesus about his kingship (18:33-38). In both cases, Jesus' answer is an affirmation and a denial. Jesus is the son of God/a king but not according to what the council or Pilate thinks.

1.8 Lk 23:4 and Jn 18:38

Luke 23:4	John 18:38
a ὁ δὲ Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλου	a λέγει αὐτῷ ὁ Πιλᾶτος, Τί ἐστιν ἀλήθεια;
	b Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς,
b Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.	c Ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ αἰτίαν.

Luke 23:14	John 19:4
a εἶπεν πρὸς αὐτούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν,	a Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλᾶτος καὶ λέγει αὐτοῖς,
b καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας	b Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε
c οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ᾽ αὐτοῦ.	c ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

Luke 23:22	John 19:6
a ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος;	a ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον σταύρωσον.
b οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ·	b λέγει αὐτοῖς ὁ Πιλᾶτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε·
c παιδεύσας οὖν αὐτὸν ἀπολύσω	c ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

Lk 23:4 and Jn 18:38 are parallel. Luke and John mention three declarations of Jesus' innocence by Pilate (Lk 23:4.14.22; Jn 18:38; 19:4.6). John's formulation is fairly consistent in the three cases. Repetition and variation characterize Luke's three formulations.

1.9 Lk 23:53 and Jn 19:41

Luke 23:53	John 19:41
	a ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος,
a καὶ καθελὼν ἐνετύλιξεν αὐτὸ	

σινδόνι,
b καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ
c οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος.

b καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν᾽
c ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος·

Lk 23:53ab is parallel to Mk 15:46; Mt 27:59-60. Lk 23:53c adds a detail not found in Mark or Matthew but in Jn 19:41c. Both Jn 19:41b and Mt 27:60 mention that the tomb is new. Lk 23:53c and Jn 19:41c clarify that no one had ever been laid in the tomb where Jesus was buried.

1.10 Luke 24:1-2 and John 20:1

Luke 24:1	John 20:1
a τῇ δὲ μιᾷ τῶν σαββάτων b ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα.	a Τῇ δὲ μιᾷ τῶν σαββάτων b Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωΐ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον
Luke 24:2	**John 20:1c**
εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου	c καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

The temporal setting of the discovery of the empty tomb is exactly the same in Lk 24:1a and Jn 20:1a. Lk 24:2 and Jn 20:1c give parallel description of the stone having been rolled/taken away from the tomb. Jn 20:1 mentions only Mary Magdalene unlike the synoptics which mention other women with Mary Magdalene.[13] Luke gives the names of the women only later in the narrative (Lk 24:10) and mentions other women too.

---

[13] Three women are mentioned in Mk 16:1 (Mary Magdalene, Mary the mother of James and Salome) but only two in Mt 28:1 (Mary Magdalene and the other Mary). Lk 24:10 the women who are named are Mary Magdalene, Joanna and Mary the mother of James).

1.11 Luke 24:12[14] and John 20:3-10

Luke 24:12	John 20:3-6.9-10
a Ὁ δὲ Πέτρος ἀναστὰς	3a Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἤρχοντο εἰς τὸ μνημεῖον.
	4a ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς
ἔδραμεν ἐπὶ τὸ μνημεῖον	b προέδραμεν τάχιον τοῦ Πέτρου
	c καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,
b καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα,	5a καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια,
	b οὐ μέντοι εἰσῆλθεν.
	6a ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ
	b καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα
	9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.
c καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.	10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

Lk 24:12b and Jn 20:5a are verbal parallels belonging to similar narrative contexts, the discovery of the empty tomb.[15] The difference is in the subject of the

---

[14] The text is omitted in Codex D. The omission is considered by B.F. Westcott and F.J.A. Hort to represent the original reading based on the principle of *lectio brevior*. Where D which is usually characterized by additions has the shorter text, this text is preferred as an instance of "Western non-interpolations." For a discussion on this, see K. Aland and B. Aland, The Text of the New Testament (Grand Rapids, MI: W.B. Eerdmans, 1987), pp. 14-20, 36-47. In Nestle-Aland 28th edition, Lk 24:12 now appears in the main text (contrast the 26th edition) and in the UBS 4th edition, the rating is B (the text is almost certain) (contrast UBS 3rd edition where the rating is D).

[15] For a thorough discussion on this parallelism, see Gregory, "John and Luke Reconsidered,"; F. Neirynck, "John and the Synoptics: The Empty Tomb Stories" *NTS* 15 (1968-69) 168-190, reprinted in F. Neirynck, *Evangelica. Gospel studies – Études d'évangile. Collected Essays*, ed. F. Van Segbroeck (BETL, 60

verb: Peter in Luke and the other disciple in John. Lk 24:12a and Jn 20:3-4 agree that Peter ran to the tomb but in Luke, he was alone while in John, he was running with the other disciple. In fact, the other disciple runs faster and reaches the tomb ahead of Peter. The departure from the tomb is expressed in the same way in Lk 24:12c and Jn 20:10. Peter's wondering in Lk 24:12c may be compared with Jn 20:9 which mentions the disciples' lack of knowledge about the scripture concerning Jesus' resurrection.

1.12 Luke 24:36 and John 20:19c

Luke 24:36	John 20:19
	a Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων καὶ τῶν θυρῶν κεκλεισμένων
	b ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων,
a Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν	c ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον
b καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.	d καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

Lk 24:36 and John 20:19 describe the appearance of the Risen Jesus to the disciples in the same way. Jesus stands in their midst and says to them, "Peace be with you." The narrative context is similar. Lk 24:36-42 follows the story of Jesus' appearance to the disciples going to Emmaus (24:13-35) while Jn 20:19-22 comes after Jesus' appearance to Mary Magdalene (20:11-18). Another point of agreement in these narratives is the physicality of Jesus' resurrection. Jesus tells the disciples to look at his hands and feet, asks for something to eat and eats before them (Lk 24:39-43). In

---

(Leuven: University Press, 1982), pp. 273-295, with additional note, p. 296.

Jn 20:20 Jesus shows them his hands and his side and in Jn 20:27, he tells Thomas to put his finger on his hands and on his side. In Jn 21:9-14, the Risen Jesus invites the disciples to breakfast after the miraculous catch of fish. There is no explicit mention of Jesus' eating in 21:12-14 as in Lk 24:43.

This survey of Lucan-Johannine verbal parallels enables us to see other aspects of correspondence as well as differences between the two gospels. Verbal parallels alone may not indicate the kind or direction of dependence.[16] The texts with parallel in the other gospel sit well in their present narrative context that it is difficult to prove direct borrowing from one to the other gospel. A comparative narrative approach may broaden our understanding of the similarities between Luke and John in relation to their narrative strategy.[17]

2. Similarities in the Narratives of Luke and John

This section deals with the correspondence of Luke and John in terms of the basic elements of their narratives. The survey will be limited to similarities in setting, plot and characters. Differences are taken for granted.

Jerusalem is an important setting for both Luke and John. Luke's gospel opens with the scene in the temple of Jerusalem (1:5-23) and ends with Jerusalem (24:52-53). Two temple stories about Jesus are found in the Infancy narrative. In Lk 2:22-40, Jesus is brought to the temple by his parents and there the identity and destiny of Jesus is revealed by Simeon (2:30-32.34-35). Lk 2:41-

---

[16] According to Parker, "Luke and the Fourth Evangelist," 333, "Resemblances are not influences, and influences certainly are not sources."

[17] Like the study of Rastoin, this paper wants to explore another perspective in dealing with the Lucan-Johannine parallels.

52 recounts the story of the twelve-year old Jesus going with his parents to Jerusalem for the feast, staying in the temple even after the feast with his parents already gone, being sought and found by his parents among the teachers. The importance of Jerusalem is also highlighted by the several references to it as the destination of Jesus' journey (9:31.51.53; 13:22-23; 17:11; 18:31; 19:28.41). Luke gives a summary of Jesus' teaching activity in Jerusalem (19:47-48; 21:37-38). In John, Jerusalem and the temple are the setting for most of Jesus' works and teaching (2:13-4:2; 5:1-47; 7:10-8:59; 9:1-10:21; 10:22-39). Luke and John mention Jesus going to Samaria (Lk 17:11, cf. 9:51-56; Jn 4:4-5) and encountering Samaritans—a Samaritan leper who returns to Jesus to give thanks for his healing (Lk 17:12-19), a Samaritan woman who comes to faith and brings other Samaritans to faith in Jesus (Jn 4:7-42).

Very early in his narrative of Jesus' ministry, Luke mentions Jesus preaching in the synagogues of Judea (4:44). In the scene of his trial before Pilate, Jesus is said to be "teaching throughout all Judea" (23:5). Luke's depiction of Jesus' ministry somehow corresponds to John's picture of Jesus going to and from Judea (3:22; 4:1-2.54; 7:1.10; 11:7).

Journey is an important motif in the gospel of Luke. In Lk 1-2, this motif serves the progression of the story (from the temple/Jerusalem to the hill country, from Nazareth to a city in Judea and back, from Nazareth to Bethlehem to the temple and back to Nazareth, from Nazareth to Jerusalem). Jesus' journey to Jerusalem starts in Lk 9:51 but starting Lk 4:14, Jesus goes around in Galilee as well as Judea (4:44). A lot of things happen on the way as Jesus goes on to Jerusalem (9:51-19:44). The way to Jerusalem becomes the backdrop for the teachings of Jesus. In the scene of the transfiguration, the subject of the conversation of Moses

and Elijah with Jesus is his departure (exodus) which he is to accomplish in Jerusalem (9:31). The journey motif is also found in Lk 24:1-12, with the women going to the tomb and returning to tell the disciples the news of the resurrection, and Peter going to the tomb and returning home. In Lk 24:13-35, the way to Emmaus is the setting of the appearance and teaching of the Risen Lord to two disciples, who then return to Jerusalem after recognizing Jesus at the breaking of the bread. The final scene shows Jesus leading the disciples as far as Bethany. The gospel ends with Jesus going up to heaven and the disciples returning to Jerusalem (24:50-53).

Journey is also significant in the Gospel of John.[18] The prologue tells of the journey of the Logos into the world and his return to the Father (1:1-18). In his ministry, Jesus goes from Galilee to Jerusalem (2:1-3:21) and back to Galilee from the Judean countryside through Samaria (3:22-4:54). Jn 4:43-5:47 is the second Galilee-Jerusalem cycle, followed by 6:1-10:39. In Jn 10:40, Jesus moves from Jerusalem to the Jordan, then to Bethany and back to Jerusalem (11:1-12:11).

Both Luke and John mention the sisters Mary and Martha (Lk 10:38-42; Jn 11:1; 12:2-3).[19] Both stories depict hospitality to Jesus and portray Martha as

---

[18]That the journey motif is a key to the plot of the Fourth Gospel was once proposed by F. Segovia, "The Journey(s) of the Word of God: A Reading of the Plot of the Fourth Gospel," *Semeia* 53. *The Fourth Gospel from a Literary Perspective* (Atlanta: Scholars Press, 1992), pp. 23-54, esp. 23-26; "The Journey(s) of Jesus to Jerusalem: Plotting and Gospel Intertextuality," in Denaux, *John and the Synoptics*, pp. 535-541.

[19] B. Koet, "The Image of Martha in Luke 10,38-42 and in John 11,1-12,8," in J. Verheyden, G. Van Belle, J.G. Van der Watt (eds.), *Miracles and Imagery in Luke and John*. Festschrift Ulrich Busse (Leuven: Peeters, 2008), pp. 47-65.

serving and Mary at the feet of Jesus. John also mentions their brother Lazarus (11:1; 12:1-2). In Luke, Lazarus appears not as the brother of Mary and Martha but as a character in the story told by Jesus (Lk 16:19-31). Associated with the two Lazarus stories are the same motifs of death, resurrection and life.[20] Jn 11:1-44 presents the dramatic story of Lazarus's illness and death which could have been prevented if Jesus had come immediately to heal him upon the request of Martha and Mary. Jesus' delay, however, leads to the manifestation of God's glory as Jesus raises Lazarus to life. As a result of this sign, many of the Jews believe in Jesus (11:45). In Lk 16:19-31, Lazarus, a poor man, full of sores, lying at the gate of a rich man's house dies. When the rich man dies, he goes to Hades and sees Lazarus far off in the bosom of Abraham. He then requests Abraham to send Lazarus back to his father's house to warn his five brothers so that they will not end in Hades. The request is not granted for according to Abraham, "If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead" (16:31).

Other narrative details shared by Luke and John the specification that the right ear of the slave of the high priest was cut off (Lk 22:50; Jn 18:10), the mention of the day of preparation after the burial (Lk 23:54; Jn 19:42), the disciples see Jesus' glory (Lk 9:32; Jn 1:14), Jesus slipping miraculously from the crowd (Lk 4:30; Jn 10:39). According to Parker, "The most impressive and thoroughgoing similarities, between Luke and the Fourth Gospel, appear in their accounts of the Resurrection."[21] The similarities include the following:

---

[20] Parker, "Luke and the Fourth Evangelist," p. 320, mentions the reference to death, request to return and the return will not/did not convert the people.

[21] Parker, "Luke and the Fourth Evangelist," p. 323.

two men/angels at the tomb appearing to the women (Lk 24:4.23; Jn 20:12), Mary Magdalene/women giving the message to the apostles/disciples (Lk 24:9-11.22f; Jn 20:1-12.18), Peter/some disciples going to the tomb which they find empty (Lk 24:12.24; Jn 20:3-10), appearance of the Risen Lord to the disciples in and near Jerusalem (Lk 24:13-49; Jn 20:19-29), non-recognition of Jesus the first time the disciples see the risen Christ (Lk 24:16.31; Jn 20:15; 21:4), Jesus asking the disciples to touch him to prove his physical reality (Lk 24:39; Jn 20:20.27), meal with the Risen Lord (Lk 24:42ff; Jn 21:12ff).

It should also be noted that both Luke and John claim that their narratives are based on the testimony and experiences of eyewitnesses (Lk 1:1-4; Jn 19:35; 21:24). Both state the purpose of their narrative (Lk 1:3-4; Jn 20:30-31).

Characterization[22] of Jesus in Luke and John

Some resemblances in the characterization of Jesus in Luke and John may also be pointed out.[23] Jesus is called Savior in Lk 2:11; Jn 4:42. The revelation of Jesus' identity as Son of the Most High, Son of God to Mary even before conception (Lk 1:31-35) parallels the

[22] For a discussion of character and characterization, see D. Lee, *Luke's Stories of Jesus. Theological Reading of Gospel Narrative and the Legacy of Hans Frei* (JSNT Sup, 185; Sheffield: Sheffield Academic Press, 1999), pp. 185-188; also C. Bennema, "A Theory of Character in the Fourth Gospel with Reference to Ancient and Modern Literature," *Biblical Interpretation* 17 (2009) 375-421. See also M. M. Thompson, "The Historical Jesus and the Johannine Christ," in R.A. Culpepper and C.C. Black (eds.), *Exploring the Gospel of John* (Louisville, Kentucky: Westminster John Knox Press, 1996), pp. 21-42. Thompson compares the portraits of Jesus in the gospel of John and in the Synoptics (pp. 22-25) and deals with the question of the historicity of the gospel of John (pp. 32-35).

[23] Ibid., pp. 323-324.

revelation of Jesus' identity in the Johannine prologue (Jn 1:1-18). The twelve-year old Jesus talks of being in his Father's house (Lk 2:49). In John, Jesus consistently speaks of God, his father.

A. Gregory points to the fact that Luke's gospel contains long accounts of Jesus' teaching but no self-referential discourses such as those found in John. He suggests that "a similar discourse may be implied in his account of Jesus' exposition of Scriptures on the road to Emmaus and his reference to post-resurrection teaching in the period between resurrection and ascension to which he refers in Acts."[24] Our study of the characterization of Jesus in Lk 24:13-35 seeks to show that it is not just the exposition of Scriptures by Jesus (Lk 24:27.32) that implies the self-referential discourses in John; rather, the character of the Risen Jesus in the Emmaus story may shed light on John's portrayal of Jesus.

In this study, I follow the R. Allan Culpepper's definition of characterization as "the art and technique by which an author fashions a convincing portrait of a person within a more or less unified piece of writing."[25] The indicators of characterization include description or descriptive statement from the narrator, what the narrator says about the words and deeds of the character, what the character says or does and how other characters react in word and deeds.[26] This study of

---

[24] Gregory, "John and Luke Reconsidered," p.129.

[25] R.A. Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia: Fortress Press, 1983), p. 105.

[26] M.M. Thompson used these indicators in her study of the characterization of God. " 'God's Voice You Have Never Heard, God's Form You Have Never Seen': The Characterization of God in the Gospel of John," *Semeia* 63 (1993) 179-180. In his article, "The Character of John in the Fourth Gospel," *JETS* 52/2 (2009) 271-284, C. Bennema examines the roles of John (the Baptist) to show the different facets of John's character. D. Lee describes the "Lukan

the character of Jesus in Lk 24:13-35 will be guided by these textual and narrative indicators.

1. The Emmaus Story (Lk 24:13-35)

The Emmaus story is the longest narrative unit in Luke's resurrection narrative (Lk 24:1-53).[27] This Emmaus scene is closely connected with the preceding story of the discovery of the empty tomb (24:1-12) through repetition of words and ideas. The scene of the empty tomb is recalled in the words of the two disciples. In 24:20-21 the disciples mention Jesus' crucifixion and death among the events that just happened and express their expectation for it is now the third day. This calls to

---

Jesus" as "the composite figure produced by the interaction of the contributions" of various agents in the narrative. *Luke's Stories of Jesus*, p. 184. He offers a theological reading of the "character Jesus" and takes into account the faith of Christian reader who here and now experiences Jesus. *Ibid*., p. 187.

[27] According to Lee, the Emmaus scene is 47.9% of the whole narrative (24:1-53). *Luke's Stories of Jesus*, p. 237, n. 121. Studies on this pericope includes among others, J. Wanke, " 'Wie sie ihm beim Brotrechen erkannten.' Zur Auslegung der Emmauserzählung Lk 24,13-35," *BZ* 18 (1974) 180-192; ID., *Die Emmauserzählung. Eine redaktionsgeschichliche Untersuchung zu Lk 24:13-35* (Erfurter Theoligishe Studien, 31; Leipzig, 1973); P. Schubert, "The Structure and Significance of Luke 24," in W. Eltester (ed.), *Neutestamentliche Studien für Rudolf Bultmann* (BZNW, 21; Berlin, 1954), pp. 165-186; R. Dillon, *From Eye-witnesses to Ministers of the Word. Tradition and Composition in Luke 24* (AnBib, 82; Rome, 1978); J. Dupont, "Les disciples d'Emmaus," in ID., *Études sur les Évangiles synoptiques* (Leuven, 1985), pp. 1153-1181; R.J. Karris, "Lk 24:13-35," Int 41 (1987) 57-61; R. Lombardi, "Emmaus: un'icona interpretattiva del rapporto catechesi-liturgia nell'itinerario di fede," Lateranum 52 (1986) 399-410); L. Dussaut, "Le triptyque des apparitions en Luc 24 (Analyse structurelle)," *RB* 94 (1987) 161-213; J.-N. Aletti, "Luc 24:13-33. Signes, accomplissments et temps," *RSR* 75 (305-320; J. Plevnik, "The Eyewitnesses of the Risen Jesus in Luke 24," CBQ 49 (1987) 90-103; O. Mainville, "De Jésus à la'Église. Étude redactionelle de Luc 24," *NTS* 51 (2005) 192-211.

mind the message of the two men (angels cf. 24:23) who reminded the women about the words of Jesus about his arrest, crucifixion and resurrection on the third day (24:7). Lk 24:22-24 is a summary of the scene in 24:1-12 (women were at the tomb early v. 22, cf. v.1; they did not find the/his body v.23a, cf. v.2; the women coming from the tomb told the disciples that they have seen a vision of angels v. 23b, cf. vv.4-10; disciples went to the tomb, found it just as the women had said, but did not see Jesus v.24, cf. v.12.) The Emmaus scene concludes with the disciples returning to Jerusalem and finding the eleven gathered together (24:33). The message "The Lord has risen indeed, and has appeared to Simon!" (24:34) connects to 24:6 and points back to 24:12, bringing the story of Peter to a happy conclusion even with the narrative gap.

The story that began with the Emmaus scene continues to the next scene of the appearance of Jesus to the gathered disciples (Lk 24:36-49). The continuity of the two scenes is indicated in 24:35-36 with the phrase Ταῦτα δὲ αὐτῶν λαλούντων (24:36) referring to the sharing of the disciples who encountered Jesus on the road to Emmaus with the eleven and those gathered with them (24:35). The continuity of the two scenes suggests that the Emmaus story is in itself incomplete. The disappearance of Jesus from their sight (24:31) creates an expectation that leads the two disciples to go back to Jerusalem where they again, this time together with the disciples in Jerusalem, see the Risen Lord.

The narrative seams that connect 24:13-35 and 24:36-49 are the sudden appearance of the Risen Lord (v.15 and v.36), lack of recognition and recognition (v.16.31 and vv.37-41), the meal context (v.30 and vv.41-43), the physical presence of Jesus (vv.15-30 and vv.39-43), the exposition of Scriptures (v.27 and vv. 44-45), the reference to Christ's suffering and glory/resurrection

(v.26 and v.46), Jesus as the one who explains the Scriptures (v.27b.45). The narrative seams indicate the redactional hand of Luke and the literary unity of Lk 24. Luke has integrated well in his narrative whatever maybe the underlying traditions behind it.[28]

Taken as a whole, Lk 24:13-49 deals with the appearance of the Risen Lord. Its main theme is the presence of the Risen Lord in and among the disciples.[29] Lk 24:13-49 may be divided into four parts based on the change of narrative setting: a) on the road - 24:13-29a; b) in the house - 24:29a-32; c) on the road - 24:33a; d) in the house 24:33b-49. The house scene (24:29a-32; 24:33b-49) has a social setting, that of a meal. As Jesus addresses the disciples on the road and before entering the house (24:13-29a), so does he address the disciples in the house (24:33b-49). The Emmaus story is completed by the return of the two disciples to Jerusalem, to the community gathered together, to whom the Lord appears, reveals himself as Risen, explains the Scriptures, and gives them final instructions and commissions them as witnesses before his ascension.

Lk 24:13-35 is a story of journey and return. On the part of the disciples, it is the journey to Emmaus and then return to Jerusalem. This motif of journey and return is interlocked with the motif of Jesus' coming and going. Jesus comes to the disciples, walks with them, stays with them in the house and eats with them before he goes. Lk 24:36-53 combines the two motifs. Jesus

---

[28] Plevnik, "Eyewitnesses," p. 94, agrees with Wanke and Dillon who observe the extensive redaction done by the evangelist Luke in this pericope (see also fn. 6).

[29] Other themes (e.g. discipleship, mission, catechesis, coming to faith, breaking of the bread, Eucharist, witness) as well as the motifs of non-recognition/recognition have been noted in the studies and reflections on this text; cf. fn 26 above for some of these studies.

comes to the disciples in Jerusalem, eats with them, makes them understand the scriptures before he leads them as far as Bethany and goes from them as he is carried up into heaven. In Lk 24:13ff, Jesus joins the disciples in the walk to Emmaus; in Lk 24:50 Jesus leads the disciples as far as Bethany. In Lk 24:31, Jesus vanishes from the disciples after they have recognized him at the breaking of the bread; in Lk 24:50b-51, Jesus departs from the disciples after blessing them. In Lk 24:33 the disciples return to Jerusalem from Emmaus; in Lk 24:52, the disciples return to Jerusalem from Bethany. In Lk 24:31 Jesus leaves without any notice or farewell; in Lk 24:48-49, Jesus gives his final words of instruction and promise before he leaves the disciples.

2. Characterization of Jesus in Lk 24:13-35

Lk 24:13-35 is framed by the reference to Jerusalem (v.13 and v.33) and the mention of Peter/Simon (v.12 and v. 34).[30] The proclamation of the Lord's resurrection in Lk 24:34a is the high point in the narrative. The proclamation of the Lord's appearance to Simon (Lk 24:34b), which is not narrated in the gospel, serves as an interpretative summary also of the experience of the two disciples.[31]

The narrative simply introduces Jesus as one who draws near to the disciples and joins them on the road (24:15) while the disciples continue their discussion. The

[30] Simon in Lk 24:34 refers to Peter as attested in 1 Cor 15:5, contra I. Ramelli who suggests that Simon is not Simon Peter but the companion of Cleophas; "The Emmaus Disciples and the Kerygma of the Resurrection (Lk 24:34)," *ZNW* 105 (2014) 1-19, esp. 11-14. The proposal is based on the reading of Codex Bezae λέγοντες instead of λέγονταςε favoured by all witnesses. The Codex D reading makes the two disciples the proclaimers of the kerygma.

[31] Paul renders in 1 Cor 15:5-7 a tradition of the appearances of the Risen Lord to different people.

narrator also tells us that Jesus is not recognized by the disciples. Jesus is the one makes a move to join in the discussion by asking a question (24:17). After listening to the story of the disciples, Jesus interprets the events for them in the light of the scriptures (24:27 καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ). In Lk 24:28 the narrator tells us that Jesus acts as if he is going further. This elicits a response from the disciples urging him to stay with them. At table, Jesus takes the bread, blesses it, breaks it and gives it to them. What follows is the disciples' recognition of Jesus. From the narrator's point of view, Jesus himself is the one who prepares the disciples to recognize Him. He enables them to understand who he is in the light of the Scriptures and offers them the possibility of recognizing him through his actions. Jesus is the Risen One recognized at the breaking of the bread.

The disciples' response to Jesus (24:19b-25) expresses their own understanding of Jesus. They call him Jesus of Nazareth (24:19).[32] They identify him as a "prophet mighty in deed and word before God and all the people." This characterization recalls the portrait of Moses in Deut 34:10-12 (cf. Acts 7:22; 2:22). Jesus is understood by the disciples as a prophet like Moses. The disciples also know the fate of Jesus. He was

[32] The appellation Jesus of Nazareth is found earlier in Luke's gospel (4:34; 18:37). In Lk 4:34, it is how the man who had the spirit of an unclean demon addresses him. The man claims to know Jesus as the Holy One of God. This healing or exorcism story (4:31-37) takes place immediately after Jesus' inaugural preaching in the synagogue in Nazareth (4:16-30). The other instance of "Jesus of Nazareth" is in the story of the healing of the blind man (18:35-43). The people respond to the blind man's inquiry by saying "Jesus of Nazareth is passing by." The blind man is healed and follows Jesus (18:43). This story of healing is also a story of discipleship.

delivered up to be condemned to death by the chief priests and rulers and was crucified. But, the disciples pin their hope of Jesus. They expect him to be the redeemer of Israel. (24:21).[33] The disciples also have heard about Jesus being alive (24:23). From disciples' discourse, Jesus is a man from Nazareth, a prophet like Moses, their expected redeemer of Israel, the one who was crucified, died and is now alive.

In Jesus' discourse (24:25-26), he speaks of himself as the Christ (v. 26, cf. v. 46) who should suffer before entering his glory. "To enter into his glory" refers to his resurrection (v.46). Jesus indirectly refers to himself as the glorified and risen One. His opening words to the disciples is a call to faith, "O foolish men, and slow of heart to believe all that the prophets have spoken" (v.25a).

The proclamation of the eleven and those gathered with them (24:34) is the climax of the characterization of Jesus in the narrative: Jesus is the Lord who has risen!

The characterization of Jesus is highlighted by the irony in the narrative. The readers know through the narrator that Jesus is the one who joins the disciples but the disciples do not. The disciples' reply to Jesus, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" is ironic. They know Jesus as a visitor; they do not know that they are speaking to the one who knows exactly what has happened. They share what they know

---

[33] The text looks back to Lk 1:68; 2:38. In Lk 1:68, Zechariah speaks of God's redemption; in 2:38 Anna speaks about Jesus to those who are looking for the redemption of Jerusalem. In Lk 1:68 redemption is God's act; Lk 2:38 connects redemption with Jesus.

about Jesus (24:19-23), not knowing that they are speaking to Jesus himself. They narrate what the angels told the women, that he is alive (24:23). The living Jesus is before them but they do not know it. When Jesus tells them about the necessity for the Christ to suffer before entering his glory, the disciples do not know that the one speaking is himself the Christ (24:26). Neither do they know that Jesus is speaking of himself when he interprets the scriptures. In Lk 24:28, the narrator tells us that Jesus appears to be going further. The disciples do not know that, so they urge him to stay with them. When finally they recognize him at the breaking of the bread, Jesus vanishes from their sight. And then the disciples recall their experience on the road and how they felt when Jesus opened the scriptures to them.

3. Features of the Johannine Jesus evoked in Luke 24:13-35

The characterization of Jesus in Lk 24:13-35 evokes some features of Jesus in the Gospel of John. The most significant is the characterization of Jesus in Lk 24:27. Jesus interprets in all the scriptures the things concerning himself. Jesus himself is the one who explains his identity and mission. This characterization evokes the self-referential discourses in the gospel of John (e.g. 5:30-47; 6:32-33.35-40.44-52.53-58.65; 8:28-29; 9:54-57). Furthermore, the Lukan Jesus[34] expounds the Scriptures concerning himself. It is quite interesting that the Johannine Jesus in 5:46-47 refers to Moses, εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς

[34] The "Lukan Jesus" here means the Risen Jesus in Lk 24:13-35.

ἐμοῖς ῥήμασιν πιστεύσετε; In the gospel of John Jesus is presented as the one who speaks of himself and reveals his identity and mission. The Johannine Jesus interprets himself like the Lukan Jesus.

The Lukan Jesus is characterized not only as risen but living. The Johannine Jesus calls himself the resurrection and the life (11:25). The Lukan Jesus speaks of entering into his glory. John speaks of the glory of Jesus, seen by those who believe (1:14) and manifested by Jesus himself in his sign (2:11). It is the glory that Jesus had from the beginning (17:5), the glory that God gave to Jesus (7:22).

The Lukan Jesus is not recognized at the beginning of his journey with the disciples. In the same way, Jesus in the gospel of John is not recognized by those do not believe.[35] Both the Lukan Jesus and the Johannine Jesus call for faith. The Lukan Jesus who joins the disciples on the journey is the glorified and Risen Lord. He speaks of himself and leads the disciples to know, understand and recognize him. Such also is the characterization of Jesus in the gospel of John. It appears to us that the Lukan Jesus and the narrative structure of Lk 24:13-35 may be a key to understanding some aspects of John's characterization of Jesus. The Jesus in John's gospel is very much the Lukan Jesus of the Emmaus story.

Conclusion

It seems to us that the correspondence between Luke and John is not only in terms of verbal parallels and similarities of narrative. There are also some

[35] Like Lk 24:13-35 the gospel of John is considered as a recognition story (anagnorisis). For a recent discussion of anagnorisis, see K. Larsen, *Recognizing the Stranger. Recognition Scenes in the Gospel of John* (Leiden: Brill, 2008).

correspondences in the characterization of Jesus. The verbal parallels may be clustered according to their narrative contexts. Viewed from a narrative critical perspective, the verbal parallels are related to characterization, namely, of Jesus, Peter, Judas, woman who anointed Jesus. The parallels in the resurrection narratives of Luke and John open up the possibility of examining Luke's Emmaus story for possible correspondence with John's narrative. As it turned out, the characterization of Jesus in Lk 24:13-35 corresponds to John's portrayal of Jesus.

Our study does not resolve the source-critical problem of literary relationship of Luke and John. It is possible that John may have been inspired by Luke's portrait of Jesus in the Emmaus story or that Luke has formulated this story in the light of John's gospel. It can also be conjectured that both Luke and John independently of each other represent a tradition of interpretation about the Risen Lord. Our study may not have contributed to the source-critical discussion, but it has opened up another way of dealing with parallels and correspondences between Luke and John. Through this narrative critical study, we can see how Luke's portrait of the Risen Jesus becomes the "bridge" of the synoptics to the Gospel of John. Lk 24:13-35 may enrich our reading and understanding of the gospel of John when we consider John's characterization of Jesus in the light of the Lukan Jesus in the Emmaus story.

Thompson cites G. Johnson in comparing John's portrait of Jesus to an icon. "An icon is not a literal representation, but a stylized depiction, with some features highlighted to bring out the true spiritual significance of its subject."[36] John offers an iconic

[36] Thompson, "The Historical Jesus," 35, quoting "*Ecce Homo!* Irony in the Christology of the Fourth Evangelist," in *The Glory of Christ in the New Testament: Studies in Christology in Memory of*

representation of Jesus in which the portrait is the historical Jesus and the frame is the confessional level. Comparing the Lukan Jesus and the Johannine Jesus, it seems more likely that John's portrait of Jesus is an icon of the Risen Jesus as portrayed in Luke's Emmaus story.

George Bradford Caird, ed. L. D. Hurst and N. T. Wright (Oxford and New York: Clarendon/Oxford University Press, 1987), 239-50.

Science and Faith Conflict: Fact or Fiction?

Wilson Angelo G. Espiritu♦

Abstract: "I believe in science but not in religion" is a perspective that is becoming widespread among "Millennials" especially those who join the atheistic, agnostic, and freethinkers bandwagon. They view the relationship of faith and science as adversarial and that alliance with only one of them is imperative if one is to be reasonable. Thus the prevailing misconception: A person of science cannot be a person of faith and a person of faith cannot be a person of science. This article intends to address this issue. It argues that this conflict between faith and science originates from a certain erroneous understanding of the relationship between the two. Pointing out the problems that lead to the conflict thesis, namely scientific fundamentalism and ecclesiastical authoritarianism, this paper proposes that faith and science could well relate with each other by delineating their differences and autonomy while recognizing the possibility and necessity of dialogue and collaboration. It could then be upheld that to acknowledge the reliability of scientific truths does not necessarily entail the abandonment of religious faith and vice versa.

Key Words: relating faith and science, conflict thesis, epistemological and methodological differences, scientific fundamentalism, dialogue and integration

Introduction

One issue in fundamental theology and

♦ Wilson Angelo G. Espiritu is a faculty member of the Theology Department at the Ateneo de Manila University. He obtained his Master of Arts degree in Theological Studies from the same university. He has begun his doctorate studies in Systematic Theology at the Loyola School of Theology and is currently a junior member of the Research Group Fundamental and Political Theology at Katholieke Universiteit Leuven. His research interests include topics on hope, meaning, suffering, salvation and flourishing, faith and science, faith and politics, spirituality, and comparative theology.

MST Review 19 no. 1 (2017): 98-116

contemporary apologetics that needs serious consideration is the ongoing debate between faith and science. Today, there are numerous people who still think that religion and science are incompatible. You can see them proliferating their views in social media, contemporary popular literatures, and even in some reputable academic settings. As a matter of fact, there are several best-selling books that were published in support of this assertion, e.g. Stephen Hawking's *The Grand Design,* Richard Dawkins' *The God Delusion*, Christopher Hitchens' *God is not Great*, Sam Harris' *The End of Faith*, and Jerry Coyne's *Faith vs Fact*. These militant atheists aggressively propagate their scientistic worldview and voraciously attack on religion and its rightful role in public discourse. For them religion is just a remnant of a less enlightened age and it has no place in today's scientifically and technologically advanced society. They think that to believe in what science says is to be rationally superior because science is evidence-based; while to believe in what religion says is akin to believing in fairytales.

I am personally interested in this topic because in my experience of teaching university students, I have encountered the same problematic thought in some of them. Also, in my exposure to social media I have witnessed the prevalence of this misconception especially among "millennials."[1] According to last year's Pew survey in the United States, 49% of the respondents claim that their adherence to science is the reason why they do not anymore subscribe to religion.[2]

---

[1] "Millennials" pertain to those who were born in the 1980s or 1990s. They are well-engaged with social networking and are usually technologically savvy.

[2] Michael Lipka, "Why America's 'Nones' Left Religion Behind," *Pew Research Center,* August 24, 2016, accessed February 25, 2016, http://www.pewresearch.org/fact-tank/2016/08/24/why-americas-

In reaction to this, the popular social media Catholic evangelist and apologist, Bishop Robert Barron, pointed out that this misconception proliferates because teachers, catechists, evangelists, and academics within the Christian churches are probably not doing enough to keep the young people engaged in the faith and science discussions.[3]

As a participation in the discussions, this paper shall focus on the faith and science debate particularly its origin, substance, and the proposed approaches in relating the two camps.

Origin of the Debate

The most eminent cases used to support the conflict thesis of science and religion are that of Galileo Galilei (1564-1642) and Charles Darwin (1809-82). However, in the case of Galileo, it could be argued that the main contention was on heliocentrism vs geocentrism and not on faith vs religion. Likewise, in the case of Darwin, the issue was about a fixed state cosmos and the struggle for cultural supremacy in the nineteenth century England and not on religion-science rivalry.[4] How then did the conflict thesis originate?

The Age of Enlightenment from the seventeenth century onwards was instrumental for the scientific revolution and the rise of modern science. Initially this was pushed and influenced by people who espoused the

---

nones-left-religion-behind/.

[3] Robert Barron, "Apologists, Catechists, Theologians: Wake Up!," *Word on Fire,* August 30, 2016, accessed February 25, 2017, https://www.wordonfire.org/resources/article/apologists-catechists-theologians-wake-up/5257/.

[4] Allan Day, "Ways of Relating Science and Faith," *Notes on Science & Christian Belief,* (Huntingdale, Victoria: ISCAST [Vic], 2009), p. 5-3.

Christian religion like Bacon, Boyle, Newton, Kepler, etc.[5] However, the situation led to a perception, and later on to the conviction, that scientific authority has now begun to replace religious authority. In the nineteenth century two famous works dealt particularly on this issue. These are the "History of the Conflict between Religion and Science" by William Draper (1874) and "A History of the Warfare of Science with Theology in Christendom" by Andrew Dickson White (1896). These two books became popular and were reprinted repeatedly. Draper wrote his work years after the papal infallibility dogma was promulgated. He feared that Catholicism might repress the continuous expansion of human knowledge through the sciences. Meanwhile, White was enthused to write his book as a response to the criticisms against him by some religious figures during his presidency at Cornell University. He was not totally opposed to religion altogether but to "that same old mistaken conception of rigid Scriptural interpretation."[6]

Aside from these, there also was a clearer definition of the differences between science and religion. In the late nineteenth century, the neo-orthodox theologian Karl Barth asserted that science and religion have different objects for study. Religion deals with matters about God and God's revelation while the sciences deal with the natural world and how to understand it.

---

[5] Day, "Ways of Relating Science and Faith," p. 5-3.

[6] Andrew Dickson White, *The Warfare of Science,* (New York: Appleton, 1876), p. 75 cited in David Wilson, "The Historiography of Science and Religion," *The History of Science and Religion in the Western Tradition: An Encyclopedia,* ed. Gary Ferngren, (New York: Garland Publishing, Inc., 2000), p. 3. There are those who interpret the biblical stories of creation (Gen 1-2) literally as if they are historical and cosmological accounts. Other examples of scriptural texts that have been misinterpreted are Lev 11: 9-12 (on dietary laws), Eccl 1:5 and Ps 96: 10 (texts used to support geocentrism).

Science does this through empirical investigation, whereas religion, given the limitation of human knowledge, is fully dependent on God's revelation in a mystical or a non-rational means. In the same vein, existential philosophers like Søren Kierkegaard and Martin Buber also acknowledged the basic epistemological difference between science and religion. Science is about the impersonal and objective knowledge (Buber's "I-it" relationship) while religion concerns with the personal and subjective knowledge (Buber's "I-Thou" relationship).[7]

In the twentieth century, J.Y. Simpson (1925) added a jargon of metaphor by propounding a struggle between science and religion in his book *Landmarks in the Struggle between Science and Religion*. The conflict thesis earlier advocated by Draper and White has become the common supposition of popular science literature, the media, and a handful of earlier histories of science for almost a century. It has been deeply entrenched in the worldview of a lot of people since then despite the fact that, since the twentieth century, historians of science have already consistently argued against it and exposed its deficiencies.[8]

Even today there are schools of thought that perpetuate the faith and science conflict thesis. On one hand, there is scientific fundamentalism. This worldview insists that science is the sole authority and source of knowledge. There is a claim that science can explain everything and consequently makes religion

---

[7] Stephen Meyer, "The Demarcation of Science and Religion," *The History of Science and Religion in the Western Tradition: An Encyclopedia,* ed. Gary Ferngren, (New York: Garland Publishing, Inc., 2000), p. 18.

[8] Colin Russel, "The Conflict of Science and Religion," *The History of Science and Religion in the Western Tradition: An Encyclopedia,* ed. Gary Ferngren, (New York: Garland Publishing, Inc., 2000), p. 12.

obsolete. This position is also known as scientism, scientific materialism, naturalism, or secular humanism.[9] This leads to an empiricist and atheistic worldview that discards any form of explanation and belief that is not based on empirical evidence. A milder version of this view is called scientific imperialism. While it recognizes the existence of the divine it nevertheless asserts that knowledge comes from scientific study and not through divine revelation.

Meanwhile, there was an ecclesiastical authoritarianism that was a defensive reaction to the burgeoning scientistic worldviews. It appeals to Church authority in order to counter the threat of science and scientism. For instance, in 1864 Pope Pius IX issued *The Syllabus of Errors* which declares that to think that science and philosophy could separate themselves from ecclesiastical authority is erroneous.[10] However, in the Second Vatican Council, this attitude of the Roman Catholic Church towards sciences has changed as it declared them to be autonomous disciplines.[11] In the subsequent sections, the areas of struggle between faith and science, the deficiencies of the conflict theory, and some of the approaches in relating the two shall be further tackled.

---

[9] Day, "Ways of Relating Science and Faith," p. 5-4. See also Ted Peters, "Science and Theology: Toward Consonance," *Science & Theology: The New Consonance,* ed. Ted Peters (Boulder, Colorado: Westview Press, 1999), p. 13.

[10] Pope Pius IX, *Syllabus of Errors*, 57, http://academic.brooklyn.cuny.edu/history/dfg/amrl/syl-err.htm. See Ted Peters, "Science and Theology: Toward Consonance," pp. 13-15.

[11] See Vatican II, *Gaudium et spes,* 36, December 7, 1965, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html. Hereafter cited as GS with paragraph number.

Main Areas of Contention

According to Peters, there are four main areas where the seeming contention between science and religion can be located. First is in the area of epistemology. Here, the main concern is whether what is known about the world through science can be integrated with what religion has to say about it. Otherwise, the conflict thesis finds its confirmation. The second area is in methodology. The distinction is made by acknowledging that science is based on facts while theology is derived from faith. This differentiates a naturalistic worldview from a religious worldview and therefore puts a demarcation line between science and religion.[12] The conflict thesis is sustained when religious worldview tries to interfere in the naturalistic explication of events especially in recourse to divine agency to explain bizarre phenomena. Since the two have different means for acquiring knowledge, the demarcation line has to be maintained in the way they explain phenomena. The third area lies in the field of ethics. There is a prevailing fear in society of the possible abandonment of ethical constraints, which is usually backed by religion, because of scientific progress. In order to maintain conventional moral certitudes, there has been a tendency for religion to be wary of scientific and technological progress. The fourth area arose from issues of social power. This is derived from the tension between the Church (sacred) and State (secular). The growing spirit of liberalism resulting from the Age of Enlightenment continues to threaten the authority of religion and its dominant role in society. Science was made accountable for this by some religious figures. But in its defensiveness, religion has

[12] For a more comprehensive discussion of the differentiation approach in science and religion, see Meyer, "The Demarcation of Science and Religion."

concomitantly created an enemy out of the community of science.[13]

The tension in these areas may be exemplified in the following issues: Scientism, Logical Positivism, and Reductionism; Creationism and Darwinism; and Divine Providence and Naturalism.

Scientism is the assertion that scientific knowledge makes God and religious faith superfluous. It depends on the presumption that science has the sole authority in explaining reality. Resulting from this worldview is Logical Positivism which presupposes that beyond scientific knowledge, that is factual, nothing else can be known. Therefore, science possesses the complete explanation of reality. Other non-scientific sources of truth, like religion or philosophy, must be abandoned and discarded. This, consequently, leads to epistemic reductionism which limits the whole of reality into scientific knowledge.[14] This trinity of scientific fundamentalism: scientism, logical positivism, and reductionism perfectly exemplifies the epistemological and methodological tensions between science and religion. In terms of epistemology, they reduce reality into what is empirically verifiable by scientific investigation. This is solidly conjoined with the methodological tension. If reality is reduced to what can only be known by scientific investigation, then the only valid means (method) for inquiring about reality is the scientific method. This then results to the discarding of metaphysics, art, morality, and religion because they all recognize an ontological reality (epistemological tension) beyond what can be empirically verified by scientific investigation (methodological tension).

The next example is the debate between Creationism and Evolutionism. Creationism, also known as "creation

---

[13] Russel, "The Conflict of Science and Religion," pp. 12-14.

[14] Day, "Ways of Relating Science and Faith," pp. 5-4–5-5.

science," originates from a fundamentalist treatment of biblical authority. It believes that the biblical truth belongs to the same domain as the scientific truth. It insists on a literal understanding of creation based on the book of Genesis. Its theological commitment in relation to creation may be characterized as follows: belief in *creatio ex nihilo* (creation out of nothing); belief that mutation and natural selection are insufficient to explain evolution; belief that existing species are stable and therefore one could not have evolved from another; belief that humans and apes come from different ancestry; belief that certain geological formations can be explained by catastrophism in the bible, e.g. Noah's Ark story; and belief that the earth is about six to ten years old only.[15] At the opposite end of the spectrum is Darwinism which is a philosophical worldview, rather than scientific, that emerges from the evolution theory. It acknowledges that new species emerged by means of natural selection and chance survival of the fittest. Darwinism is a different conception of the theory of evolution which was espoused beforehand by Lamarck and de Saint-Hilaire. The theory of evolution is not contrary to a theistic and religious worldview while Darwinism is more inclined to an atheistic and materialistic view of reality.[16] Although the two, Creationism and Darwinism, are extreme views in understanding the origin and development of life on earth, they both perpetuate the science and faith

---

[15] See Ted Peters, "Science and Theology: Toward Consonance," 15-16. GS 36 reminds us: "Consequently, we cannot but deplore certain habits of mind, which are sometimes found too among Christians, which do not sufficiently attend to the rightful independence of science and which, from the arguments and controversies they spark, lead many minds to conclude that faith and science are mutually opposed."

[16] See http://www.newadvent.org/cathen/05654a.htm; see also https://en.wikipedia.org/wiki/Darwinism.

conflict thesis. On one hand, Creationism, as a form of fundamentalism, leads to a general presumption that all adherents of religion have an incompatible worldview with science, i.e. if one believes in the bible they do not believe in evolution. On the other hand, this may also lead to a counter-defensive posture on the part of the people of religion against scientific discoveries. For example, the Darwinian notion of survival of the fittest was perceived as a threat to the prevailing ethical norm that religion advocates.

The last example is the issue regarding divine providence vis-à-vis naturalism. The latter asserts that the material universe is all that there is. It is a form of reductionism which limits reality to what is physical, material, and natural.[17] It thus implicates an atheistic worldview that discards any metaphysical and transcendent reality, causality, and operations in the cosmos. This thereby undermines the theistic notion of divine providence. If matter is all of reality, then there is no need for God and God cannot be an efficacious causal agent in the world. Naturalism may be used as an example for all of the above-mentioned areas of contention. Epistemologically speaking, naturalism is ontologically deficient because it reduces reality to what is material although reality includes non-materiality, e.g. causality of events. Methodologically, it leads to empiricism since it equates what is real with what can only be observed by the senses. Ethically, it leads to a disregard of the laws of morality which are non-material realities and are based on religious convictions that are metaphysically grounded. At this point, the focus will be on how naturalism causes contention in social powers. Social and political naturalism asserts that in order to secure the interest and progress of society, the

[17] See http://www.newadvent.org/cathen/10713a.htm.

constitution and government must disregard religion.[18] Therefore, naturalism undermines not only the recognition of divine providence in the life of believers but also religion altogether. It undermines the legitimate role of faith and religion in the public sphere.

Despite these apparent areas of conflict between science and religion, serious historical scholarship reveals that the conflict thesis is mere oversimplification and, at worst, a deception.[19] The following reasons summarize why it could be argued as such. First, the conflict thesis undermines the rich and complex relationships between science and religion. Second, it disregards the several documented instances where science and religion worked as allies. Third, it purports a mistaken view of history where progress is deemed expected. Fourth, it obfuscates the vast spectrum of ideas in both science and religion. Fifth, it provokes a distorted understanding of the disputes stemming from other factors aside from the contention between science and religion. Finally, it exaggerates minor disputes or even simple variety of opinions to the status of major conflicts.[20] If these reasons were able to shed light on the aforementioned contentions, how then should science and faith/religion relate with each other?

Approaches of Relating Science and Faith

There are several ways on how science and faith can relate with each other. In this section, a summary of these approaches will be rendered by going through four main positions: the fusion model, the contrast model, the dialogue model, and the integration model.

---

[18] See http://www.newadvent.org/cathen/10713a.htm.
[19] Russel, "The Conflict of Science and Religion," p. 16.
[20] Ibid., pp. 14-16.

The fusion model is based on New Age spirituality that avoids certain dichotomies like physical (scientific) and spiritual, knowledge and emotions, humanity and nature, etc. It seeks to cultivate consciousness of the intrinsic unity and wholeness of the cosmos.[21] Thus, it collapses the proper boundaries and differentiations between science and faith. It does not acknowledge the distinction of its methodologies and epistemologies. While there are many good things to be said about the holistic view of New Age spirituality, e.g. the cultivation of human imaginative faculty and its strong ecological thrust, it still remains to be a problematic stance because it fuses science and faith into one without regard of their distinctions. A good example of adherents of this view are the scientologists.[22]

The second position may be called the contrast model. This model recognizes the distinction between and separation of science and faith in terms of methods, languages and domains. It presupposes that the two provide distinct answers to the same questions because of these differences. In terms of method, science uses an empirical and experimental investigation of events and it deals with objective facts. Through the experimental method, which is a closed system, its study can be repeatable and predictable. Meanwhile, religion deals with Divine revelation and subjective experiences. Therefore, science and religion have distinct views of reality. But this does not necessarily mean they are in conflict with each other. In terms of language, science is more prosaic, literal, and technical while religion uses the language of allegories, metaphors, and symbolisms. And, in terms of domains, science inquires about nature

---

[21] Peters, "Science and Theology: Toward Consonance," pp. 20-21.

[22] See http://www.scientology.org/what-is-scientology.html#slide2.

and the physical and finite realities, whereas religion is concerned about God, the infinite, and the spiritual realities.[23] To reiterate, the differentiation between science and faith in terms of method, language, and domain does not necessarily mean that the two are in contrast with each other but simply that they are distinct and autonomous. As cited earlier, this position is already being advocated by the Roman Catholic Church since the Second Vatican Council, specifically in the document called *Gaudium et spes*.[24]

The third position may be called the dialogue model. Here, science and faith are perceived as two distinct fields of knowledge that provide complementary answers to the same inquiry. The two dialogue in order to arrive to that one truth, the common truth. The two are like two sides of the same coin of truth.[25] This is similar to what Peters calls as Hypothetical Consonance that indicates "a correspondence between what can be said scientifically about the natural world and what the theologian understands to be God's creation."[26] This does not mean a fusion of faith and science but rather a dialogue and mutual interaction in their inquiry about the truth. These two remain to be differentiated and yet not totally isolated from each other. Thus, the relationship of these two is not adversarial but rather mutual and complementary. Religion provides pre-scientific presuppositions that are necessary for scientific investigation, e.g. metaphysical certainty of reality and our capacity to know it, etc., while scientific studies lead to non-scientific questions, e.g. questions on purpose, ethical questions, etc.[27]

---

[23] Day, "Ways of Relating Science and Faith," p. 5-9.
[24] See GS 36.
[25] Day, "Ways of Relating Science and Faith," p. 5-9.
[26] Peters, "Science and Theology: Toward Consonance," p. 18.
[27] Day, "Ways of Relating Science and Faith," pp. 5-9–5-10.

Lastly, the fourth position may be called the integration model. It seeks to integrate science and faith, without fusion, in order that science may enrich faith. Through integration, new scientific discoveries will be able to facilitate a better understanding of the faith. For instance, there are attempts to develop a theology of nature, a doctrine of creation in view of modern science. Also, there are the contemporary issues such as quantum uncertainty and chaos theory that posts inquiry about God's action in the world.[28] For the theologian John Haught, the integration model provides scientific confirmation about the belief in the creator God. However, he warns both scientists and theologians alike to be careful not to encroach faith with science. In other words, the two cannot be merged together just like what the fusion model proposes. The confirmation of theological truths by scientific data does not mean a provision of scientific data of religion as an alternative source for scientific hypothesis.[29] The theology of nature, as espoused by John Haught, serves as a good example for this faith-science relation model.[30]

Science and Faith Dialogue and Integration

This paper began with an observation of the prevailing misconception of conflict between science and faith/religion. A lot of people misconstrue that the two are incompatible with each other and that one can only be a believer of science or religion. To believe in science means to be evidence-based while to believe in religion means to believe without or even in spite of evidence. In the section on the origin of faith-science conflict, the

---

[28] Day, "Ways of Relating Science and Faith," p. 5-10.

[29] John Haught, *Science and Religion: From Conflict to Conversation* (New York: Paulist Press, 1995), p. 23.

[30] See John Haught, *Christianity and Science: Toward a Theology of Nature* (Maryknoll: Orbis, 2007), pp. 47-48.

development of this proposition was traced from the scientific revolution instigated by the Age of Enlightenment. Although the proponents of modern science did not intend to disqualify the rightful place of religion in public discourse and as a legitimate form of knowledge, it still gave way to an erroneous conception that faith and science are in rivalry with each other. The commonly cited illustrations for this are the cases of Galileo and Darwin. This notion is further complicated by a defensive reaction on the part of religion as it feels being threatened by modern science. The promulgation of the dogma of Papal infallibility in the nineteenth century was perceived as a move to defend ecclesiastical authority against the expansion of scientific discoveries. This led to a retaliation on the part of some members of the scientific community, like Draper and White, who then adopted the science-faith conflict thesis. From then on, there were a lot of literature and people who cater to this misconception despite being criticized and clarified by more recent reputable studies. The truth remains to be that faith and science are not in opposition to each other. The apparent contentions in epistemology, methodology, ethics, and social powers are overrated and they often stem from a misunderstanding of the complex relationship of the two and other valid factors surrounding it. There are actually several ways on how faith and science can relate with each other. In this paper, four models were identified, namely the fusion, contrast, dialogue, and integration. The models describe how faith and science may be treated as merging truths (fusion model), independent truths (contrast model), complementary truths (dialogue model), or correlative truths (integration model).

I do not agree with the science-faith conflict thesis nor the science-faith fusion model. Instead, I propose a balanced and carefully nuanced view by adopting the

last three models. I recognize the independence, complementarity, and correlation of truth in both religious and scientific senses.

The science-faith conflict thesis as explained earlier stems from numerous misconceptions about the two. I do not believe in a scientistic, naturalistic, positivistic, and reductionistic worldview which states that reality (ontology) is limited to what can be empirically investigated (epistemological-methodological reductionism) by the sciences. Reality is more than what can be empirically verified. There are actual events or phenomena that are beyond the observation of human senses and yet they are real. And the efficient causes of these events, despite the fact that the object of empirical verification is only their effects, are nonetheless truly real although they belong to a different domain of reality. For example, if in a far away galaxy there is a star that explodes right now, it is reasonable to claim that this phenomenon is real even though at the moment that the event happened no one has directly observed it. Empirical verification is not the only basis for asserting the reality of events. Furthermore, the mechanisms that cause the star to explode are also as real as the star itself. Therefore, it could be reasonably argued that reality is more than what is empirically verifiable through the scientific method.

To acknowledge metaphysical reality gives a reasonable ground for religious/faith knowledge which is not necessarily in competition with scientific knowledge. There must be a fair recognition of the scope and boundaries of religious and scientific investigations. In other words, there has to be no con-fusion between what is scientific and what is faith knowledge. For instance, Galileo once said, "The Bible shows the way to go to

heaven, not the way the heavens go."[31] It is science's role to explain how the heavens go. Thus, the two ought not to have contending explanations on the same matter. There has to be a delineation of the distinct levels of their explanations of things. I side with Vatican II in recognizing the relative autonomy of the scientific disciplines, both natural and social.[32] On one hand, this avoids ecclesiastical authoritarianism and, on the other hand, this keeps a healthy relationship between the sciences and religion. If their relative autonomy is respected by religion, then it is unlikely that they would defensively insist on the incompatibility stance. The delineation of the two as differentiated yet interrelated fields of investigation acknowledges their respective epistemologies, methodologies, and roles in ethics and socio-politics. Thus, no collapse of the two should be done but rather their interaction and interdisciplinarity must be encouraged.

Faith and science though differentiated are not absolutely alien from each other. They are dealing with the same realities although from different angles or domains. Science deals with the physical and natural explanation of reality while religion deals with the spiritual and transcendent. Nonetheless, the two are complementary with each other. Science offers to explain the what and how, while religion offers to explain the why. The differentiated answers complement each other. Science explains the origins of the universe through the Big Bang theory (cosmological-how), while faith explains it through its religious narratives (teleological-why). Science and religion have to dialogue with each other in order to arrive to a more holistic and integrated view of reality. Otherwise, one

---

[31] http://www.faradayschools.com/re-topics/re-year-12-13/galileo-and-how-he-understood-the-bible/.

[32] See, GS 36.

will fall back once more to the errors of scientific naturalism (e.g. Darwinism) or religious fundamentalism (e.g. Creationism). As the two enter into dialogue, they mutually enrich each other. Science has to take into account that it cannot intelligibly operate without the religiously influenced pre-scientific presuppositions like the intelligibility of creation, the human capacity for and the reasonability of pursuing the truth, the stability and order of natural laws, etc. On the other hand, religion has to learn from the sciences the scientific truths about this world that is created by God. It can lead to further enhancement of how religion understands and appreciate the beauty, truth, and goodness of God's creation. It can also be translated into concrete ethical actions of believers as they relate with nature and with their society in correspondence to what the natural and social sciences have to offer. Furthermore, religion can also maximize the developments and progress not only in scientific knowledge but also in technology in pursuing its advocacies. A good example for this is the recent encyclical of Pope Francis entitled, *Laudato Si*.[33] In the said encyclical, the pope incorporates data from the natural and the social sciences to support his ecological claim that is by its fundamental nature a religious cause. And yet here the Roman Pontiff was able to show how it is also integral to social, political, and ethical causes. To do this, it was not necessary to fuse science and faith. And obviously, the pope does not take the science-faith conflict position either. What the pope did was to allow faith to dialogue with the various scientific disciplines, while recognizing their rightful autonomy,

[33] See, Pope Francis, *Laudato Si,* May 24, 2015, http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

in order to come up with a more holistic view of the issue and an integrated approach in addressing it.

Conclusion

How, then, can the preceding discussion be utilized in addressing the prevailing faith and science conflict myth? This problem is such a complex one. It is probably due to ignorance on the part of some people about the real issues surrounding the alleged contention or simply it is out of their lack of sincere investigation on it. However, this is just one possibility. It could also be surmised, that there are those who perpetuate this myth not out of intellectual impetus but out of their psycho-emotional reasons. Some of them might have issues with authority, particularly religious authority (cf. Draper). Some were probably coming from a bad experience with religion. Or others could be out of their good intention to counter religious fundamentalism (cf. White). However, to espouse the faith-science incompatibility myth with an uncritical lens is simply irresponsible and academically fallacious. It is therefore the duty of both people of the sciences and of the faith, given their academic disciplines, to counter this misunderstanding and present a more reliable and academically sound conception of the proper relationship between faith and science. Perhaps, this will be much more appreciated by Bishop Barron who, understandably, gave the greater burden of clarification to his colleagues in the Church.

Book Reviews

Christiana Peppard and Andrea Vicini, eds. *Just Sustainability: Technology, Ecology, and Resource Extraction*, Maryknoll, NY: Orbis Books, 2015. Pp xii-292. US$42.00.

Understanding the crossroads of justice and sustainability requires an interdisciplinary perspective. The *Catholic Theological Ethics in the World Church* (CTEWC) book series editors have rightly chosen this relevant topic and have used their global network to attract scholars from around the world to write on this theme. Accordingly, *Just Sustainability* is "the outcome of a global collaboration" (p. xi). As the editors explain in the Introduction, this anthology which serves as the third volume in the CTEWC book series of conferences in Padua (2006) and Trent (2010), aptly employs "an understanding of justice that is both temporally and geographically broad, entailing fairness to future generations as well as respect for ecosystems and the earth processes on which all forms of life … depend" (p. 3).

To respect the diverse perspectives and contexts of the contributors, it is appropriate that the editors presented the articles into three categories: Locations, Structures, and Theological Stances and Sustainable Relations. Moreover, the book's subtitle—"Technology, Ecology, and Resource Extraction"—tries to capture the basic coherence of the interlocking major issues and the diverse perspectives of the authors of this rich collection of Catholic theological ethics.

Reading this collection of twenty-eight articles enables me to discern, at least, five major interrelated areas that I consider a valuable contribution to the

emerging interdisciplinary perspective on justice and sustainability. First is the importance of the use of ecological mediation in doing Catholic theological ethics. This interdisciplinary methodology is particularly highlighted in the articles of Peter Knox and Celia Deane-Drummond as they critically appropriate the empirical data provided by Earth sciences, together with the best available ecological insights, that serve as material starting point and analytical "tool" for subsequent theological reflection. Their articles suggest that the use of ecological mediation in theological ethics is an extremely important approach as we strive to make sound ethical judgment on the issues of sustainability issues (e.g., the ecological impact of modern technology and resource extraction), which properly belong to the domain of ecological and environmental sciences.

Another significant contribution of this book is its affirmation of the "greening" of the Catholic social teaching (CST). This is particularly affirmed in Christine Firer Hinze's article, which proposes that the "stranded assets" of the CST allow us to see the intimate connection between economic injustices and ecological crises. The inseparability of *eco*nomics and *eco*logy is obviously implied in their common prefix "eco," which is etymologically rooted in Greek *oikos* (household). Thus, the advocacy that embraces the inseparable issues of justice and sustainability may be expressed today in compound terms like "just sustainability" and "ecological justice." In this book, the contributions of John Sniegocki, Benedict Chidi Nwachukwu-Udaku, and Edward Osang Obi highlight this integral ecological perspective. It can be shown that this positive trend has become explicit only in the post-Vatican II period, specifically beginning in the 1971 CST (e.g., *Justitia in mundo*, no. 70 and and *Octogesima*

adveniens, no. 21), which eventually led Pope Francis to rightfully embrace the emerging holistic notion of "integral ecology" in his encyclical *Laudato Si'*.

The third is the book's treatment of ecological poverty as an urgent ethical/moral issue. This is particularly highlighted in the article of the late João Batista Libanio (1932-2014) who challenges us to hear both the "cries" of the poor and of the Earth which, according to his analysis, "result from colonial legacies and ongoing patterns of exploitation" (p. 43). Indeed, to recognize the ecological poverty of the unsustainably exploited Earth is possible only from a non-anthropocentric and holistic perspective on poverty which, consequently, challenges us to expand our praxis of liberation and notion of preferential option for the poor. Libanio, moreover, affirms that this ecological perspective on poverty is common among Latin American liberation theologians, such as Leonardo Boff, who are extremely critical to "the current type of development that leads the earth to exhaustion." (p. 43). Indeed, many theologians from Latin American context remain pessimistic about the promises of sustainable development under the dominant neoliberal capitalism of the global North, which has been consistently perceived by the global South as promoting unjust and unsustainable model of economic development. To a certain extent, the articles of John Karuvelil, Kenneth Weare, and John Sniegocki in this book can also be interpreted to support this critical view.

The fourth major area which I consider as offering very important perspective on justice is the treatment of the sexist oppression as both human and ecological issue. Along this line, the respective articles of Dzintra Ilisko and Ann Marie Mealey promote the ecofeminist view that broadens our understanding of justice and sustainability. We may recall that ecofeminism emerged

as part of the "third wave" of feminism, which began in the 1980s to widen the discourse on women liberation by including all other subjugated groups and victims of the global ecological destruction. Drawing from the central insights of ecofeminism, Mealey's aticle affirms that "the oppression of women and the oppression of nature are interconnected [and that] these connections must be uncovered in order to understand both" forms of oppression (p. 184). Her article strongly emphasizes the crucial role of education and "the need to deconstruct patterns of behavior and theological thinking that perpetuate structures of inequality between men and women that are subsequently reflected in the ways in which we relate to the environment" (p. 183).

Lastly, the fifth significant contribution of this book that I want to highlight is the crucial move to go beyond the ingrained tradition of anthropocentric perspective. This challenging task can be shown particularly in the articles of Osamu Takeuchi, Nancy Rourke, and Denis Edwards. Their common ecological perspective basically aligns with the prevailing discourse in environmental ethics whose natural starting point is "fighting anthropocentric views." Unfortunately, it can be shown that the present magisterial pronouncements found in the CST on ecology tend to maintain a certain degree of anthropocentrism. In fact, the stewardship model, which has been rightly criticized for its lack of horizontal dimension of relating with nature to the effect of forgetting human beings' universal kinship with all creatures, still dominates in the current ecological theology of the magisterium. Thus, if the above authors would courageously maintain the ethical principles of non-anthropocentric perspective, a clash with the ecological perspective of the present magisterium is inevitable.

The rich collection of articles in this book has

explored many other important ecological issues which cannot be sufficiently treated in this review. Nevertheless, if there is one very important ecological perspective that this book fails to adequately develop and recognize, I think that is the indigenous peoples' (IPs) worldview. In fairness, however, Randy J. C. Odchigue's fine article points out the economic and cultural poverty of the marginalized Filipino indigenous peoples (IPs) who have been unjustly displaced from their ancestral domains due to logging and mining activities in the name of development. Hence, although the IPs are not completely missing in the picture, their particular perspective is not sufficiently developed in the book. We are challenged to learn the wisdom of the indigenous peoples whose valuable cultural insights and ecological praxis have stood the test of time.

As a whole, this is an excellent book on environmental ethics which every social and ecological advocate must read. Its publication is very timely as this would serve as helpful companion to contextualize and understand the ecological teaching of *Laudato Si'*. This is, indeed, a valuable contribution not only to the field of environmental ethics but also to area of ecological theology.

Reynaldo D. Raluto, PhD, SThD

Fernando Filoni, *La Chiesa in Iraq. Storia, sviluppo e missione. Dagli inizi ai nostri giorni,* Librería Editrice Vaticana, Città del Vaticano, 2015, 255 p.

His Eminence Fernando Filoni was especially prepared to write about Iraq, since after other diplomatic services, he was the nuncio in Iraq and Jordan from 2001 to 2006, and from 2006 to 2007 in the Philippines, with residence in Hong Kong and responsibility for relations with China Church. He was the substitute for General Affairs and now the Prefect of the Congregation for the Evangelization of Peoples and Grand Chancellor of Urbaniana University.

A fruit of his period in Middle East is the book we intend to present. The author follows a strict chronological order, but he opens the narrative with a short panorama since the creation of Iraq after the decomposition of the Ottoman Empire (Versailles 1919 e Sèvres 1920).

The first chapter is precious for a better understanding about the origin of Christianity in Mesopotamia which, after excellent theologians like St Ephrem, became Nestorian under Barsauma and evangelized China.

We enter later in the long period of Arabic and Mongol empires, with the complex description of different lines of patriarchs. However, since the 13th century we have some Franciscans and Dominicans in Mesopotamia, in link with Rome. After the council of Trent, and especially with the creation of "Propaganda Fide" (1622), the discalced Carmelites arrived in the region and two Latin dioceses were erected: Isfahan (Persia) and Baghdad (Iraq). By the protection of King Louis XIV, we find French missionaries and bishops in this period, in the midst of many difficulties. We have also the appointment of Apostolic Delegates for

Mesopotamia, Kurdistan and Armenia, with the task of helping the neo-converted to the Catholic Communion of Nestorians, Jacobite and Armenians. Pius IX gave the bull *Reversurus* (1867) to facilitate the return to the Catholic Church. Later we find the repercussion of Vatican I in the Middle East (problems of patriarch Audo). Leo XIII called The Apostolic Delegate of Iraq the "conciliator". The city of Mosul was elected as See for the Apostolic Delegation and an inter-ritual seminary was created for the formation of clergy (1878). After the First World War, Baghdad will be the See of the Delegate.

We have still the description of the Armenian genocide (1915-18), the beginning of the kingdom in Iraq (emir Faysal I), the republic since 1958, and the action of Pius XI. Remarkable was the endeavor of the Dominican François Dominique Berré, archbishop of Baghdad and Apostolic Delegate of Mesopotamia, Kurdistan and Minor Armenia, in favor of the orphans of the war, and the religious congregations. He died in 1929. In 1932 the Jesuits from Boston arrived to create a school demanded since many years. The period of the World War II was still very difficult, Iraq entering in the alliance with England. After the War, the country had different governments, but the discovery of oil opened new possibilities for development. From 1968 to 1979 Saddam Hussein was vice-president, and the ideas of the party Ba'ath – socialism and nationalism – spread in Iraq. Hussein became president in 1979. We have tensions with the Kurdistan, and especially the war with Iran (1980-1988), with many casualties. In general there was a politic of Arabization against the Christians. In 1990 we saw the invasion of Kuwait and consequently the first war of the Gulf. Later, on March 19, 2003, there was the second war of United States and England: the *Operation Iraqi Freedom*. John Paul did

all his efforts to avoid this war. Saddam was captured in 2006 and hanged. A pro American government has been put in place, with an effort of democratic collaboration between Shiites, Sunnites and Kurds.

The author of the book devotes the last chapter to the Holy See and to Iraq. Since he was somehow protagonist in the events, the narrative and the statistics have great value. Filoni underlines the Christological declaration of 1994 reopening the dialogue between Chaldeans and Catholics. Similarly with the Jacobite, Armenians and Orthodox there is always dialogue. The presence of Christians in Mesopotamia is not only very old but represents an important element for the peace and balance of the region. The author confesses his admiration for these Christians often suffering persecutions and exiles.

To put end to this presentation, we can copy a paragraph of Muhammad Fuad Masum, president of Iraq in a letter to cardinal Filoni (October 2014): "The Iraqi Christians have been always part of the living conscience of the community, and through that, they have been extraordinary messengers bringing the message of Our Lord Jesus Christ, and citizens in the manifestation of human nature of Iraqi people, whose persons have the characteristics of bounty, love and peace" (p. 233). For the Western Christians, the book has the precious value of showing the life and suffering of early Christians in the Middle East.

Fernando P. Guillén Sch.P.

Mary John Mananzan OSB, *Shadows of the Light. Philippine Church History under Spain. A People's Perspective,* Claretian Communications Foundation, Inc., Quezon City, 2016, 214 p.

During my stay in Mexico, I had the occasion to read the book *Visión de los vencidos* Published by León Portilla, UNAM, Mexico, in 1971 (5th), a history of the country from the perspective of the "indios". Since normally the historians assume the perspective of Spanish conquerors—Bernal Diaz el Castillo—the book offers a balanced contribution, e.g., with the impressions of the Aztecs.

The well-known Benedictine sister Mary John Mananzan gives us a similar attempt: what was the experience of the "indios" at the arrival of Spaniards and the subsequent conquest? Even if in some cases the sources are not very abundant we are grateful to Sr. Mananzan for this essay.

The author explains the places she visited for her research: in Spain, Archivo General de Indias (Sevilla), Archivos (Valladolid) and Biblioteca Nacional (Madrid); in the Philippines, Archivo General de la Nación. The book has a curious story. It was lost during ten years, but finally it was found again and published by Claretian Publications in 2016.

Sr. Mary John exposes the list of questions that guide her in the research. Her concern is principally to understand the Filipino Church of today, but she studies only the Spanish period (1521-1989) as the basic background of the present situation. The book has abundant quotations in Spanish, but an English translation is always offered. The critical apparatus is very accurate.

The first chapter is a general introduction to the "Pre-History of the Church in the Philippines". We find

there not only a description of economy, laws and culture of the people, but also an exposition of the Spanish Church in 16th century, after the conquest of Granada and the discovery of America. It really is the *Siglo de Oro* of Spain, including reforms and mystical movements. We underline the positive description of the Filipino population according to the author. Moreover, we are informed of the opinion not verified in Pedro Paterno—*La Civilización Tagalog,* Madrid, 1887—according to which Christianity should have arrived in the Philippines before the Spanish conquest.

A crucial chapter is the second where we are instructed about the "Plantatio Ecclesiae".

There is a long description on the first evangelization, its methods and its negative aspects. In general, the witness of the friars and the assiduous work produced an abundant harvest of baptisms. However, the author points also to the defects of these beginnings: the method of suppression of idolatry, the military help in preaching, the question of tributes and the forced labor. The final appraisal is rather critical.[1]

The 3rd chapter tackles the "Conflicts and Controversies". It deserves to know the principal events of 17th century like the Dutch Threat, the Moro Wars, the Uprisings, the conflicts between Church and State and within the Church and the visitation controversy.

In the following chapter the author deals with a specific problem in the history of missions: "The Development of an indigenous Clergy". It should be a crucial problem of the Church during the 18th century that coincides with the change of dynasty from Austria to Bourbon in Spain. The perspective is large and embraces the economic innovations, the ideas of

[1] We do not find allusions to the religious authors like Lucio Gutierrez O.P. or José Arcilla S.J. who are in general so positive for the first evangelization.

"ilustrados", the British invasion and some native uprisings. On an ecclesiastical point of view, the author deals with the lands of the friars, the expulsion of the Jesuits and the synod of 1771, the second of the Philippines that was not approved by the *Consejo de Indias*. But another important attempt of this period is the formation of a Filipino Clergy. The efforts to establish a Diocesan Seminary were difficult, until the creation of San Carlos Seminary, at the end of the century, with the controversial figure of Archbishop Basilio Sancho, who tried to ordain abundant priests, secularize missions and do the canonical visit.

We observe later the climate of the Church during the 19th century, when the struggle for independence was growing in the country. The author represents well the opposition between the native clergy, more and more implicated in the movement for independence and the Spanish friars clearly against it. The period is very intense. Spain is in full decay. The government, often anticlerical, tries to support the Spanish friars. Among the Filipino clergy some figures emerge like Frs. Pedro Pelaez and José Burgos. We find also information of some movements, like that of Hermano Pule, and especially the Cavite Mutiny and its consequences. What was the place of the Church in the two movements, Propaganda and Katipunan? In any case, we can speak about a "Revolutionary Clergy" (cf. Schumacher).

Sr. Mananzan adds a special chapter about the woman in the Filipino culture, before Spanish conquest and after the Christianization of the country. She has found many interesting witnesses, and try also to explain the ideas about women in the classical Spain (St. Anthony M. Claret). The final balance is rather a defense address in favor of the role of the women in society and Church, according to the traditional qualities they have shown in history.

Sr. Mary John Mananzan has offered us in the book an original perspective on the Spanish evangelization of the Philippines. Since she had the purpose to give the "people's perspective" maybe she is abundant in the negative aspects of this history, for example in the simultaneous presence of gospel and colonization, in the methods of preaching (*tabula rasa),* in the subsequent ambitions of friars in lands and power, in the constant conflicts and uprisings, and "Moro" wars, and especially in the opposite positions of friars and Filipino clergy at the period of the fights for independence. The lights are also underlined, particularly in the witnesses of evangelizers and in the success of this first period. The final chapter about feminism is quite original and deserves to be pursued. In any case, we are grateful to the Benedictine Sister for this work that comes to enlighten the Filipino Church History with new approaches in the midst of an abundant bibliography, since the Christianity of the country is a subject of passionate research and study. Will it be possible to pursue the study to include the American period and even with the Church after the independence until today?

Fernando P. Guillén Sch.P.