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JOSE MARIO C. FRANCISCO, S.J.

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EDITOR'S PREFACE

The five major essays in this issue represent the diversity of approaches to current theological studies. Those by William Cavanaugh, Michael Budde, and Jojo Fung engage classical theological concerns such as the nature of the Church as communion or the meaning of the created world in relation to multidisciplinary perspectives and approaches. Cavanaugh contrasts the Eucharistic gathering of the Church as Body of Christ with the rupture of the body politic through torture practiced by the authoritarian government of Augusto Pinochet in Chile. Budde draws out the destructive consequences of conflating Christian identity with American nationhood under the rubric of inculturation. Fung proposes incorporating the cosmic spirituality of indigenous peoples into the Christian theology of creation in order to arrive at a view of development that is both sacred and sustainable.

The essays of Fruto Ramirez and Nick Vaquilar are exegetical-theological studies of Hosea 12:3–7 and John 21:15–19. Given the inherent difficulty in ascertaining the historical tradition behind the text, Ramirez focuses on the literal meaning of the text and proposes a typological reading that describes Jacob as a model of repentance. Vaquilar similarly employs traditional exegetical tools in his discussion of the Johannine text, but then proceeds to a theological portrait of Peter as exemplary disciple.

The final section of this issue, under "Documentation," consists of the keynote addresses from "A Forum on Academic Formation for 21st Century Ministry" and the various speeches

of the LST President Jose Mario Francisco during his 2006–2013 term. The addresses of Frs. Bienvenido Nebres and Jean-Marie Carriere are based on the report of the commission that Jesuit Superior General Adolfo Nicolas formed for the purpose of reflecting on what kind of academic formation is required today, while Fr. Francisco's occasional speeches highlight certain aspects of theological formation. This documentary section then provides a good record of the challenges facing LST in its ministry of theological formation.

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TORTURE AND EUCHARIST*

Theology, Politics, and the Body of Christ

William T. Cavanaugh

The twentieth century could in many ways be called the Century of the Eucharist. Pope Pius X's encouragement of frequent communion, the liturgical movement, the theology of the Body of Christ, and the recognition of an ecclesiology of communion at Vatican II were not innovations, but rather served to refocus the Church's attention on the centrality of the Eucharist to the Church's life. To an outsider, these movements might seem like a purely internal affair, the rearranging of priorities with regard to the semi-private rituals of churchgoers. Catholics, however, are inclined to think that much more is at stake. If the Eucharist is what we claim it is, then it is about more than the Church's life in any narrow sense. St. Augustine comments with approval that in several Punic dialects the word used for Eucharist is simply the word for "life." The Eucharist was not a ritual action cordoned off into some "religious" dimension of life separate from more secular and mundane pursuits.

We should not be surprised, therefore, to find that the reinvigoration of Eucharistic theology and practice in the twentieth century should intersect in places with another theme that gained new prominence in

*Lecture given at the Loyola School of Theology, Ateneo de Manila University (February 24, 2012).

the twentieth century—that of political theology. Again, theological reflection on political matters is not new to the tradition. Origen's reflections on Christians and the Emperor, Augustine's meditations on the two cities, and Aquinas' writings on kingship all belong to a long tradition of theological reflection on politics. But in the twentieth century "political theology" came to be recognized as a theological locus in its own right, ironically at the precise moment when secularization was loudly declared to be our fate. Perhaps political theology developed as a discipline precisely in reaction to the secularist obituary for the public relevance of religion. Now that even the most prominent advocates of the secularization thesis, like Peter Berger, have repented of it, the importance of political theology seems assured for the twenty-first century.

Interesting work is being done now on the Eucharist and politics, but the area is still relatively undeveloped. My own work in this area has been little more than exploratory. In this talk, I would like to explain a little about my work on Eucharist and politics under the military dictatorship in Chile and see if I can make some connections between that work and the broader currents of Eucharistic theology in the twentieth century, especially in the work of Henri de Lubac. In particular, I am interested in the way that de Lubac emphasized the Eucharist as social and the Eucharist as action. I will discuss the case of Chile first, aware that the experience of the Church there might have resonances with the experience of the Church here in the Philippines. I will then discuss de Lubac, and suggest that his work on the Eucharist has broader political implications than he himself acknowledged.

I. Torture and Eucharist

In the late 1980s, I lived for a couple of years in a poor area of Santiago, Chile, working as a lay associate with the Holy Cross order of priests. In those years, General Pinochet's military dictatorship was still in power, but that power was increasingly contested by street protests and other manifestations of resistance. My housemates and I participated in the protests along with our neighbors, setting up

barricades, chanting slogans and holding signs, and mostly just being out in the street in large numbers. We learned the taste of tear gas and how to play cat-and-mouse with the water cannon. It was all quite exhilarating but puzzling at the same time. Did people really think that the military dictatorship would fall just because a bunch of unarmed people went and stood in the street? I suppose the way for traffic had to be cleared, but I sometimes wondered what would have happened if the police and the army just ignored the protests.

Street protests don't do much except put bodies in public spaces where they can be seen. That a military regime armed to the teeth would find this threatening says a lot about the way political power works. Political power is largely about configuring bodies in space, creating a larger "body politic" out of individual bodies, to use the metaphor that dates back at least to ancient Greece. The image of a body politic indicates that each individual member will occupy the space that corresponds to it for the smooth functioning of the body as a whole. It also indicates that the individual members will subject themselves to being ordered by the head. The ordering of the body politic is largely realized through public ritual actions through which the roles and boundaries and goals and allegiances of the body are enacted and reinforced. Soldiers march in the street while people applaud and wave flags. Elaborate rituals surround the flag as it is saluted and people pledge their allegiance to it. High national holidays (or "holy days") are observed. Those fallen in battle on behalf of the body politic are commemorated in reverent tones and in monuments that dominate public spaces. Relics of the founding fathers are venerated in temples dedicated to the memory of the republic.

All of this is sometimes acknowledged with a cursory nod toward the importance of symbolism in politics, but somehow the idea of symbol alone does not quite capture the fullness of what is going on. "Symbol" is often used to indicate a sign that serves as a pointer to the reality that lies elsewhere. But it seems to me that what is going on here is both *sacramentum et res*, sign and reality at the same moment. Just as Catholic theology has rejected the notion that the Eucharistic elements are merely symbolic, mere place-holders for the Body of

Christ, so we should be suspicious of the notion that political rituals are made up of mere symbols, as if the symbols could be discarded but the reality would remain. The symbols are part of a larger liturgical action that scripts bodies into a performance. When I returned to the U.S. and started my doctoral studies in theology, I began to explore the parallels between the liturgies of the Church and the liturgies of the nation-state. Both are ritual enactments through which communal bodies are formed and disciplined in public space. The resulting work was my dissertation and first book, entitled *Torture and Eucharist: Theology, Politics, and the Body of Christ.*[1]

The first chapter of the book is an exploration of torture as a way of disciplining the body politic. In the eight months between returning from Chile and starting my doctoral work at Duke, I worked at Notre Dame Law School developing a data base for the archives of the Archdiocese of Santiago's Vicariate of Solidarity, which provided aid for the victims of human rights abuses under the dictatorship. As I read through case after case of people describing their own torture at the hands of the security forces, it became clear that the regime did not use torture to procure information. In all but a tiny minority of cases, the victims had no information the regime did not already have. Thousands of people were tortured into signing confessions fabricated by the secret police themselves. Torture was really about a kind of ritual drama or anti-liturgy that enacted the power of the state on the individual body of the victim. The fragmentation of the torture victim's identity was mirrored by the fragmentation of the body politic through the spread of fear and anxiety. I remember this atmosphere of fear, of whisperings about political matters, of rumors of *sapos* or informants in the neighborhood. People who were involved in no type of organization at all were picked up and tortured. Many disappeared, were never heard from again. No one was safe, and few could be trusted.

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[1]The following paragraphs are a very brief summary of the argument made in much greater detail in my book, *Torture and Eucharist: Theology, Politics, and the Body of Christ* (Oxford: Blackwell, 1998).

The intended effect of this liturgy of fear was the reorganization of public space. The goal of the regime was to eliminate all intermediate bodies between the individual and the state that would challenge the power of the state. Despite the frequency with which the term "fascist" was hurled at the regime, the goal was quite different from fascism: instead of *zusammenmarschieren*, marching together, the goal of the regime was to atomize the body politic, to create a body of individuals who adhered only to the state and not to one another. This goal of society as nothing more than a collection of individuals was the vision of Milton Friedman, the primary economic advisor to the Pinochet regime. Every form of gathering that might threaten the power of the state—political parties, labor unions, peasant cooperatives, sports clubs, and, last but not least, church movements—was systematically repressed. In an atmosphere of fear created by the security apparatus, people did not dare to organize. As one former community organizer said of his life under the Pinochet regime, "I spent years swearing at the television set."

The reason that all of this is theologically relevant is not simply that the Catholic Church in Chile became the primary institutional locus of resistance to the military regime. The institutional strength of the Catholic Church allowed it eventually to raise a prophetic voice against the abuses of the regime, and to provide spaces for people to organize. Pinochet himself was a self-identified devout Catholic and the sensibilities of the majority of the population would have been deeply offended by any direct attack on the Church. All of this can and has been studied from a sociological point of view, and sociology has insights to share. What interested me, however, was not the Church as just one more institution of civil society, but the Church as Body of Christ that stands in tension with the body politic orchestrated by the state. It is here that Eucharistic theology comes into play. If we can see the liturgies of the state as seeking to organize bodies in space and create a kind of communal body, then it becomes possible, perhaps even necessary, to look at the Eucharist as an alternative liturgical enactment of a communal body, the Body of Christ.

In the early aftermath of the military coup in 1973, the Church's response to the Pinochet regime was cautious, often muted by a theology that emphasized the Church not as body but as the "soul of society." Many of the most progressive bishops during the military dictatorship had been formed in Catholic Action which, despite its admirable and often successful attempts to organize Catholics into groups that would bring the Gospel to societal problems, nevertheless tended to view the Church itself as a "mystical body," body which, as mystical, hovered over direct involvement in political matters. From Jacques Maritain, bishops had learned to distinguish the spiritual and the temporal planes, and expect that the Church as a body would only act to form individuals on the spiritual plane. Those individuals would then bring the Gospel spirit as individual Christians to the temporal plane, the everyday social world of politics, economics, and so on. The Church itself, however, as soul of society, would not appear as body on the temporal plane, for that would be to confuse the spiritual with the temporal. In the 1960s the more activist laity, frustrated by this model, abandoned Catholic Action *en masse* for the political parties. The bishops, however, generally held to this model and expected that the Church, in charge of souls, would continue to cooperate with the state, in charge of bodies. When the military regime took over in 1973 and began torturing and making bodies disappear, the Church hierarchy was initially caught off guard. The bishops' initial attempts to privately talk the military into moderating the repression fell on deaf ears.

The situation changed when the Church found its own priests, nuns, and layworkers being killed, tortured, and made to disappear, and when the lines of people seeking refuge and help from the Church got too long. The Church established the Pro-Peace Committee and its successor, the Vicariate of Solidarity, which provided legal help to victims of human rights abuses. The Vicariate published a biweekly magazine that was often the only source of reliable information on the human rights situation in the country, given government domination of the official media. The Vicariate became an umbrella for all kinds of organization that could take place only with the Church's protection.

The Vicariate sponsored health clinics, legal clinics, soup kitchens, buying cooperatives, house-building projects, women's groups, self-employment workshops, sewing cooperatives, and a host of other spaces to gather. The Church thus became the only body capable of gathering people in public spaces in a way that challenged the atomization of social space which the military regime was trying to implement. Moreover, the Church hierarchy saw this contest in Eucharistic terms. In 1980, a group of seven bishops issued a decree of excommunication for torturers and those enabling torture in their dioceses, a move that the Bishops' Conference as a whole would adopt three years later. The bishops involved saw the forbidding of the Eucharist to torturers as a way of making the Body of Christ *visible* where it had become invisible because of the way in which both torture victims and their torturers approached the same communion table. Father José Aldunate proclaimed that "Torture is the most vehement attack against the body of Christ." He founded the Sebastian Acevedo Movement against Torture, which performed street liturgies in front of known torture centers. At a prearranged signal, members of the group—mostly priests, nuns, and Catholic laypeople—would gather, hand out leaflets, unfurl banners, sing, and chant litanies denouncing the torture being performed in that very place. These liturgies were intended to perform the Body of Christ in public spaces from which the Body of Christ had disappeared. Members of the group suffered in their own bodies the violence of the regime, as they were usually beaten and arrested. As one observer put it, "their bodies are transformed into powerful flesh for the sacrifice in which they lovingly receive the Eucharist with those who suffer." In an analogous sense, they become Eucharist by uniting their bodies in sacrifice with the body of Christ.

My book is titled what it is because I see torture and Eucharist as two opposing movements. Torture seeks to scatter, atomizing the body politic by making all social bodies that rival the state disappear. Eucharist seeks to gather, fostering social bodies that participate in the body of Christ. Both are ways of performing bodies in public space, and both are therefore a kind of body politics.

II. Communion Ecclesiology and the Work of Henri de Lubac

It may seem odd to juxtapose torture and Eucharist in this way, but I see my work as fitting into the focus on the social dimension of the Eucharist in twentieth century Catholic thought, which is in turn a recovery of a much larger and deeper current in the Church's tradition, dating back to the scriptures themselves. The key figure in this recovery is Henri de Lubac, famously silenced by his Jesuit superiors during the 1950s and famously made a cardinal by Pope John Paul II, despite the fact that he was not a bishop. From his very first book, *Catholicism*, published in 1938 in France with the subtitle *The Social Aspects of Dogma*, de Lubac's concern was to emphasize that "in reality Catholicism is essentially social."[2] Precisely because of the mystical unity of all humanity in the image of God, sin consisted of the scattering of humanity into mutually competitive individuals. Salvation was therefore the opposite movement, the regathering of all humanity which takes place paradigmatically and actually in the Church. As de Lubac quotes St. Augustine, "The Church is the world, reconciled."[3]

De Lubac came to see that this social unity is founded in the Eucharist. Here his 1944 book *Corpus Mysticum* is the key text. De Lubac presented *Corpus Mysticum* as an historical study of the use of some technical theological vocabulary for the Church and the Eucharist in the Middle Ages, but the present-day implications of this study were profound and, I think, are just beginning to be fully explored. When de Lubac began his work, the theology of the Church as the Mystical Body was on the ascendancy. In 1936, Emile Mersch wrote of the Mystical Body doctrine: "So many theologians are now teaching it that we shall make no attempt to enumerate them, much less to class them

[2]Henri de Lubac, *Catholicism: Christ and the Common Destiny of Man*, trans. Lancelot C. Sheppard & Sister Elizabeth Englund (San Francisco: Ignatius Press, 1988), 15.

[3]Quoted in Henri de Lubac, *The Splendour of the Church*, trans. Michael Mason (New York: Sheed & Ward, 1956), 133.

into schools. Again, its proponents are so recent that it is as yet too early to devote a historical study to them."[4] Mersch plays loose with the terminology and finds the doctrine of the Mystical Body in the scriptures—even prefigured in the Old Testament—and throughout the Church's tradition. When de Lubac turned his attention in earnest to study the doctrine, however, he was surprised to find no application of the term *corpus mysticum* to the Church before its appearance in the famous bull *Unam Sanctam* in 1302. There is plenty of body language for the Church in the patristic writings, but no Church as mystical body. What de Lubac found is that the language of mystical body was used instead for the sacrament of the Eucharist. Here the language of "mystical" was used to distinguish the sacramental body of Christ from his historical, physical body. Mystical was related to the Greek term *mysterion*, which was translated into Latin as *sacramentum*. The mystery of the altar—never contrasted with real presence—was, says de Lubac, "more of an action than a thing."[5] "Action" here seems to refer to the gathering of bodies into the Church. The dynamic, rather than static, form of the mystery as action was related to the three different dimensions of time—past, present, and future—that the Eucharist enacted. The historical sacrifice of Christ was really present now, but the Eucharistic action also looked ahead to the eschatological consummation of the complete Body of Christ.[6]

In the patristic and early medieval periods, then, the Church was regarded not as *corpus mysticum*; it was commonly identified as the *corpus verum*, the true body of Christ which was the effect of the sacramental action—"the Eucharist makes the Church" in de Lubac's famous

[4]Emile Mersch, *The Whole Christ: The Historical Development of the Doctrine of the Mystical Body in Scripture and Tradition*, trans. John R. Kelly (Milwaukee: Bruce Publishing Company, 1938), 557.

[5]Henri de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages* (Notre Dame, IN: University of Notre Dame Press, 2006), 49.

[6]de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, 55–66.

phrase.[7] The Eucharist is the effective sign of the union of peace and charity toward which humanity is reaching.[8] There is no separation of the sacramental and ecclesial bodies, no sense that the ritual action merely symbolizes something that can be sociologically described in the group behavior of Christians. As de Lubac writes, "The external sacrifice and ritual is also the sacrament of the 'true' sacrifice, of that interior and spiritual sacrifice by which the holy society of all those who belong to God is brought into being."[9]

In the eleventh-century controversies over Eucharistic presence surrounding Berengar of Tours, de Lubac notices that the ground begins to shift. Against what was perceived as an over-spiritualization of Christ's sacramental presence in Berengar's work, the gap between the historical body of Christ and his sacramental presence was closed, and the Church came increasingly to be left out of the picture. The temptation was to see "'mystical' as a watering-down of 'real' or of 'true'."[10] The flesh of the Eucharist came to be contrasted with the "spiritual flesh" of the Church, and by the twelfth century "sacramental" and "mystical" were put in opposition to each other.[11] The original terms were inverted; the Church became the "mystical body of Christ," and the elements on the altar became Christ's true body. This did not mean that the later Middle Ages did not regard the Church as truly Christ's body, just as the earlier authors did not deny that the sacrament really made Christ present in the elements. But Eucharistic piety in the later Middle Ages became overly individualistic, focused on the miracle on the altar.[12] At the same time, the sacramental origin of the Church became muted, and it became a body on analogy with other

[7]de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, 88.

[8]de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, 66.

[9]de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, 67.

[10]de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, 249.

[11]de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, 103.

[12]de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, 259.

social bodies. The term "body of the Church" would come in some instances to replace the idea of the Church as the body of Christ. Once the language of "mystical body" lost its sacramental origin and became sociologized, it became the focus of debates between champions of papal power and champions of royal power, who argued over whether pope or king was head of the body of society and whether there could be a natural, temporal body alongside the mystical body of the Church.[13] In the Protestant Reformation, the visible body of the Church would be completely dissociated from the mystical body, and Cardinal Bellarmine would respond by depicting the Church as a "perfect society," just as France was. De Lubac comments that Bellarmine said nothing about the Eucharist in his writings on the Church.[14]

De Lubac had more in mind than simply contributing to the history of the use of some technical theological terms in the Middle Ages. *Corpus Mysticum* is an extension of his project begun in his first book to show the inherently social nature of Catholicism over against the individualistic piety of his own day. The Church is a social body made by the action of Christ in the Eucharist. It is not the same as a state like France, and it can never be reduced to a merely natural body that can be sociologically described. Nevertheless, de Lubac's analysis has the effect of breaking down the notion that the action of Christ in history is reducible to an individual spiritual experience that does not touch upon natural social reality. Indeed, I would argue that the next of de Lubac's great works, *Surnaturel*, which appeared in 1946, overcomes the kind of nature/grace dichotomies that contributed to the same individualization and spiritualization of Catholic piety that *Catholicism* and *Corpus Mysticum* undermined.

As is well-known, de Lubac showed in *Surnaturel* and his later revised version of the argument in *The Mystery of the Supernatural* that the idea of a "pure nature" untouched by grace is a pure hypothetical in

[13]de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, 114–116.

[14]de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, 253–254.

Aquinas that was distorted by later commentators into an actuality. For Cajetan and Suarez, nature becomes a closed system wherein natural desires are naturally fulfilled. A further, higher realm of supernatural desires would have to be opened up by God for the supernatural fulfillment God alone can give. De Lubac showed that Aquinas did not envisage any end for human beings other than our supernatural destiny in Christ. For Aquinas, humans are paradoxical in that they are created with a natural desire for something they need external, divine help to attain. Any conscious spirit can be nothing other than an absolute desire for God. De Lubac's work was revolutionary and controversial I think in part because it questions the neoscholastic thought world where worldly pursuits such as business and politics are relegated to the purely natural sphere of endeavor. One did not need to refer directly to the sacraments, revelation, eternal life, the liturgy, prayer, spirituality, and all of the trappings of the supernatural life in order to know how to run governments, make sure the trash is picked up, fight wars, run businesses, and so on. All that had to do with the natural end of humans and was relatively untouched by the supernatural. To attack the two-tiered neoscholastic nature/grace division is therefore to attack the pure autonomy of the natural, in which politics was included.

III. Communion Ecclesiology and Politics

For all these reasons, I think that the recovery of the social dimension of the Eucharist spearheaded by de Lubac could have tremendous implications for political theology. Whether or not de Lubac himself would want to develop his own thought in this direction, however, is not entirely clear. De Lubac wrote little on political theology, and what he did was scattered in essays, some of which were published anonymously. Given his clandestine activities during World War II in resisting Nazism, however, it is clear that de Lubac was intensely interested in political engagement. "It is now clear," writes David Grumett, "that the context, motivation and implications of de Lubac's theology are profoundly

political."[15] At the same time, however, it must be said that de Lubac actively resisted the direct politicization of the Church, for the same reasons that he resisted its depoliticization: neither the reduction of the Church to a natural social body like the state nor the reduction of the Eucharist to individual piety respects the true genesis of the Church as the social body of Christ in the action of the Eucharist.

Two major events shaped de Lubac's thinking on politics: the condemnation of Action Française by Pope Pius XI in 1926 and the Nazi occupation of France. Action Française was a nationalist and monarchist movement led by the agnostic Charles Maurras that saw the Catholic Church as essential to the social cohesion of France. It attracted a great deal of Catholic support before its condemnation, as did the Vichy regime that collaborated with the Nazis. De Lubac's theological opponents were also his political opponents: the neoscholastics tended to support Action Française and Vichy.[16] De Lubac rejected both those who wanted to restore the *ancien regime* with its close links between Church and state and those who saw in Catholic Eucharistic piety nothing more than the individual's ascent to his or her supernatural destiny, because both of them allowed Vichy to happen, in the first case through active support, in the second by failure to resist. De Lubac was fighting a battle on two fronts. On the first front, he rejected the theory of the Church's "indirect power" in temporal matters, which, according to Bellarmine, included the ability to depose heads of state. To accept this idea is "to lower her—even if only temporarily and under

[15]David Grumett, *De Lubac: A Guide for the Perplexed* (London: T&T Clark, 2007), 25.

[16]The most prominent example of a supporter of both Action Française and Vichy is Reginald Garrigou-Lagrange, O.P., de Lubac's most influential opponent and the major voice behind the encyclical *Humani Generis*. See Richard Peddicord, O.P., *The Sacred Monster of Thomism: An Introduction to the Life and Legacy of Reginald Garrigou-Lagrange, O.P.* (South Bend, IN: St. Augustine's Press, 2005).

the holiest of pretexts—to the rank of the powers of the world."[17] On the second front, he rejected the privatization of the Christian faith in the following terms: "Since the supernatural is not separated from nature, and the spiritual is always mixed with the temporal, the Church has eminent authority—always in proportion to the spiritual element present—over everything, without having to step out of her role."[18] De Lubac continues on to say that the Church must not be limited to articulating abstract principles "above the fray": "When circumstances require it, she must be able to make decisions—that is, either approve or condemn, *hic et nunc*—about concrete activities where doctrine and morality are involved."[19]

But the crucial question is how the Church will not only make pronouncements but act to organize bodies in space and time. Wary of the direct involvement of the Church with the state, de Lubac limits the authority of the Church to ordering the individual Christian conscience.[20] "It is from the interior that faith transforms reason, that the Church influences the State."[21] De Lubac appeals to the same soul/body distinction that Maritain used; the Church is the soul of society, and cannot use corporal means to bind bodies.[22] This is right, insofar as the Church cannot use bodily coercion. But de Lubac does not do enough to consider the Church as a social body in its own right.

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[17]Henri de Lubac, "The Authority of the Church in Temporal Matters," in *Theological Fragments*, trans. Rebecca Howell Balinski (San Francisco: Ignatius Press, 1989), 210.

[18]de Lubac, "The Authority of the Church in Temporal Matters," 214–215.

[19]de Lubac, "The Authority of the Church in Temporal Matters," 215.

[20]"But the Church's authority is entirely spiritual. Her divine authority is limited to the individual conscience" (de Lubac, "The Authority of the Church in Temporal Matters," 211). De Lubac makes clear that the Church does not merely give advice to consciences, but has the power to order consciences when necessary (de Lubac, "The Authority of the Church in Temporal Matters," 221).

[21]de Lubac, "The Authority of the Church in Temporal Matters," 212.

[22]de Lubac, "The Authority of the Church in Temporal Matters," 207, 209.

Because de Lubac is rightly wary of Church entanglement with the state, and because he wrongly equates politics with the state, de Lubac stops well short of the full political implications of his own work on the Eucharist. If politics is defined not as the achievement of state power but more broadly as the ordering of bodies in space and time, then we should be able to see how—as in Chile and perhaps as in the Philippines—the Church can enact Eucharistic bodies in space and time that stand as a counter-politics to both a theocratic state and to the secularization and irrelevance of the Church in the West. Care must be taken not to reduce the Eucharist to a celebration of some politics derived from worldly sources. But if the Body of Christ is not to be merely a "mystical body" hovering above the real suffering and bodily lives of his members, then we can, I think, make bold to allow Christ to order our bodies in the here and now, in anticipation of the full Kingdom to come.

Landas 26:2 (2012) 17–40

POLITICAL THEOLOGY AND THE CHURCH

Michael L. Budde

I confess to being behind the times in most things. I don't use the latest social media very much—I've never Twittered or tweeted, at least to my knowledge—and my knowledge of popular music stopped with the arrival of my first child in 1988. I haven't seen any of the most popular current movies, whether made in America or anyplace else.

It seems that this quality carries over a bit into my academic work as well. When I reflect on what seems to me to be important in thinking about "political theology and the church"—my assigned topic for today—I'm afraid I continue to concentrate on concerns that many people think are long settled, resolved, and old news. Nothing to see here, move along please.

To be more specific, I continue to believe that being a follower of Jesus Christ means we shouldn't kill people, especially in the organized, structured practices we call politics and war. I don't think Christians should kill anyone, but I think it's especially scandalous that Christians continue to kill other Christians as if the bonds of sacrament and church matter not one bit.

I continue to be amazed by the ease with which members of so-called Christian nations slaughtered members of other so-called

Christian nations in the 20th century. As I said, I think Christian nonviolence means that Christians ought not kill anybody—but the wholesale phenomenon of Christians killing one another with impunity remains a huge, perhaps insurmountable, obstacle to any sort of Christian credibility in the world. Why take seriously—whether in interreligious dialogues or anything else—anything coming from a religious movement whose members are willing to kill one another by the millions? And this coming from a movement that invites the world to embrace a Prince of Peace, calling for reconciliation and forgiveness rather than revenge and domination.

There are many ways to get into a topic like this—for example, one could discuss yet again the ethics of warfare, the endless debates on the so-called just war—but today I'd like to raise another set of concerns. More specifically, I'd like to raise anew the question of Christians and lethality as a question of inculturation gone wrong, and of processes of political vs. ecclesial formation of human affections, priorities and dispositions.

To say the least, inculturation remains a major concern in Catholic circles worldwide. One theme highlighted usefully in recent years concerns the recognition that inculturation is an ongoing process rather than a once-and-for-all phenomenon. It is not a finished work but one that requires ongoing renewal, rearticulation and recommitment as host cultures and the Church both change; in this respect, it remains a constant both for churches in Europe and North America as well as for those in the Philippines and elsewhere.

In all of this, it remains important to recognize that much damage was done to countless human beings, and to the witness of the Gospel, by the forcible insertion of Christianity into human cultures during various eras of the past. This sort of inculturation at sword's point, suppressing pre-existing peoples, beliefs and communities in favor of a Christianity armed and aggressive, created a cultural milieu of a most particular sort. No one, least of all leaders of the Catholic Church, seeks a return to any processes of inculturation that ally themselves with violence and death-dealing.

It is this last point that provides something of a jumping-off point for me today. Much of the past 75 years has been spent coming to terms with the legacy of inculturation that comes by way of force, coercion and power—in missiology, in the anti- and post-colonial movements, in the renewal movements surrounding the Second Vatican Council, and much more. How might the Church be true to its best self, how might it be a herald and foretaste of the Kingdom of God without tying itself to forms of cultural and political habitation that presuppose the legitimacy of violence and coercively regulated norms of order, belonging, and loyalty?

In our time, to repeat, the Church rejects the ambition of being an institution capable of structuring human affections and identities through force or by recourse to violent means. In this, may God be praised as room is made for a vision of religious liberty rooted both in individual conscience and a robust communal sense of discipleship and mission.

And yet, a blind spot of some significance remains, an area of political theology that merits attention and consideration—in some respects, a reconsideration of past accommodations once thought settled but, in my view, in need of revisiting and revision. More specifically, I think the Church worldwide needs to visit anew the conflict between state-based identities (nationalism, citizenship, ethnopolitical movements) and being a member of the Christian Church, that worldwide community of believers joined by baptism and Eucharist and the claim that Jesus is Lord. For much of the so-called modern era, for imperial and colonial/postcolonial regions alike, perhaps the most powerful processes and ideologies of identity and belonging—of culturation and inculturation alike, if you will—have been those that seek to form peoples, nations, states and homelands. The claims of such, usually and perhaps eventually, tend to become overreaching and thus represent a form of cultural construction incompatible with the radical demands of the Gospel and the eschatological nature of discipleship. What makes these overreaching, to be specific, is that they require Christians to kill and die for them as a matter of course.

To the extent that Christianity in general and Catholicism in particular has sought to become "at home" in the various cultures of the world by embracing the norms of nationalism and citizenship that predominate, to that extent has the Church adopted a defective sort of inculturation. In its embrace of nationalism and its claims on identity and allegiance, I suggest, the Church again opts for another sort of inculturation at sword's point, in which Christianity mutes its call for peacemaking and reconciliation as it attempts to gain acceptance and incorporation among the diverse and varied cultures of the world. Such represents another variant on the now-discredited agenda of inculturation by coercion, albeit one in which in most cases the violence is wielded on behalf of a non-Christian ideology to which the Church serves in a subordinate, not defining, role.

Given time constraints, I can only outline the argument I have made in extended form elsewhere[1] and hope to deepen in the future. For now, let me offer a few thoughts on the following:

1. The fundamental violence of national citizenship and the sectarian nature of "nationhood";
2. 2. The limits of Catholic social thought regarding nationalism and citizenship;
3. A brief description of a neglected aspect of Christian theology that might help the Church resituate the relative value of citizenship and national identities with reference to the unity of the Church formed in baptism, eucharist and ecclesial practice.

1. The Violence of Citizenship

The literature on political citizenship, especially in the liberal traditions of the West, is built on the assumption that secular, national citizenship is the solution to the irremediably violent nature of religious (and specifically Christian) notions of identity, allegiance and belonging.

[1]Michael L. Budde, *The Borders of Baptism: Identities, Allegiances and the Church* (Eugene, OR: Cascade Books, 2011).

Our colleague Bill Cavanaugh has done pathbreaking work on much of this, and I commend his most recent book to you as essential reading. His survey of Western political thought is a helpful overview of the extent to which political, nation-oriented citizenship is largely assumed to be the antidote to sectarian violence and coercion.

Political theology, to the extent that it presumes the normativity of such a view of political citizenship, perpetuates a blind spot with significant consequences for the Church, for human association, and for understanding the trajectory of life in modernity in its many expressions. Indeed, that the churches themselves have subscribed to such a narrative explains in no small degree their own inability to name the violence and coercion built into most notions of citizenship, nationhood and state sovereignty.

As a category of membership which ascribes rights and duties, citizenship by necessity is selective and exclusionary. In the modern era, where citizenship came to assume primarily a national character (being "German" was to have the rights associated with German state citizenship; being "Nigerian" was to be recognized as a politically empowered and recognized member of the polity called Nigeria), authentic nationhood found expression in the foundation, governance or recognition of a sovereign state.

Anthony Marx is one among many scholars to remind us how unnatural and how coercive such notions of nation and citizenship have been. The power to exclude certain groups from national or political recognition should not be seen as an occasional or transitory phenomenon in political history, says Marx; rather, "exclusion is structural rather than fixed or tangential to nation-building."[2] As he notes:

> The term "nation-state" implies some convergence of an institutionalized polity and collective allegiance to it, with "nationalism" defined here as such bounded solidarity and allegiance to a state. The nation is that group viewed as the legitimate owner of the state; the collective sentiment of such ownership (that is, nationalism) is what gives the state

[2]Anthony Marx, "The Nation-State and Its Exclusions," *Political Science Quarterly* 117:1 (2002).

> legitimacy. This connection can be established in more or less either direction: state first, building national loyalty, or a national community creating a state, though often these processes occur together.[3]

More contemporary scholars are, like Marx, willing to disagree with earlier notions of pre-existing social groups giving rise to state formations; more commonly, it is a project advanced by actors within already established states, for whom constructing political identities and loyalties requires state action. And this action, as Marx and others notes, is by its nature coercive, exclusionary, and powerful.

> [N]ationalism is often purposefully exclusionary, with such exclusions emerging in fits and starts but encouraged or encoded to serve the explicit requirements for solidifying core loyalty to the nation. Rather than diversity precluding cohesion, diversity and selective allocations of nationalism and related rights may be the tools for building cohesion among the core that is included and demarcated.

In addition,

> [M]uch prior analysis has assumed that the imperative for encouraging national unity should be inclusive, but often this is not possible …. State elites make deals en route to nation building, selecting who to include, reward, and encourage loyalty from as the core constituency. To identify and consolidate the core, elites manipulate established antagonisms against some other group thereby excluded. And the core constituency so demarcated and reinforced may itself change over time according to shifting challenges and allegiances.[4]

The politics of definition looms large in all of this, inasmuch as warring definitions of states, nations, ethnicities, and more show no signs of abating. For many purposes, nationalism may still be best understood according to the definition offered by Arthur Stinchcombe nearly forty years ago, as

> a wish to suppress internal divisions within the nation and to define people outside the group as untrustworthy as allies and implacably evil as enemies …. It is on the one hand … a love of compatriots …. But it

[3]Marx, "The Nation-State and Its Exclusions."

[4]Marx, "The Nation-State and Its Exclusions."

> is on the other hand a spirit of distrust of the potential treason of any opposition within the group and a hatred of strangers.[5]

While it might be comforting to assume that the process of willful exclusion is but a transitory matter, part of the labor pains of state- and nation-building to be superceded by a progressive incorporation of outside groups and former outsiders, such comfort might itself be transitory. Former outcastes may well be incorporated, provided they change themselves in accord with nationalist dictates and narratives, but other groups by necessity often become the objects of exclusion, definition-by-contrast, or similar binary negations. Such may be the fate of immigrants and refugees in our time, as well as other groups who by stipulation can be placed outside the parameters of accepted identity-description (terrorists, extremists, ethnically unassimilable communities, etc.).

Such is emphasized by Adrian Oldfield in his reflections on civic republicanism in the modern world. As he notes:

> Citizenship is exclusive: it is not a person's humanity that one is responding to, it is the fact that he or she is a fellow citizen, or a stranger. In choosing an identity for ourselves, we recognize both who our fellow citizens are, and those who are not members of our community, and thus who are potential enemies. Citizenship cuts across both religious and secular universalism and involves recognizing that one gives priority, when and where required, to one's political community.[6]

While such does not always require unremitting hostility to others, to Oldfield "[i]t simply means that to remain a citizen one cannot always treat everyone as a human being."

It means that states must retain the right, according to Peter Schuck and Rogers Smith, "to refuse consent to the membership of those who would disrupt their necessary homogeneity," however defined, in the

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[5]Arthur Stinchcombe, "Social Structure and Politics," in Fred I. Greenstein & Nelson W. Polsby, eds., *Handbook of Political Science* Vol. 3 (Reading, MA: Addison-Wesley, 1975), 600–601.

[6]Adrian Oldfield, "Citizenship and Community: Civic Republicanism and the Modern World," in Gershon Shafir, ed., *The Citizenship Debates* (Minneapolis: University of Minnesota Press, 1998), 81.

interest of national unity.[7] As a political phenomenon, citizenship is distinction backed by force.

Rhetorical celebration of multiculturalism and the richness of multinational states notwithstanding, there remains much political energy behind the processes of political homogenization and exclusion in the contemporary world. With reference to the so-called advanced industrial world, Jerry Muller notes that:

> whereas in 1900 there were many states in Europe without a single dominant nationality, by 2007 there were only two, and one of those, Belgium, was close to breaking up. Aside from Switzerland, in other words—where the domestic ethnic balance of power is protected by strict citizenship laws—in Europe the "separatist" project has not so much vanished as triumphed.

He adds that,

> In short, ethnonationalism has played a more profound and lasting role in modern history than is commonly understood, and the processes that led to the dominance of the ethnonational state and the separation of ethnic groups in Europe are likely to reoccur elsewhere.[8]

By most measures, much of the rest of the world is a long way away from the sort of ethnic cleansing/homogenization conducted in contemporary Europe. As one commentator notes, "the overwhelming majority of the world's states have a plurality of ethnes/nations. In many of these multi-national or multi-ethnic states one nation or ethne is dominant."[9] The notion of nation developed, promulgated and institutionalized in most multiethnic states usually reflects the

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[7]Peter Shuck & Rogers Smith, *Citizenship Without Consent: Illegal Aliens in the American Polity* (New Haven: Yale University Press, 1985), 28. Quoted in Sanford Levinson, "Symposium on Law and Community: Constituting Communities Through Words that Bind: Reflection on Loyalty Oaths," *Michigan Law Review* 84 (June 1986), sec. 1446.

[8]Jerry Z. Muller, "Us and Them: The Enduring Power of Ethnic Nationalism," *Foreign Affairs* (March/April 2008).

[9]Dewey Hughes, "Following Jesus as His Community in the Broken World of Ethnic Identity," *Evangelical Review of Theology* 31:4 (2007): 331–332.

interests and outlook of a dominant group or coalition; alternative pictures of identity and allegiance are neglected, suppressed, co-opted or depoliticized as they are labeled inappropriately sectarian, divisive, tribal or regressive.

The putative homogeneity of many European states may itself prove to be a transitory phenomenon, in which "globalization" proves to be a disruptive force with many implications. On the one hand, increased migration of various sorts may start to challenge some of the previously constructed notions of national and political identity forged via violence and exclusion in polities around the world. On the other hand, globalization can and often does generate heightened levels of instability and uncertainty as people's sense of who they are comes into question.

As political psychologist Catarina Kinnvall puts it:

> Globalization challenges simple definitions of who we are and where we come from …. As individuals feel vulnerable and experience existential anxiety, it is not uncommon for them to wish to affirm a threatened self-identity. Any collective identity that can provide such security is a potential pole of attraction. It is a war of emotions, where world leaders and other paramount figures are seeking to rally people around simple rather than complex causes.

She adds later that

> Globalization has made it more difficult, but not less desirable, to think in terms of singular, integrated, and harmonious identities as individuals constantly turn their actions to an increasing number of others and issues. The fact that individuals search for one stable identity does not mean, however, that such identities exist.[10]

Silvio Ferrari adds that "Globalization, by reducing any particular culture to a regional custom, engenders a sense of alienation and disorientation and fosters the need of a common identity. Today's states,

[10]Catarina Kinnvall, "Globalization and Religious Nationalism: Self, Identity and the Search for Ontological Certainty," *Political Psychology* 25:5 (2004): 742, 747.

however, are rarely in a position to provide an answer to this need."[11] Taken together, ongoing state interests in creating, re-creating or reinforcing nationalist loyalties—even as such becomes more difficult or complicated—suggests that the formation of limited, bound-by-exclusion-and-inclusion identities and allegiances will continue unabated into the future.

Some states and political actors continue to build on cultural, racial or ethnic understandings of nation in building state power. Others, representing another element of the modernist approach to statecraft and statebuilding, have sought to strengthen states and the claims of political citizenship by suppressing ethnic and other differences in favor of a more abstract notion of allegiance to a political project and sovereignty. One variant of this has been the so-called civic republican tradition, which argues for the superiority of allegiances and loyalties built upon shared commitments to ideas like political participation, representation, civil rights, and the like.

In many respects, the ethnic vs. civic divide is a largely arbitrary one. First, the difference between them in practice is often hard to discern: states building on an ethnonationalist base nowadays appeal as well to civic and rights-based language, and the rationalism of so-called civic approaches is often suffused with notions of peoplehood that are no less emotional or impassioned than those more explicitly rooted in ethnicity. Secondly, both presume the right to build political community and order by way of violence and exclusion, and both elevate the desired end state—a sovereign state, people or movement—to the highest claimant on human allegiances, identities and loyalties. To accomplish the superiority of national identity however constructed, thirdly, Christianity in general and Catholicism in particular must be domesticated, fragmented, subordinated, and rendered incapable of providing an alternative or competing sense of belonging, allegiance or identity.

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[11]Silvio Ferrari, "Nationalism, Patriotism and Religious Belief in Europe," *University of Detroit Mercy Law Review* 38 (2006): 626.

While all of this plays out differently in postcolonial contexts and former or current imperial centers, some of the problems are the same. States continue to construct, by inducement and violence, populations capable of sustaining and perpetuating the states and their ambitions.

While one could draw upon many examples, Uganda stands, in the words of one scholar, as

> a fairly typical example of a post colonial state established on the basis of modernist political philosophy under which ethnic identity is considered, at best, a nuisance to be tolerated and English, the language of the former oppressor, has become the language of the state.

This is so because

> [F]ifty ethnes or nations in four major divisions are represented in Uganda. The largest division is the Bantu of the southern half of the country who make up over 60 percent of the population and represent almost half the ethnes in the country.[12]

Given this, the postcolonial project in Uganda was one in which modernist ideas of nation and state building were dominant in the postcolonial period (at least at the level of theory—practice remained a very different matter). As Hughes writes:

> The elimination of ethnic diversity was believed to be altruistic. Diversity was believed to be a hindrance to the development of a democratized and industrialized society that would lead to greater prosperity and happiness for a greater proportion of citizens.
>
> [Behind the move to eliminate ethnic identity or diversity was] the conviction that people's primary needs are physical and that once people receive the material benefits of uniformity they would be more than happy to jettison their ethnic identity …. This modernist political creed in its left and right manifestations confidently predicted the demise of ethnic identity in the wake of material prosperity …. This was the political creed on which the post-colonial states of the twentieth century were established and that came to dominate the political philosophy of the nineteenth century post-colonial states as well. So Uganda's

[12]Hughes, "Following Jesus as His Community in the Broken World of Ethnic Identity," 332.

> independence was premised on the elimination of ethnic diversity and its failures are often blamed on its ethnocentrism or tribalism.[13]

For many postcolonial states, in other words, ethnocentrism and modernist state-building continue to co-exist, despite their purported antagonism. As Hughes notes,

> Ethnocentrism is at the root of the modernist nation states. That is why even in a country like Uganda the state can function only by retaining English as an official language because it finds the residual ethnocentrism of the colonial oppressor more palatable than the ethnocentrism of any one of the Ugandan ethnes.[14]

For some people, the notion that modern citizenship is a coercive and—at least sometimes—violent phenomenon is difficult to accept. Both the imaginative power of social contract theories and the past-tense (or off-stage) nature of much of the explicit violence of political formation and reinforcement makes citizenship (especially in its liberal democratic form) seem pacific rather than martial.

Max Weber, among others, argues that the West's elevated notions of citizenship and democracy are rooted firmly in the martial nature of the Greek polis. One commentator summarizes Weber's view as follows:

> Weber locates the impetus toward the development of citizenship in the military dimension of the Greek polis. The city-state is based on the association of those who can afford to purchase their own weapons and military equipment first for the protection of the city and later for conquest and the acquisition of land and booty (a venture Weber terms political or military capitalism). Equal access to arms led to the demand for the granting of effective citizenship rights to the armed plebians …. The identity of soldier and citizen was firmly established

[13]Hughes, "Following Jesus as His Community in the Broken World of Ethnic Identity," 332–333.

[14]Hughes, "Following Jesus as His Community in the Broken World of Ethnic Identity," 338.

> in the polis, and participation in the military became the foundation for ancient freedoms.[15]

Weber himself adds that "[c]hronic war was therefore the normal condition of the Greek full citizen.[16]

Closer to our own time, and more directly relevant to the project of political theology, stands the work of Harvard political philosopher Stephen Macedo. In contrast to those of his liberal democratic allies who defend liberalism as a doctrine without social ends—seeing it instead as something of a path of neutral adjudication among competing visions of the good—Macedo is forthright about the aggressive and forceful nature of sovereignty and citizenship in liberal democracy. He speaks primarily in the context of the United States, but some of his ideas may have wider relevance.

Early in his book *Diversity and Distrust: Civic Education in a Multicultural Democracy*, Macedo notes that "[t]he original problem of normative diversity is the original problem of modern politics."[17] Like other champions of the modern state, he sees that citizenship requires a certain set of beliefs, loyalties and priorities—namely, to the liberal project of state and nation formation and maintenance. "The project of creating citizens is one that every liberal democratic state must somehow undertake," says Macedo,[18] adding that "[t]he success of our civic project relies upon a transformative project that includes the remaking of moral and religious communities."[19]

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[15]Gershon Shafir, "The Evolving Tradition of Citizenship," Introduction, in *The Citizenship Debates* (Minneapolis: University of Minnesota Press, 1998), 5.

[16]Max Weber, "Citizenship in Ancient and Medieval Cities," in Gershon Shafir, ed., *The Citizenship Debates* (Minneapolis: University of Minnesota Press, 1998), 48.

[17]Stephen Macedo, *Diversity and Distrust: Civic Education in a Multicultural Democracy* (Cambridge: Harvard University Press, 2000), 28.

[18]Macedo, *Diversity and Distrust*, ix.

[19]Macedo, *Diversity and Distrust*, x.

What makes Macedo so helpful as a philosopher is his willingness to be forthright in his objectives. While liberal notions of citizenship often wrap themselves in the gauzy language of freedom and diversity, he is unapologetic in pointing to the restrictive and authoritarian nature of liberal citizenship.

> Not every form of cultural and religious diversity is to be celebrated, and not all forms of what can be called "marginalization" and "exclusion" are to be regretted or apologized for. Profound forms of sameness and convergence should not only be prayed for but planned for without embarrassment.[20]

Much of this important book is a defense of the forced transformation of Catholicism in the United States, especially but not exclusively through compulsory public schooling and civic indoctrination. Throughout he explains and defends the extent to which Catholic truth claims and practices were forced to accommodate rival understandings of public and private, reason and revelation, ecclesial vs. nationalist identity, and more—all in service to a notion of political citizenship that exercised hegemonic power through state coercion and ideological warfare, public and private. At the end of all this, sealed by a particular reading of the Second Vatican Council, Macedo celebrates the complete and total Americanization of Catholicism in the United States—which means, in a quote by Sanford Levinson that Macedo cites with approval, that Catholics "have effectively been forced to proclaim the practical meaninglessness" of their religious convictions as a condition of participation in American life.[21]

2. The Church and Nationalist Claims

In a comparative context, nationalism often presents itself as a powerful and sometimes hard-to-cage beast—a lubricant to ordinary state operations, with the potential to wreak havoc in ways seen and unseen. The power of a nation's stories and heroes, memorials and

[20]Macedo, *Diversity and Distrust*, 2.

[21]Macedo, *Diversity and Distrust*, 136–137.

commemorations, martyrs and dreamers—such are potent and powerful, especially in a world of uncertainties, suffering and oppression.

All of this would be challenging enough for an area of Catholic theology that one could consider to be mature, robust and creative. Such terms, alas, do not describe much Catholic theological reflection on matters of nation and nationalism, patriotism and peoplehood, and what these mean for the life of Christian discipleship.

Instead, according to the Jesuit Dorian Llewelyn, Catholic teaching on nationality, nation, peoplehood, and the like is a confused, vague, underdeveloped and oftentimes frustrating pile of often disparate and disconnected notions. I recommend to you Llewelyn's *Toward a Catholic Theology of Nationality*[22] for a balanced exploration of the topic even in those areas where I might differ from him.

Llewelyn notes that little exists by way of Catholic reflection on these topics.[23] What does exist frequently confuses or eludes distinctions between key terms like states, countries and nationalities.[24] Further, he notes that Catholic theology provides

> no crystalline teaching on nationality, and the faith of the Church requires some considerable mining to find relevant material. Biblical teaching on nationality is fraught with the potential for anachronistic *eisegesis* that reads modern concepts of the nation back into Israelite and early Christian history. It is also rather sparse.[25]

For their part, papal comments and documents have generally failed to make critical analytical distinctions, including that between nations

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[22]Dorian Llewelyn, S.J, *Toward a Catholic Theology of Nationality* (Lanham, MD: Lexington Books, 2010).

[23]Llewelyn, *Toward a Catholic Theology of Nationality*, 1–2.

[24]Llewelyn, *Toward a Catholic Theology of Nationality*, 7.

[25]Llewelyn, *Toward a Catholic Theology of Nationality*, 10.

and states, which to Llewelyn reflects a Eurocentric bias that makes the nation-state a presumed universal norm.[26] Or, as he puts it:

> Catholic social teaching accepts the real existence of nationality, even if it does not provide a stable definition of what constitutes a nation …. [T]he mono-cultural European nation-state is the implicit norm that underpins papal teaching on the nation.[27]

Finally, he notes that the Catechism of the Catholic Church provides no help either—of its 2,857 paragraphs, only two deal with nationality.

The upshot of all of this is as follows:

1. Many variants of political theology are silent or complicit in the violent and coercive nature of nationalism, citizenship, and the supremacy such loyalties demand over all others, especially those of religion in general and Catholicism in particular.

2. Catholic theological reflection in some respects is underequipped in dealing with these sorts of issues. Given that the challenge of ultimate loyalties is not likely to disappear in the future, Catholic reflection on what "being a Christian" can or should mean in a world of jealous political sovereignties might benefit from new or renewed ideas and perspectives.

Time is short, but let me offer a modest proposal, a notion that I suggest should be incorporated into future Catholic reflection on political allegiances, identities and loyalties. It is something that, for lack of a better term, I call "ecclesial solidarity." In this, I am drawing from a book I published last year entitled *The Borders of Baptism*.[28]

By "ecclesial solidarity" I mean the conviction that "being a Christian" is one's primary and formative loyalty, the one that contextualizes and defines the legitimacy of other claimants on allegiance and conscience—those of class, nationality, and state, for example.

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[26]Llewelyn, *Toward a Catholic Theology of Nationality*, 11.

[27]Llewelyn, *Toward a Catholic Theology of Nationality*, 12.

[28]Budde, *The Borders of Baptism*, 3–11.

Ecclesial solidarity means that the welfare of one's brothers and sisters in Christ makes special claims on one's affections, resources, and priorities. It means that the unity of the churches in visible and tangible ways is a key expression of Christian conviction and vocation, even in the face of centrifugal pressures and the demands of lesser, more partial communities and ideologies. It means that processes of Christian discernment and worship cross the divides of patriotism and other types of tribalism. It means that Christians look with skepticism on processes and institutions that aim to make sectarian political and cultural identities and affections more determinative than those drawn from the priorities, practices and commitments of Jesus. It means that one has special bonds of service, love and mutual support with other members of the Body of Christ, with whom one is called to provide an imperfect foretaste of the Kingdom of God.

Ecclesial solidarity is not in conflict with the love and service that Christians owe their proximate neighbors, those with whom they live and work and interact on a regular basis. Taking care of one's non-local relatives need not, after all, invariably oppress one's next-door neighbors or work colleagues. It does, however, prohibit Christians from harming their non-local relatives on the assumption that one's neighbors always and inevitably present morally determinative claims on Christian allegiance, priorities and actions.

When Christians take ecclesial solidarity as their starting point for discernment—political, economic, liturgical, and otherwise—it makes them members of a community broader than the largest nation state, more pluralistic than any culture in the world, more deeply rooted in the lives of the poor and marginalized than any revolutionary movement, more capable of exemplifying the notion of "E pluribus unum" than any empire past, present or future. Seeing oneself as a member of the worldwide body of Christ invites communities to join their local stories to other stories of sin and redemption, sacrifice and martyrdom, rebellion and forgiveness unlike any other on offer via allegiance to one's tribe, gendered movements, or class fragment.

That the idea of ecclesial solidarity strikes contemporary Christians and others as an idea both foreign and disturbing testifies to the

effectiveness of the modern project to subordinate and domesticate Christianity. For the past five hundred years, political and economic leaders have worked to undermine Christian unity and fragment the Church in the interests of nationalism, capitalism, and individualism. At the same time, the now-fragmented parts of Christianity—its ideas and institutions, liturgy and laity—have been enlisted as legitimation and cultural cement in service to the radical political, economic, and cultural transformations of modernity. So effective have these processes been that most Christians are frightened by what should have been part of their ecclesial life all along; those large parts of the Christian story (in Scripture, theology, and church history) in which something like ecclesial solidarity has existed have been ignored, rewritten or caricatured.

For example, many scripture scholars in recent decades have reminded us that just as Israel was created by Yahweh to be a contrast society set apart to instruct and edify the other nations of the world, so did the followers of Jesus see themselves in relation to the rest of the world.

The disciples of Jesus, those called out from the nations, leave their old identities and allegiances behind by being baptized into the Way of Christ. The claims of the biological family are qualified by bonds to one's brothers and sisters in Christ; markers of status and hierarchy are set aside in a community in which "there does not exist among you Jew or Greek, slave or free, male or female. All of you are one in Christ Jesus" (Gal. 3:28).

This new type of human community, made possible by the Spirit, creates "a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wondrous deeds of him who called you out of darkness into his marvelous light" (1 Pet. 2:9).

Over and above the picture of a shared purse described in Acts 2 and 4, the New Testament presumes and recommends a high degree of mutuality, intimacy and bonding among members of the Church. As one example, Gerhard Lohfink offers a brief sampler, which he describes as "far from exhaustive," on the centrality of the reciprocal pronoun "one another" (allelon) as a marker for the quality of real-world

love and mutuality demanded of believers (I'll spare you the 23 verses from the Epistles in which *allelon* features prominently in describing the mutual care and affection believers owe to one another).[29]

Lohfink adds that the early Church, consistent with Jesus' example in the gospels,

> never considered capitulating to naïve dreams of "all men becoming brothers" or of "millions being embraced." In a very realistic manner they sought to achieve fraternal love within their own ranks and constantly made simultaneous efforts to transcend their boundaries. In this fashion an ever increasing number of people was drawn into the fraternity of the church, and new neighborly relations became possible.[30]

The earliest Christians would have found nothing exceptional in the idea of ecclesial solidarity. Early Christians saw themselves, and were seen by others, as more than just a new "religious" group, more than a new idea unleashed in the ancient world, and more than a voluntary club like other social groupings or associations.

As noted by Denise Kimber Buell, early Christians were more often seen as part of a new ethnic group, even a new race of people, in the Roman world. The focus of their worship was so distinctive, their way of life and priorities were so particular, that they were more properly seen as a *genos*, "a term widely used for Greeks, Egyptians, Romans and [Jews]—groups often interpreted as ethnic groups or their ancient equivalents."[31]

Surveying a number of early Christian texts and narratives, as well as the literature of anti-Christian polemicists, Buell explains why early Christians referred to themselves as a distinct ethnic group or people in the world.

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[29]Gerhard Lohfink, *Jesus and Community* (Philadelphia: Fortress Press, 1984), 99–100.

[30]Lohfink, *Jesus and Community*, 114–115.

[31]Denise Kimber Buell, *Why This New Race: Ethnic Reasoning in Early Christianity* (New York: Colombia University Press, 2005), 2.

> First, race/ethnicity was often deemed to be produced and indicated by religious practices …. Early Christians adopted existing understandings of what ethnicity and race are and how they relate to religiosity by reinterpreting the language of peoplehood readily available to them in the biblical texts they shared with … Jews, as well as political and civic language used broadly to speak about citizenship and peoplehood in the Roman Empire.[32]

Second, she notes that although ethnicity and race were often used to indicated a fixity of identity, early Christians and their contemporaries also saw them as fluid and changeable categories. Further, that the concept of ethnicity/race was both fixed and fluid meant that Christians could make universal claims for themselves.

> By conceptualizing race as both mutable and "real," early Christians could define Christianness both as a distinct category in contrast to other peoples (including Jews, Greeks, Romans, Egyptians, etc.) and also as inclusive, since it is a category formed out of individuals from a range of different races.[33]

The idea that one could "change" one's race or ethnicity seems impossible in a culture in which these are the quintessential ascriptive identities, largely unchangeable or immutable; for us, on the other hand, "religion" is a voluntary, changeable and fluid part of identity, since one can "change" religions. But for Christianity in the early centuries, becoming part of the Christian "race" or ethnic community was available to all regardless of their communities or identities of origin—"conversion" was the process of changing races, of joining the peoplehood of Christ. In turn, the radical notion of conversion returns to the fore: it is best seen not as "a private matter of individual conscience resulting in an individual's affiliation with a religious movement, but explicitly as becoming a member of a people, with collective and public consequences."[34] And as she notes,

> saying that Christianity was open to all was not mutually exclusive with

[32]Buell, *Why This New Race*, 2–3.

[33]Buell, *Why This New Race*, 3.

[34]Buell, *Why This New Race*, 46.

> defining Christians as members of an ethnic or racial group. In many early Christian texts, defining Christians as members of a people reinforces rather than conflicts with assertions of Christian universalism.[35]

Seeing oneself as part of a new race or ethnic group had undeniable political implications in the Roman world. Historian Joyce Salisbury, among others, observes that Roman citizens took notice of the distinctiveness of their Christian neighbors, usually with disapproval.

> Christians were perceived by their pagan neighbors to be antisocial in the deepest meaning of the word. They were creating their own society within the Roman one, and their loyalties were to each other rather than to the family structures that formed the backbone of conservative Roman society. Their faith led them to renounce parents, children, and spouses, and Romans believed this actively undermined the fabric of society. In, fact, it did.[36]

While terms like "race" and ethnicity mean very different things today, Buell's research reminds us that for Christians to think of themselves as joined first and fundamentally to one another, and only secondarily or derivatively to other corporate claimants on their affections and allegiances, is not a radical novelty in the Christian experience. Ecclesial solidarity in many respects is simply a more contemporary term for the same assumptions and aspirations—highlighting the sense in which God creates a new people from all existing nations and races, and the degree to which the worship of God and the practice of discipleship requires and keeps this people distinct and bonded to one another. Talk of the Church as its own "polis" or as a "community" in its own right may actually understate the extent to which conversion to Christ made for a new people in a strong sense of the term.

The abandonment of the Church as a distinct race, a people drawn out and set apart by baptism, is a story told with various accents, agents and agendas. For some, the co-optation of Christianity into

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[35]Buell, *Why This New Race*, 138.

[36]Joyce Salisbury, *The Blood of Martyrs: Unintended Consequences of Ancient Violence* (New York: Routledge Press, 2004), 16.

the Roman Empire marks a decisive dilution of the Church as a community capable of creating and ordering affections, loyalties and identities. Others draw attention to the fragmentation of transnational Christianity at the hands of entrepreneurial state-builders in the early modern period, and the subsequent subordination of the churches (now plural, now competitive) to nationalism and its regimes. Still others point to the role of Christian leaders and thinkers in facilitating these erosions of ecclesial coherence in the name of divine providence (e.g., Eusebius' "Oration in Commemoration of the Thirtieth Anniversary of Constantine"), theological and intellectual humility,[37] church reform and/or the progress and emancipations of the Enlightenment.

However the story is told, in many parts of the modern world the ending is the same. The bonds of baptism are spiritualized and sidelined in favor of the blood-and-iron ties of patriotism and ethnonational solidarity, the dollars-and-cents sinews of capitalism, and the idolatry of the modern and postmodern selves. In such a world, it is unremarkable that Christian Hutus can slaughter Christian Tutsis the week after Easter; that Christian interrogators can torture Christian prisoners with impunity; that a Catholic military chaplain can bless the atomic bomb that destroyed the largest concentration of Catholics in Japan, including seven orders of nuns.

My argument is that the revitalization and reform of Christianity now and in the future will be both incomplete and doomed to irrelevance until it reclaims the integrity and distinctiveness of the Church. Unless the borders of baptism become capable of defining a people that "seek first the Kingdom of God," that sees itself as God's imperfect prototype for reconciled human unity in diversity (with the Sermon on the Mount as its "Magna Charta," in the words of Pope John Paul II), Christianity will become—where it has not already become so—simple window dressing on the more determinative political and cultural formations of violence, division and domination.

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[37]See the argument in John Milbank, *Theology and Social Theory: Beyond Secular Reasoning* (London: Blackwell, 1990).

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TYPOLOGY OF SIN, REPENTANCE, AND GRACE IN HOSEA 12:3–7

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Preliminary Remarks

1. Typology in General: Fishbane defines typology as "a literary-historical phenomenon which isolates perceived correlations between specific events, persons, or places early in time with their later correspondents."[1] The former is called the *traditum,* the latter the *traditio.* As is well known, the term typology as well as the hermeneutical features connected with it developed from early Christian patristic exegesis, the purpose of which was predominantly apologetic.[2] The impetus of typological interpretation arose from the necessity to prove that many of the events related with Jesus Christ have already been prefigured in the Hebrew Scriptures (HS).

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[1]M. Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon, 1985), 351.

[2]Against the Jews who rejected the NT, Barnabas, Justin, and Melito endeavored to show that many of the events associated with Jesus Christ have already been prefigured in Scripture. Against the Gnostics who renounced the HS, Irenaeus sought to establish the essential link between the old and the new by the use of typology. See B. McNeil, "Typology," in R. J. Coggins & J. L. Houlden, eds., *Dictionary of Biblical Interpretation* (London: SCM Press, 1990), 713.

The recognition of typologies in the New Testament is facilitated by the clear knowledge of the *traditum*: the HS. When dealing, however, with inner-biblical typology, i.e., with the patterning and prefigurations within the HS itself, the parameters of the *traditum* are not so easily defined. Its presence is not always indicated by a citation formula or by some other formal elements like כן … כאשר ("just as … so")[3] or קדמניות / אחרנות ("former / latter").[4] In most cases the *traditum* is not quoted at all, but merely alluded to, parodied, or paraphrased. The only way to detect it is to establish significant association of ideas and verbal linkages, but even this, as we shall see, is problematic.

2. Typology in Hosea 12: The difficulty of determining the *traditum* in the HS is illustrated by Hos. 12. Although Fishbane points out a number of words which Hos. 12 shares in common with the Genesis patriarchal account (e.g., מרמה, יעקב, און, etc.), it can hardly be established from these lexical connections that Hosea had at his disposal exactly the same Jacob stories that we find in Genesis. Thus when Fishbane says that the story of Jacob in Gen. 25:11–35:22 *or the reflex of it* [!] has been transformed in Hos. 12, he realizes that Genesis may not be exactly the *traditum* Hosea knew.

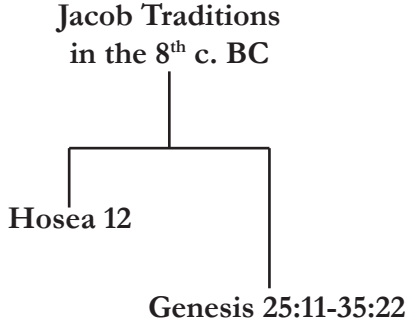
A general way of explaining the relationship between Hos. 12 and the Genesis patriarchal account would be something like this:[5]

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[3]Jos. 3:7; 4:14, 23; Isa. 11:16. Sometimes כאשר can be replaced by כ (e.g., Hos. 2:17).

[4]Isa. 43:18–19; 65:16–17. Sometimes ראשנות ("first") and חדשות ("new") are also used. For other less frequently used markers, see Fishbane, *Biblical Interpretation,* 253.

[5]This is only a rough schema of the relationship between Hos. 12 and the Genesis account. The reality may be more complex than this and may involve intermediate stages. This schema would find support from W. D. Whitt, "The Jacob Traditions in Hosea and Their Relation to Genesis," *ZAW* 103 (1991): 8, fn. 2, and H. A. McKay, "Jacob Makes It Across the Jabbok—An Attempt to Solve the Success/Failure Ambivalence in Israel's Consciousness," *JSOT* 38 (1987): 5–6, although the latter posits other sources.



The similarity of ideas and verbal contacts between Hos. 12 and Genesis provide sufficient reason to posit a common source for both of them. We can assume both to have relied on a collection of Jacob stories that were already popular and authoritative in the eighth century BC so as to enable Hosea to allude to them and the later Pentateuchal writers and redactors to utilize them in their epic narration of salvation history.[6] Some cultic features in Hos. 12:6–7 may suggest that Hosea had access to the source through the medium of the cult (liturgical song or poetry?).

We cannot be sure whether in Hosea's time these Jacob stories have already been written or not. The presence of a shared vocabulary between Hos. 12 and Genesis suggests either that some stories have

[6]We disagree with the opinion of some scholars that the Jacob allusions in Hos. 12 are a later insertion, e.g., J. Vollmer, *Geschichtliche Rückblicke und Motive in der Prophetie des Amos, Hosea und Jesaja*, BZAW 119 (Berlin: Walter de Gruyter, 1971), 106–107, G. A. Yee, *Composition and Tradition in the Book of Hosea—A Redaction Critical Investigation*, SBL Diss. 102 (Atlanta: Scholars Press, 1987), 231–237, 298, R. E. Wolfe, "The Editing of the Book of the Twelve," *ZAW* 53 (1935): 115, P. R. Ackroyd, "Hosea and Jacob," *VT* 13 (1936): 253. More problematic from our point of view is the dating of the sources of Genesis. J, which has been dated traditionally to the period of the united monarchy, is now regarded by some to be a product of late Judean history, e.g., J. van Seters, *Prologue to History: The Yahwist as Historian in Genesis* (Louisville, Kentucky: Westminster / John Knox Press, 1992), R. N. Whybray, *The Making of the Pentateuch*, JSOT Sup. Ser. 53 (Sheffield: JSOT Press, 1987), 221–242. E's existence as an independent source, not to mention its date, has also been questioned by Whybray (*Making of the Pentateuch,* 111–116).

already been fixed in writing, or that at least some expressions[7] must have already attained a certain level of standardization in the process of oral transmission.[8]

Although the Jacob stories in Genesis are extended and detailed while those in Hos. 12 are sketchy and allusive, one cannot conclude that the former is the *traditum* of the latter. Both Hos. 12 and Genesis are in fact to be regarded as *traditio*, since both reinterpret and transform the source according to their respective theologies and purposes. Our manner of conceptualizing the relationship between Hos. 12 and the Genesis account does not depend on the validity of the classical documentary source hypothesis which assumes the existence of two epic narratives (J and E) already in the eighth century—alleged "documents" that were later conflated after the fall of Samaria (721 BC) and further supplemented by D in the seventh century and by P in the exilic and post-exilic periods.[9] Such a theory is problematic because it claims too much about the written and concatenated nature of the earliest sources,[10] and it tends to regard the materials contributed by D and P

[7]Both Hosea and Genesis seem to know the same etymological stories behind the name Jacob and Israel. In addition, both know of a description of Jacob involving the verbs שׂרה and יכל (Hos. 12:5 "he strove against an angel and prevailed" // Gen. 32:28 "you strove with God … and prevailed"), and an epithet applied to Bethel with the word דבר (Hos. 12:6 "there he used to speak with him" // Gen. 35:13–15 "the place where he spoke with him").

[8]This is all the more true if Hosea is here quoting or parodying a liturgical song or poetry.

[9]F. Foresti's claim that Hosea relied on the so-called "proto-Elohistic" source assumes the correctness of the documentary hypothesis, and is based on the identification of various strands (J, E, P) in the Genesis account. The qualification "proto" indicates that Foresti himself considers Hosea's source as prior to the E strand found in Genesis ("Hos 12: a Prophetical Polemic against the Proto-Elohistic Patriarchal Tradition," *EphCarm* 30 [1979]: 179–200).

[10]For other problems, see Whybray, *Making of the Pentateuch,* 43–131. We do not agree with Whybray's claim that "the authors of the pre-exilic literature of the OT outside the Pentateuch appear to have known virtually nothing of the patriarchal and Mosaic traditions of the Pentateuch" (130). Consequently, we also reject his hypothesis that the Pentateuch is the work of a sixth century historian who utilized contemporary folklores that were not of great antiquity (221–242).

as late; whereas in truth we do not know exactly when the Pentateuchal traditions have been put together and committed to writing; and D and P may actually contain materials as old as J and E.[11]

3. Methodological Considerations: Hos. 12 may be likened to a tip of an iceberg, to use a hackneyed expression, in that below the surface meaning of the text there lies a whole body of historical traditions that are recalled and hinted at. It is this deeper level of signification that makes the message of the chapter profound. As the reader ploughs through the plain sense of the text, he uncovers the hidden wealth of ancestral lore that enriches his understanding of the prophet's message.

To fathom the richness and profundity of the chapter, the reader must have sufficient knowledge of those traditions that lie beneath the text.[12] Hosea presupposes such knowledge from his contemporaries. In the case of modern interpreters, they can easily lose their footing here, either by assuming naively that the stories implied in Hos. 12 are identical with those in Genesis, or by speculating about other traditions the prophet knew.

Although typological passages provide a spectrum of meanings that cannot be sharply divided, it will be useful for us to keep in mind the two opposite ends of the spectrum when interpreting the text: namely, the *literal* and the *allusive* meanings. In our opinion it would be methodologically correct to start from the literal sense, since this is the evident meaning provided by the "tip of the iceberg," then work our way to the allusive meaning.

Because of the problem of determining the exact shape of the Jacob stories to which Hosea alludes, it is important that we apply the

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[11]That some of the priestly materials may have come from the pre-exilic period is demonstrated by A. Hurvitz, "Dating the Priestly Source in the Light of the Historical Study of Biblical Hebrew a Century after Wellhausen," *BZAW* 100 (Berlin: Walter de Gruyter, 1988): 88–99; also J. Milgrom, "Priestly Source," *Anchor Bible Dictionary* 5: 454–461.

[12]Among the functions of allusion, W. G. E. Watson cites the economy factor: "a word or two evokes more than could be expressed by the poet and indirectly adds to the richness of his language" (*Classical Hebrew Poetry*, JSOT Sup. Ser. 26 [Sheffield: JSOT Press, 1984], 302).

following methodological principles: a) The exegesis of Hos. 12 must be based primarily on the text and formulation of Hos. 12, rather than on those of Genesis. b) The Genesis account may be used to clarify what is stated in Hos. 12, but the additional information derived from their comparison may be regarded at best as a secondary proof. The weight of the evidence culled from Genesis would depend on how close its ideas and wordings are to Hos. 12. c) It is equally important to note the difference between Hos. 12 and Genesis, and to try to explain the divergence on the basis of their respective aims and theological interest. In this way we can determine what properly belongs to each *traditio*.

A. Typology of Sin (Hos. 12:4)

A typology of sin is expressed in the following lines:

בבטן עקב את־אחיו	In the womb he supplanted his brother,
ובאונו שרה את־אלהים׃	and in his manhood he strove with God.

The literal sense: The misdeeds are expressed by the verbs עקב ("supplant") and שׂרה ("strive") which also happen to be the root stems from which the names *ya'ăqoḇ* and *yiśrā'ēl* are derived, at least according to popular etymology. The purpose of the pun is not simply to give information about the origin of the patriarchal names, but to ridicule the patriarch or the nation by name-calling. The meanings given to the names are unquestionably negative: supplanting a brother is a heinous crime against family loyalty and solidarity. Fighting God is even worse than apostasy, for it takes on an overtly antagonistic (not simply indifferent) stance against God; it is irreverent and presumptuous for a mere human being to grapple with a deity. The two offenses are in fact the very antithesis of *ḥeseḏ*, which appears so often in the prophet's ethical teachings. Thus, when Hosea calls Jacob/Israel a "brother-supplanter" and a "god-basher," he taunts them while ridiculing their names.

A person's name is given much more significance in biblical times than it is today. It is not simply a tag to identify an individual, but is

itself the extension of his personality: *nomen est omen*.[13] The choice of the name is not arbitrary. A child is given a name that describes a particular circumstance of his birth (e.g., Gen. 29:31–30:24; Ex. 2:10; 1 Sam. 1:10), or typifies his character and reputation (Gen. 17:5; Jgs. 6:32). In a sense the name "creates" the person, because it is by means of the name that other people get to know him and interact with him. Thus, when Hosea plays on the negative meanings of the patriarchal names, he is in effect poking an accusing finger at the very heart of Jacob/Israel's identity. The ancestor and his progeny are "supplanters" and "rebels" in name as well as in deed.

Hosea's purpose is not to recount the whole story of the patriarch, but only to present select snap shots of his life. The way Hosea arranges the pictures aims at a global portrayal of Jacob. Two images at opposite ends of the patriarch's life—"in the womb" (בבטן) and "in his adulthood" (באונו)—are placed side by side to depict the entire course of his human existence, his whole life. Jacob has been a bad guy throughout his earthly career! Thus, through the effective use of the merismus, Hosea is able to summarize the entire life of the patriarch even in so short a poetic verse.[14]

There is another merismus in the verse which may not be so apparent but is important in Hosea's exposition of the sin of Jacob/Israel. At one end of the merismus, the transgression is committed against a fellow human being, a brother at that! At the other end, the offense is directed against God. The intent of this human-divine merismus is to convey the idea that the patriarch would pick a fight with just anybody, even his own sibling and even his

[13]J. P. Fokkelman, *Narrative Art in Genesis*, 2nd ed. (Sheffield: JSOT/Academic Press, 1991), 119.

[14]Merismus is not only found among coordinated objects (e.g., Ps. 148:12 "old men and children" / Ps. 49:2 "both high and low, rich and poor together") but also among parallel poetic lines (e.g., Prov. 3:24 "if you sit down … when you lie down …" / Prov. 4:12 "when you walk … if you run …" / Ps. 57:11 "Be exalted, O God, above the heavens! Let thy glory be over the earth!" / Ps. 81:3 "Blow your trumpet at the new moon, at the full moon …" / Ps. 96:11 "Let the heavens be glad, let the earth rejoice").

own God. Furthermore, the human-divine merismus presents the horizontal and vertical aspects of a moral act. When Jacob assailed his elder brother, it was at the same time an affront against God. In the refracted state of the storytelling, the two sins are viewed as separate incidents with very little or no connection at all with one another. Nevertheless, from a global point of view, it is the same contentious Jacob who acts in both incidents. His transgressions at various points in his life are only particularizations or actualizations of the basic attitude of hostility toward others. The horizontal and vertical aspects of sin have their counterpart in Hosea's summons to *ḥeseḏ* and *ṣəḏāqâ*, which are attitudes and modes of acting directed to both God and human beings.

The allusive sense: The above considerations of the literal meaning of Hos. 12:4 are manifest even apart from the reader's knowledge of the birth and Jabbok stories in Genesis. Someone, however, who reflects on the passage with knowledge of the ancestral lore that lies underneath gains more insight by recalling other information culled from the tradition.

Hos. 12:4a probably derives from the same source as that of Jacob's birth story in Gen 25: 23–26 and possibly of Esau's statement in Gen. 27:36.

Hos. 12:4a	Gen. 25:22–26
In the womb (בבטן) he supplanted (עקב) his brother (אחיו).	The children struggled together within her …. The Lord said to her: "Two nations are in your womb (בבטנך), and two peoples, born to you, shall be divided; the one shall be stronger than the other, the elder shall serve the younger." Behold, there were twins in her womb (בבטנה). The first came forth … his name Esau. Afterwards his brother (אחיו) came forth, his hand had taken hold of Esau's heel (עקב), so his name was Jacob (יעקב).

Gen. 27:36

> Is he not rightly named Jacob (יעקב)? For he has supplanted me (ויעקבני) these two times.

There are similarities of ideas as well as verbal linkages between Hos. 12:4 and the Genesis account. The main theme in both passages is Jacob's supplanting of his twin-brother even when they were still in their mother's womb. Both share the following vocabularies: בטן ("womb"), עקב ("to supplant / heel"), and אחיו ("his brother").

Another point of congruence between Hos. 12 and the Genesis account is that both understand the *traditum* as a story not just about individuals but also about nations. In Hos. 12:3 the word Judah (which has been substituted for Israel) stands in parallel with Jacob, thus indicating the latter to be another name for the kingdom. The oracle in Gen. 25:23 explicitly refers to the twins in Rachel's womb as "two kingdoms" and "two peoples." This shows that the sibling rivalry has been understood already in Hosea's time as a symbol of the antagonism between Israel and other nations.[15] The prophet may have used this tradition precisely to indict Israel's engagement in international conflicts. The point of the story, in fact, would be more incisive and astute if the feud actually involved the two brother-nations Israel and Judah (cf. Hos. 5:8–9). The application to a civil war would be valid even if the Genesis account has identified Esau with the inhabitants of Edom and Seir.[16]

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[15]It is well-known that Esau/Edom in the prophetic writings (Amos 1:11–12; Jer. 49:7–22; Ez. 25:12–14; 35; Obadiah; Isa. 34; 63:1–6) has become an archetypal symbol for Israel's opponents: "the nations." For a survey of literature on this topic, see B. Dicou, *Edom: Israel's Brother and Antagonist—The Role of Edom in Biblical Prophecy and Story*, JSOT Sup. Ser. 169 (Sheffield: JSOT Press, 1994), 13–17. Dicou argues that the same symbolic character is ascribed to the Genesis Edom (116–153).

[16]This information is communicated to the reader by means of the description of Esau as "red" (*'admônî* אדמוני) and "hairy" (*śē'ār* שׂער) (Gen. 25:25), and later

The usage of the verb עקב in Hos. 12:4 has its counterpart in Gen. 27:36, and in both cases the patent misbehavior of the patriarch is fixed by the name יעקב ("Is he not rightly named *ya'ăqoḇ*?"). Moreover, Esau's comment that Jacob has already tripped him up twice (פעמים) points to a habitual misdemeanor. Thus, even in Genesis there is an attempt at a global presentation of Jacob as a supplanter. While Hos. 12 conveys this through poetic merismi, Genesis does it by narrating several instances of Jacob's misconduct (Gen. 25:29–34; 27:1–35). Esau complains: "He took away my birthright; and behold, now he has taken away my blessing" (Gen. 27:36).

Did Hosea know about Jacob's wresting the birthright (*bəḵorâ*) and the blessing (*bərāḵâ*) from Esau? If the prophet was aware of the oracle[17] that "the elder shall serve the younger" (Gen. 25:23), most likely he would have some idea of how Jacob eventually obtained the *bəḵorâ-bərāḵâ* prerogative of the firstborn.[18] In fact, Hos. 12:4 seems

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his family lived in the land of Seir, the country of Edom (Gen. 32:4; 33:14, 16). The origin of the identification of Esau with Edom/Seir in Genesis is much debated: a) E. Otto thinks that Edom and Seir are a later addition (*Jakob in Sichem. Überlieferungsgeschichte, archäologische und territorialgeschichte Studien zur Entstehungsgeschichte Israels*, BWANT 110 [Stuttgart: Verlag W. Kohlhammer, 1979], 25–27). b) E. Blum considers the reference to Edom/Seir to be original (*Die Komposition der Vätergeschichte*, WMANT 57 [Neukirchen-Vluyn: Neukirchener Verlag, 1984], 69–79). c) J. R. Bartlett argues that only Edom is a later addition ("The Brotherhood of Edom," *JSOT* 4 [1977]: 16–21).

[17]According to H. C. White, the oracle functions as "a micro-dialogue which sets up the basic tensions in the plot to follow. But as a speech act with a form of declaration rather than a promise, no 'uptake' is required of the addressee" (*Narration and Discourse in the Book of Genesis* [Cambridge: University Press, 1991], 207). The oracle thus anticipates the two stories of Jacob's supplanting his elder brother.

[18]The eldest son took precedence over his brothers (Gen. 43:33). He received a double portion of the inheritance (Dt. 21:17) and became the head of the family when the father died. But the eldest could lose the rights of primogeniture for serious crimes, as Reuben did by his incest (Gen. 35:22; 49:3f), or he could relinquish it, as Esau did by exchanging his birthright for pottage (Gen. 25:29–34) (see R. de Vaux, *Ancient Israel*, trans. J. McHugh [London: Darton,

to have applied the term עקב specifically in the sense that it has in Gen. 26:36, namely the displacement of an older brother. Yet Hosea does not tell us explicitly what is ultimately at stake in the prenatal contest.

In marked contrast to Hos. 12:4, the Genesis account gives prominence to the oracle, birthright, and blessing. On account of the theological interest of the Pentateuchal redactors who focused on the problem of the transmission of God's promise from one generation to the next,[19] the question of morality has been subordinated to this larger theme of Jacob/Israel's election. Thus von Rad senses a certain fatalism in the Genesis account: "the narrator draws a powerful picture of the most extraordinary entangled guilt, but his view of what God has decreed and accomplished keeps him from being ruffled before the question of personal guilt and subjective motives of individual persons."[20]

Yet even Genesis is not completely impervious to the moral question. Although the oracle at the beginning of the story somehow softens the harsh judgment on the characters of the story, it does not exculpate them. "The fact that God's will is known already does not deprive the people in Gen. 25–27 of their independence and their dignity, it does not relieve them of their responsibility to choose

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1961], 41). The specific meaning of the blessing given to the firstborn is to pass on favor to the next head of the family before the father dies (W. J. Urbrock, "Blessings and Curses," *Anchor Bible Dictionary* 1: 757).

[19]White, *Narration and Discourse,* 205. As White sees it, the problem lies precisely in this: "So long as the choice could be made on the basis of the familial status of the mother, the decision was clear, although effecting it was painful, as the stories of Hagar and Sarai made clear. But the birth of twins to Rebekah meant that grounds for favoring one son above the other could not be so objectively determined. Even the law of primogeniture is reduced to the level of technicality in the case of twins since the oldest has the status only by a matter of minutes. This enhances the possibility that the inheritance should be determined on the basis of the qualities of the sons themselves" (206).

[20]G. von Rad, *Genesis*, OTL, trans. J. H. Marks (London: SCM Press, 1972), 280.

between good and evil all the time …."[21] The sin of deception still brings its adverse consequence upon the family relationships: Jacob had to flee from his brother's ire and be banished from his homeland (Gen. 27:41–45). The moral dilemma is only resolved when the two brothers are reconciled (Gen. 33:3–4).

Hosea, on the other hand, ignores the election theme and stresses instead the issue of morality. He never gives a hint that the sibling rivalry has to do with the *bəḵorâ* and *bərāḵâ*, with the very instruments by which the destiny of Israel as a chosen people of God would be fulfilled. It is not that Hosea never recognized the privileged status of Israel, but that he stresses the ethical responsibility which goes with that status. For him the continuance of the divine blessing hinges precisely on the faithful observance of חסד and משפט (Hos. 12:7).

The other end of the merismus alludes most likely to the Jabbok incident:

Hos. 12:4b	Gen. 32:24–28
In his manhood he strove with God. (שׂרה את־אלהים)	A man (איש) wrestled with him.... Your name shall no more be called Jacob, but Israel, for you strove with God (עם־אלהים כי־שׂרית) and with men (ועם־אנשים).

Again, there are sufficient correspondences of words and ideas to warrant the conclusion that the two passages derive from a common tradition. Both speak of Jacob's tussle with God. Both use the words שׂרה and אלהים, which then become the explanation for the second name given to the patriarch: *yiśrā'ēl*. The fixing of the name immortalizes the incident and makes its imprint on the character of the patriarch as a "tough guy" who even challenged God.

We have pointed out earlier Hosea's use of the human-divine merismus to indicate that Jacob has the bullying habit of picking a fight with just anybody, even with a brother, even with God. The

[21]Fokkelman, *Narrative Art in Genesis,* 117.

same universalizing merismus is found in the Genesis account. In the Jabbok story, Jacob actually engages in a scuffle only with a single person (איש), but the narrator later generalizes: "he fought with God and with *men* (אנשים)." Thus, both Hos. 12:4 and Gen. 32:28 make a global judgment on Jacob as a trouble rouser.

Beyond these similarities there are profound theological differences in the interpretation of the Jabbok incident which we shall discuss in the next section.

B. Typology of Repentance (Hos. 12:5ab)

The typology of repentance is presented in the next verse (12:5ab):

וישׂר אל־מלאך ויכל	He strove against an angel and prevailed;
בכה ויתחנן־לו	He wept and sought his favor.

The literal sense: Even if we bracket our knowledge of the Genesis account, we can still see that this verse provides a transition from an act of aggression ("he strove against an angel and prevailed") to a conciliatory act ("he wept and sought his favor"). The failure of some commentators to see v. 5b as a positive action, a pleading for mercy, is due in large measure to the unexpectedness of the turn of event. How can a favorable regard for the accused be included in a judgment speech? Yet, such sudden shifts of perspective are not uncommon in Hosea (see, e.g., Hos. 2:16ff; 6:1ff; 11:8ff; 14:8ff).

In the name of thematic consistency, some scholars have interpreted Jacob's weeping and pleading as part of his trick to bamboozle the divine being into imparting a blessing on him.[22] Such an approach disparages

[22]D. McCarthy & R. Murphy, "Hosea," in R. Brown, J. Fitzmyer, & R. Murphy, eds., *New Jerome Biblical Commentary* (New Jersey: Prentice Hall, 1990), 227; A. Bentzen, "The Weeping of Jacob: Hos 12:5a," *VT* 1 (1951): 58; R. B. Coote, "Hosea XII," *VT* 21 (1971): 395.

the manifest positive import of בכה ויתחנן־לו by injecting a less honorable motive on the part of the subject. Moreover, it plunges right away into speculation about the *traditum*: a) it wrongly assumes v. 5b to be still a part of the Jabbok scene; b) it asserts (without proof) that Hosea has reinterpreted the Jabbok incident as another story of deception.

The correct approach would be to consider first of all the obvious meaning of בכה ויתחנן־לו and its relation to the context, especially to vv. 5a and 5cd as well as the call of repentance in v. 7. Only after the literal meaning shall have been explored are we in a position to discuss the possible *traditum* of v. 5ab: its relationship with the Genesis account as well as the important differences in outlook and theology between the two traditions.

There is nothing in the text to indicate that Jacob's weeping and supplication were somehow insincere, feigned, or shallow. On the contrary, the shedding of tears (בכה) reveals an intensity of feeling that accompanies the pleading for mercy (cf. 1 Sam. 1:10; 2 Sam. 12:22; 2 Kgs. 20:3). Furthermore, the *hithpael* verb התחנן, often used in imploring for forgiveness (1 Kgs. 8:33, 47; 2 Ch. 6:24, 37; Job 30:9; Ps. 30:9), may signify an iterative or durative action ("he kept on imploring for mercy"),[23] thus showing Jacob's persistence and resolve to gain divine favor.

Lines 5a and 5b have some kind of parallelism. Each contains a pair of verbs that form a narrative sequence: וישׂר...ויכל בכה ויתחנן־לו; and the subject of these verbs is apparently the same: Jacob. Note however that בכה in the perfect conjugation breaks the sequence and may thus introduce another incident. In other words, the two lines most likely represent different episodes in the life of the patriarch.

Lines 5a and 5b are, as a matter of fact, antithetic. On the one hand, 5a describes a sinful act, an assault against a divine being, an

[23]The typical meaning of *hithpael* verbs is reflexive-reciprocal. But some *hithpael* verbs have an iterative-durative sense (E. A. Speiser, "The Durative Hithpa'el: A *tan* Form," *JAOS* 75 [1955]: 118–121; S. B. Wheeler, "The Infixed *-t-* in Biblical Hebrew," *JANES* 3 [1970–71]: 20–31).

attempt to overpower him. On the other hand, 5b expresses a contrite act, a conciliatory move, an entreaty to gain divine favor. The verse thus offers two contrasting pictures of the patriarch: one depicting the detestable side of his character (again fixed by a pun on his name ישׂראל = וישׂר אל = "god-basher"), the other his earnest desire to obtain approval from, and good relationship with, God.

The wider context confirms such an interpretation. Verse 5ab provides a turning point, a change of perspective, from a negative evaluation of Jacob in v. 4 to a positive one in v. 5cd. The juxtaposition of the sinful and graced character of the patriarch is meant to convey a conversion process that has happened in the life of the patriarch, a change of heart which then becomes a "parable" or an example for the nation to emulate, and an occasion for Hosea to summon his contemporaries to repentance (v. 7).

It is not at all form-critically anomalous that the "parable of Jacob" and the call to repentance takes place within a judgment speech, for a similar structure is found in Hos. 10:9–15. There, the "parable of the heifer" (vv. 11–13) as well as the invitation to seek the Lord (v. 12) are also found in the middle of a judgment speech. Similarly, the speech against Ephraim and Judah in Hos. 5:8–6:6 is interrupted by an imagined future reconciliation with God (6:1–3) which then serves as an appeal to repentance.

The allusive sense: Hos. 12:5a most likely alludes to the Jabbok incident:

Hos. 12:5a	Gen. 32:24–28
He strove (וישׂר) against an angel (אל־מלאך) and prevailed (ויכל).	A man (איש) wrestled with him …. When he saw that he could not prevail (יכל) …. Your name shall no more be called Jacob, but Israel (ישׂראל): for you strove (שׂרית) with God (עם־אלהים) and with men, and prevailed (ותוכל).

The basic story line in both passages is the same: Jacob engages in a combat with somebody (איש / מלאך) who represents God. Further

indication of a common source for Hos. 12:5a and the Genesis account comes from several verbal connections between them: שׂרה (mentioned twice in Hos. 12:5a, once in Gen. 32:24–28) and יכל (mentioned twice in Gen. 32, once in Hos. 12) plus the pun on the name ישׂראל.

The fact that Jacob wrestled with *somebody* in Gen. 32:25 but with *an angel* in Hos. 12:4a does not indicate a different *traditum* for each. Hosea may have meant by an angel (מלאך) a manifestation of God in human form (איש). Genesis used איש rather than מלאך apparently to give an element of suspense to the story. The narrator wanted the reader to participate in Jacob's surprise at the discovery that the man he fought with was God (Gen. 32:31 "For I have seen God face to face, yet my life is preserved!").[24] מלאך would have revealed the supernatural character of Jacob's opponent too soon.

It should be noted that this is the second time the Jabbok incident is alluded to in Hos. 12. Why the repetition? The answer lies, it seems to us, in Hosea's purpose. He is using poetic parallelism in v. 4 (line a // line b) and v. 5 (line a // line b) to communicate various ideas. In v. 4, Jacob's supplanting of his brother in the womb (line a) stands in synthetic parallelism with his wrestling match with God in adulthood (line b) to illustrate the contentious character of the patriarch in all his life. In v. 5 Hosea has another purpose, another message: he is using the Jabbok incident as a point of departure to explain a process of change that has taken place in Jacob: from a "god-basher" (line a) to an earnest supplicant of God's grace (line b). The double allusion to the Jabbok incident is thus not redundant once the various aims of the poetic parallelism in vv. 4 and 5 are recognized.

Despite the similarity between Hos. 12:5a and the Genesis account, there are profound differences in the way they interpret the *traditum*. Hosea focuses mainly on Jacob's sinful action at Jabbok and parodies his name to taunt his character. The positive depiction of the patriarch,

[24]A similar technique is employed in the Bethel episode: the narrator does not reveal the name of the place (Luz) until the very end of the story. He simply calls it "a place" (*māqôm*), thereby giving it a sense of mystery. See Fokkelman, *Narrative Art in Genesis,* 68.

his moment of grace, begins only in 5b, which alludes most probably to another phase in his life. Genesis, on the other hand, presents the Jabbok incident already as a conversion story, and the giving of a new name to Jacob as a symbol of the transformation that has occurred in his life as a result of that fateful encounter with the divine being.

In the Genesis account, the Jabbok incident takes place in the course of Jacob's return to his homeland, after twenty years of service with Laban in Haran (Gen. 29–31). In this journey, Jacob is dominated by an intense fear of the prospect of meeting his brother Esau. Will he find favor with him? The anxiety heightens when it was reported that Esau was coming out to meet him with four hundred men (32:7). Is he out to wage war against him? Jacob tries out various strategies: first, he divides his troops into two camps as a means of survival (32:8–9), then he sends forth a procession of gifts to try to placate his brother (32:14–21).[25] Another one of his tricks to buy off reconciliation? On the eve of his encounter with Esau, however, he has this most extraordinary experience at Jabbok in which God after the wrestling bout endows him a blessing, giving him the courage to meet his brother face to face (33:10),[26] no longer hiding behind the façade of gifts and the security of his men, but facing bravely and humbly, and in all vulnerability, the consequence of his past deed (33:3 "He himself went before them, bowing himself to the ground seven times, until he came near to his brother").[27]

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[25]Fokkelman calls attention to Jacob's statement in Gen. 32:21 ("Let me cover up his face / with the present that goes before my face; / afterwards I shall see his face ….") which betrays the inadequacy of the ***minḥâ*** strategy of reconciliation. Fokkelman comments: "Is that the way to 'see the face' of one's brother? The narrator has Jacob himself betray the naiveté of this plan in an incorrect figure of speech" (*Narrative Art in Genesis,* 208).

[26]Gen. 33:10 ("for truly to see your [Esau's] face is like seeing the face of God") recalls the incident at Jabbok/Peni'el where Jacob has seen God "face to face and delivered." The word "face" (***pānîm***) is used by the narrator as a *Leitwort* for reconciliation (cf. Gen. 32:21).

[27]Fokkelman notes how the main character develops in this episode: "Misgivings after vv. 2–3; humbleness and suspenseful waiting in v. 4ff; death-

Thus, unlike Hos. 12:4, Genesis does not view the Jabbok scuffle as sinful. It is not recounted to illustrate the quarrelsome nature of the patriarch. How can he be faulted when the fight has been initiated by his opponent (Gen. 32:25)? True, his unglamorous name is again parodied in the narrative (*ya'ăqoḇ – yabboq – yē'ābēq*), but the giving of the new name *yiśrā'ēl* is more to his credit, and the reason for it is salutary: "for he strove with God and men, and prevailed." He is praised for his tenacity and assertiveness in obtaining a blessing from his foe! To be sure, these are the same traits that can easily turn into aggressiveness and contentiousness, but at this particular point in his life, so the Genesis story goes, Jacob has found a way to put them to good use. "If all his life is a struggle, then this episode introduces an element of greatness in that struggle."[28]

In Hosea's collage of images, however, the wrestling match at Jabbok is placed on the debit side of Jacob's character portrayal. The harsh picture is not mitigated by the fact that it was the man (אִישׁ) who has provoked Jacob into a squabble, or that the patriarch has not recognized his foe to be a divine being until after the fight. Hosea says bluntly: "he fought God … he managed to fight an angel." Jacob indeed is the assailant and he knowingly defies a deity. In keeping with his true character as *ya'ăqoḇ* (= "supplanter") and *yiśrā'ēl* (= "god-basher"), his action is thus totally sinful and reprehensible. Yet even in Hosea, as we shall see, Jabbok is just a prelude to a genuine act of contrition.

The other half of the verse (5b) possibly alludes to the reconciliation between Jacob and Esau,[29] although it is also possible that some other

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agony in v. 8, leading to a measure of panic in v. 9; and an impressive prayer, in which Jacob, leaning on God's promises, searches for the right attitude of faith and only expresses his fear in the cry of distress 'deliver me' after thanking God. Jacob is growing under the immense stress of the circumstances, is shedding the 'old Adam'" (*Narrative Art in Genesis,* 204).

[28]Z. Adar, *The Book of Genesis: An Introduction to the Biblical World* (Jerusalem: Magnes Press, 1990), 118–119.

[29]The possible allusion of Hos. 12:5b to Gen. 33 has been proposed by W. L. Holladay, "Chiasmus, the Key to Hosea 12:3–6," *VT* 16 (1966): 56–58, L. M.

lost tradition recounting the patriarch's supplication with God may underlie the text:

Hos. 12:5b	Gen. 33:1–11.16
He wept (בכה) and sought his favor (ויתחנן־לו).	Esau ran to meet him … and they wept (ויבכו). "What do you mean by all this company I have met?" Jacob answered, "To find favor (למצא־חן) in your sight. If I find favor (מצאתי חן) in your sight, then accept my present … for truly to see your face is like seeing the face of God, with such favor have you received me. Accept … my gift, because God has dealt graciously with me (חנני) …. Let me find grace (אמצא־חן) in the sight of my lord …."

The two passages have some common ideas and vocabulary. Both recount an incident of weeping (בכה), involving Jacob alone in Hos. 12:5, and the two brothers in Gen. 33:4. The main action or preoccupation of Jacob in both passages is seeking or finding favor (חנן, מצא חן, התחנן). Jacob seeks his brother's favor (Hos. 12:5; Gen. 33:8, 10, 15) and finds it (Gen. 33:4, 10)! The word חן and its cognates are thus used as the *Leitwort* for the reconciliation between the two brothers. The verb חנן is also used for God's graciousness to Jacob (Gen. 33:5, 11), for the blessing (*bərāḵâ*) which is then shared with his brother (Gen. 33:11).

The discrepancy between the singular בכה in Hos. 12:5 and the plural ויבכו in Gen. 33:4 is not crucial. Hos. 12:5b mentions only Jacob's unilateral action of seeking pardon from his brother ("he wept and implored him"), whereas Gen. 33 describes also Esau's response of

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Eslinger, "Hosea 12:5a and Genesis 32:29: A Study in Inner Biblical Exegesis," *JSOT* 18 (1980): 92, S. L. McKenzie, "The Jacob Tradition in Hosea XII 4–5," *VT* 36 (1986): 315–316, F. I. Andersen & D. N. Freedman, *Hosea*, AB 24 (New York: Doubleday, 1980), 609, 613, J. Lust, "Freud, Hosea and the Murder of Moses: Hosea 12," *ETL* 65 (1989): 86, S. H. Smith, "Heel and Thigh: The Concept of Sexuality in the Jacob-Esau Narratives," *VT* 40 (1990): 464–473.

forgiveness, thus resulting in a bilateral act of reconciliation ("they wept"). Nor should the difference in the forms of the verb חן, התחנן, מצא חן, חנן be insisted upon. What matters is the common usage of these verbs in establishing or restoring personal relationships.

That seeking or finding grace (חן) in Gen. 33 refers to an authentic act of reconciliation can be deduced from the following: a) Jacob approaches his brother in humility, "bowing himself to the ground seven times" (v. 3) and calling him "my lord" (vv. 8, 13, 15); b) Esau forgives his brother not on account of the gifts (v. 9), but out of his own initiative and graciousness: "Esau ran to meet him, embraced him, fell on his neck and kissed him, and they wept" (v. 4);[30] c) Jacob reevaluates the meaning of the gifts: they now become a symbol of God's *blessing* (ברכה) being shared with his brother (vv. 10–11), a token restitution of that which Jacob has taken away from his brother(!), and Esau accepts it (v. 11).

There is, however, genuine ground for doubting the connection of Hos. 12:5b to the story of the meeting and reconciliation of Jacob and Esau in Gen. 33. It is not clear whom Jacob implores in Hos. 12:5b (ויתחנן־לו). The immediate antecedent of לו is not Esau but the angel (God).[31] For this reason, some scholars think Hosea is alluding here to another tradition, now lost, in which Jacob sought God's favor.[32]

The problem of identifying the *traditum* of Hos. 12:5b should not minimize the importance of this verse as a turning point in Hosea's

[30]Interestingly, the action here has a striking resemblance with the episode of Joseph's reconciliation with his brothers (Gen. 45:14–15) and Luke's Parable of the Prodigal Son (15:20 "he ran and embraced him and kissed him").

[31]S. L. McKenzie argues, however, that the verses in Hos. 12:4–5 are chiastically arranged so that v. 5b actually corresponds with v. 4a which deals with Jacob's brother (אחיו) ("Jacob Tradition," 312).

[32]E. M. Good, "Hosea and the Jacob Tradition," *VT* 16 (1966): 144; T. E. McComiskey, "Hosea," in T. E. McComiskey, ed., *The Minor Prophets: An Exegetical and Expository Commentary*, Vol. 1 (Grand Rapids, Michigan: Baker Publishing House, 1992), 201.

character portrayal of Jacob.[33] Gen. 33 itself provides a good example of how the words בכה, חנן, and מצא חן have been effectively used to convey the process of reconciliation between Jacob and Esau. There can be little doubt that בכה ויתחנן־לו in Hos. 4:5b refers also to a genuine search for reconciliation, although the identity of לו remains an open question.

C. Typology of Grace (Hos. 12:5cd)

After presenting a lachrymose Jacob pleading for mercy, Hosea portrays him now in positive light: as somebody privileged with an encounter with God:

בית־אל ימצאנו	At Bethel he meets him.
ושם ידבר עמנו	and there he speaks with him/us.

The literal sense: The text does not specify who meets whom at Bethel, but in most theophanies it is God who initiates the encounter. So it is most natural to regard him as the subject of the verbs, and Jacob as the object. Bethel's parallelism with שם indicates that it is the name of the place and that it is used in the sentence as an adverb ("at Bethel"). The non-perfective verbs ימצא and ידבר in a historical recollection may indicate an iterative action: "At Bethel he used to meet him; and there he used to speak with him/us."

The obvious meaning of the passage is that God has been meeting and talking to Jacob in Bethel. The two verbs, however, have special theological nuances that can hardly be missed. Aside from

[33]Some scholars think that 5b still deals with the Jabbok incident. They consider בכה ויתחנן־לו as a dramatic description of Jacob's request for a blessing from his opponent. Even with this interpretation, the patriarch's action can hardly be placed in the debit side of his character. The blessing, after all, is a serious matter for the Israelites, worth striving for. Moreover, in the Jabbok episode, the request and granting of the blessing mark the end of the hostility, and open a new chapter in Jacob's relationship with his God, symbolized by the giving of a new name.

encountering, מצא has the meaning of choosing. The same word, as a matter of fact, is used in Hos. 9:10 ("Like grapes in the wilderness, I found Israel") with reference to electing the nation, selecting it, giving it a special status. Likewise, in some particular contexts, דבר—either as a verb[34] or a noun[35]—is equated with blessings and promises uttered by God to chosen individuals or his people. The theological import of מצא and דבר, as we shall see, will become obvious once the *traditum* of this verse is brought to the surface.

Thus, no matter how utterly vile and adverse the appraisal of Jacob's character is in the earlier verses, it can hardly be doubted that 5cd now presents him in a favorable light, as a person singled out to be a recipient of God's blessing and revelation. Even Bethel, which is usually replaced by later editors with the derisive name *Bêth-Aven* ("House of Iniquity"), is given here its true significance as God's abode.[36] The more congenial picture here of the patriarch has already been prepared for by his conversion in the previous verse. Indeed, the privileged status he gets at Bethel (5cd) may be regarded as an answer to his supplication (5ab). At last he has found grace!

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[34]Promise/blessing to Abraham (Gen. 18:19; 24:27), to Sarah (Gen. 21:1f), to Jacob (Gen. 28:15), to Israel (Gen. 49:28; Dt. 1:11, 14; 6:3), to Moses (Ex. 32:34), to the ancestors (Dt. 19:8), to David (2 Sam. 23:3). In Deuteronomy, the stock phrase כאשר דבר יהוה ל refers to divine promises (Dt. 1:11, 21; 6:3; 9:3; 10:9; 11:25; 12:20; 15:6; 18:2; 26:18; 27:3; 29:12; etc.).

[35]Promise/blessing to David (1 Kgs. 2:4; 6:12), to Israel and Judah (Jer. 29:10; 33:14), to Abraham (Ps. 105:42).

[36]Some scholars, like H. L. Ginsberg ("Hosea's Ephraim, More Fool than Knave: A New Interpretation of Hosea 12:1–14," *JBL* 80 [1961]: 344–345), Good ("Hosea and the Jacob Tradition," 146), and Foresti ("Hos 12: A Prophetic Polemic," 183) speculate that a certain Canaanite god, 'El-Bethel, appeared to Jacob in that place. However, whatever its origin, Bethel was in fact a Yahwistic shrine in Hosea's time (Hos. 4:15). Fishbane's assertion (*Biblical Interpretation,* 378) that the encounter with the *'ĕlohîm* represents a "negative prototype" is not backed up by proof.

The allusive sense: The graced status of Jacob becomes even more luminous once the historical tradition alluded to by Hos. 12:5cd enters into the picture.

Genesis contains two accounts of God's appearance to Jacob: the first happened during his flight to Haran/Paddan-Aram (28:10–22), the second upon his return to his homeland (35:9–13). Hos. 12:5cd does not allude directly to any of these, although Hosea most probably knew the *traditum* that underlies Gen. 28:10ff. The reasons for this are: a) Hos. 12:5cd is closest in idea and wording to a series of formulaic statements in Gen. 35:13–15 which refer back to the first encounter; b) Hos. 12:7 has some faint recollection of Gen. 28:10ff.

Hos. 12:5cd	Gen. 35:13–15
At Bethel (בית־אל) he met him, And there (שׁם) he spoke (ידבר) with him/us.	… in the place where he spoke with him (במקום אשׁר־דבר אתו). And Jacob set up a pillar in the place where he spoke with him (אתו במקום אשׁר־דבר). So Jacob called the name of the place where he spoke with him Bethel (המקום אשׁר דבר אתו שׁם בית־אל).

Hosea's half-verse "there he spoke with him/us" (ושׁם ידבר עמנו) echoes the thrice repeated statement "the place where he spoke with him" (המקום אשׁר־דבר אתו), which appears to be an epithet of Bethel. Although only the word דבר (plus שׁם in Gen. 35:15) is shared by the two statements, their ideas are so alike. Both identify Bethel as the locus of God's דבר to the patriarch.

Two things should be noted with regard to the formulation in Hos. 12:5cd: a) The non-perfective conjugation ידבר is probably iterative, in which case more than one divine appearance to Jacob may be meant by the statement; if so, Hos. 12:5cd generalizes the epithet "where he used to speak with him/us." b) The *double entendre* him/us (עמנו) may indicate a usage of the tradition in which the people ("us") have come to identify themselves with the patriarch ("him"). A liturgical usage?

The prominence given to דבר in the epithet indicates the importance of the divine word spoken to Jacob, and through him to the nation ("us"). Although Hosea does not tell us what God actually said to Jacob, the two Genesis accounts do. The promise consists in the following: a) God shall give the patriarch numerous progeny and the land of Canaan to dwell in (Gen. 28:13–14; Gen. 34:11–12 = P);[37] b) God shall protect him wherever he goes and shall bring him back safely to his homeland (Gen. 28:15 = J).[38] Most likely only the second promise is alluded to in Hos. 12:7.

Did Hosea know about the promise of numerous descendants and a homeland? The statement in Hos. 2:1 ("Yet the number of the people of Israel shall be like the sand of the sea …"), which resembles the pledge of countless offspring in Gen. 28:14 ("Your descendants shall be like the dust of the earth …"), is considered by many scholars to be a later addition.[39] Yet the promise of land and progeny seems a

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[37]God's second appearance to Jacob at Bethel (Gen. 35:9–13) is generally regarded as the work of P (von Rad, *Genesis,* 338; C. Westermann, *Genesis 12–36*, trans. J. J. Scullion [London: SPCK, 1985], 549). "The divine address to Jacob (P) … is introduced (v. 9) and concluded (v. 13) with virtually the same words as those to Abraham in Gen. 17:1, 22 …. This extensive parallelism intends to say that the choice of Abraham is continued in Jacob; physical descent is accompanied by the granting of a divine revelation and with it the promise directed toward the people of God" (Westermann, *Genesis 12–36*, 552).

[38]Westermann regards the divine promise in Gen. 28:15 as the work of J, to which other vows in vv. 13–14 have been subsequently heaped up (cf. Gen. 26:3–5, 24–25). Jacob's vow in vv. 20–22 is also an expansion (*Genesis 12–36*, 453). "The promise in v. 15 differs from that in vv. 13–14 inasmuch as it is not only adapted to the situation of Jacob in flight but also is fulfilled in his lifetime and accords with the life-style of the patriarchs. Just as the promise of a son is characteristic of the Abraham cycle, so is the promise of presence and assistance characteristic of the Jacob cycle (Gen. 26:3, 24; 28:15[20]; 31:3; 32:10; 46:3; [48:15, 21; 50:24])" (*Genesis 12–36*, 455). Von Rad, on the other hand, considers all of vv. 13–15 to be the work of J (*Genesis*, 284–285).

[39]B. Duhm, "Anmerkungen zu den zwölf Propheten," *ZAW* 31 (1911): 18; W. Nowack, *Die kleinen Propheten,* 2nd ed., HKAT III/4 (Göttingen: Vandenhoeck & Ruprecht, 1903), 14; K. Marti, *Das Dodekapropheton*, Kurzer Handkommentar 13

logical consequence of Jacob's acquisition of the *bəḵorâ-bərāḵâ*, and thus may not be entirely a product of later theology.[40]

In Gen. 28:15, God assures Jacob: "Behold, I am with you … I will not leave you until I have done that which I have spoken to you" (אשר דברתי לך). Note the use here of דבר with respect to the promise that God will guard Jacob on his way and restore him to his home (Gen. 28:15). This promise is probably the specific point of reference of *dibbēr* in Bethel's epithet המקום אשר־דבר אתו of Gen. 35:13–15, which is also echoed, albeit faintly, in ושם ידבר עמנו of Hos. 12:5d. As we shall see later, further linkage between Hos. 12:7 and Gen. 28:15 confirms this interpretation.

Hos. 12:5cd, therefore, recalls God's appearance to Jacob during his flight to a foreign country. In a situation of grave danger to his life, Jacob receives God's assurance of protection until he is safely returned home. By this encounter Jacob is thus lifted from his debased status as "supplanter" and "god-basher" to that of a graced person.

D. Doxology (Hos. 12:6)

At this juncture (Hos. 12:6), there occurs a doxology in praise of the divine name:

(Tübingen: J. C. B. Mohr/Paul Siebeck, 1904), 8, 20–22; E. Day, "Is the Book of Hosea Exilic?" *AJSL* 26 (1909–10): 126–127; W. R. Harper, *Amos and Hosea*, ICC clx (Edinburgh: T. & T. Clark, 1904), 246–248; Wolfe, "Editing of the Book of the Twelve," 93–94; F. Nötscher, *Zwölfprophetenbuch oder kleine Propheten*, Echter Bible (Würzburg: Echter Verlag, 1958), 8; J. M. Ward, *Hosea: A Theological Commentary* (New York: Harper & Row, 1966), 23–24; M. J. Buss, *The Prophetic Word of Hosea: A Morphological Study*, BZAW 111 (Berlin: Walter de Gruyter, 1969), 8; I. Willi-Plein, *Vorformen der Schriftexegese innerhalb des Alten Testaments*, BZAW 123 (Berlin: Walter de Gruyter, 1971), 120; Yee, *Composition and Tradition,* 68; G. I. Davies, *Hosea*, NCBC (Grand Rapids, Michigan: Eerdmans, 1992), 49.

[40]Von Rad notes the antiquity of the concept: "The twofold promise of land and posterity shows us that here again we have met that ancient tradition from the pre-Mosaic faith of Israel's ancestors, for a share of tillable land and posterity was what was promised to those nomads by their god (cf. 15:7ff)" (*Genesis*, 285).

ויהוה אלהי הצבאות	YHWH, the God of hosts!
יהוה זכרו	YHWH is his remembrance!

The function of the doxology here is not to introduce a divine saying, as in later biblical writings where a similar epithet is perfunctorily attached to citation formulae. Rather, its aim is theological: it identifies the God who appeared to Jacob at Bethel as YHWH (Gen. 28:13–15), the God of the Exodus (Ex. 3:14–15). It was YHWH who promised the patriarch, and through him the nation: "I am with you and will keep you wherever you go, and will bring you back to this land" (Gen. 28:15), a promise which he later fulfilled by bringing Israel out of the land of slavery (Hos. 12:13–14!). Its aim is also doxological: it gives praise to God who has just shown his graciousness to Jacob, raising him from the status of sinner to that of a graced person. By recalling God's name the people acclaim YHWH's role as the protector-God of Jacob/Israel.

YHWH's epithet "God of hosts" does not appear at all in the Pentateuch, and so it seems a bit surprising that this title is found among the patriarchal allusions in Hos. 12. The epithet, however, is very ancient: it appears first in connection with the cultus at the northern Israelite shrine of Shiloh where the Ark of the Covenant was kept; later, when the ark was transferred to Jerusalem, the title became in vogue among writers belonging to the Zion tradition. The Yahwistic cult at Bethel, however, may have continued to use the epithet, which is then picked up by Hos. 12.

E. Call to Repentance (Hos. 12:7)

The Jacob typology reaches its climax in a call to repentance:

ואתה באלהיך תשוב	So you, by your God, you must repent.

חסד ומשפט שמר	Keep *ḥeseḏ* and *mišpāṭ*!
וקוה אל־אלהיך תמיד	Wait for your God continually!

The literal sense: This call is addressed primarily to Hosea's contemporaries. The singular "you" (אתה) stands for the nation which has been depicted in Hos. 12 as a corporate person (vv. 2, 3, 8–9, 15).

The verb שוב is used here by the prophet for an act of repentance. As in 3:5 and 11:5, it occurs without a complement ("to God") which normally determines its ethico-religious meaning. Its character as a word of repentance is deduced instead from the context: a) It comes immediately after the typological allusions to Jacob's sin and coming to God's grace, a "parable" which then serves as an example for the people to follow. b) As in other calls to repentance (6:3, 6; 10:12; 14:3), it is accompanied by an exhortation to moral life.

The phrase "by/with your God" (באלהיך) reminds the people of YHWH's assistance in the reconciliation process: he takes the initiative to win his people back (3:5), e.g., by chastising them (5:2), temporarily withdrawing from them (5:6, 15), making them suffer for their sins (5:15), bringing the tumult of war upon them (10:4), or offering them reprieve (11:8–9). He makes them live through a desert-experience again (2:16–17; 12:10) so as to educate them and heal their apostasy (14:5). More positively, God exhorts them to make goodness as their aim (3:5), to seek *ḥeseḏ* and *daʿaṯ ʾĕlohîm* (6:6), to strive after *ṣəḏāqâ* (10:12). He has given them his *tôrāh* to live by (4:6; 8:12).

Although God's initiative sometimes borders on a unilateral action—"He loves the people of Israel though they turn to other gods" (3:1; cf. 11:8–9)—he expects his people to reciprocate so that the *bərîṯ* that binds them may become truly dialogic, as all love relationships are: "he persuades her … she will respond …" (2:16–17). The book in fact closes on a note of hope that someday that response would come (14:2–4; cf. 6:1–3). Having shown YHWH to have done all he

can to bring the people back to himself, Hosea now invites them to cooperate with God's endeavor: "You, with the help of your God, you must repent!"

באלהיך ("by means of your God") also implies that the people ought to repent in God's own term, not theirs. This point is accentuated in Hos. 5:4, 6, where the people's custom of offering livestock to appease God has now been rendered ineffective by his withdrawal. He desires not sacrifice and holocausts but steadfast love and knowledge of the Lord (6:6). So as not to miss the point, the call to repentance in 12:7 lays down God's requirement: "Keep *ḥeseḏ* and *mišpāṭ*!"

Like *ḥeseḏ/ṣəḏāqâ* in Hos. 10:12, the words *ḥeseḏ/mišpāṭ* are virtues that govern both religious and social relationships.[41] The people are urged to show faithfulness to God as well as *kindness* and *justice* to one another. It is interesting to note that these are precisely the values that serve as an effective antidote to the social illnesses which preoccupy the prophet in the chapter:

ḥeseḏ vs. political treachery and violence (v. 2).

mišpāṭ vs. economic cheating and oppression (vv. 8–9).

In addition, *ḥeseḏ,* which is also the loyalty or faithfulness shown to God, provides the remedy for the apostasy and false worship mentioned in v. 12.

שׁמר is geared toward performance of an obligation. It is used, for instance, for fulfilling a vow (Dt. 23:24), following orders and commands (Jer. 35:18; Ex. 20:18), discharging an office (Num. 3:10; 18:7), celebrating feasts (Ex. 23:15), keeping the Sabbath (Dt. 5:12; Lev. 19:3, 30). Inasmuch as *ḥeseḏ* and *mišpāṭ* belong to God's injunctions (*tôroṯ*), they must faithfully be observed, i.e., practiced.

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[41]H. Gossai, *Justice, Righteousness and the Social Critique of the Eighth-Century Prophets*, American University Studies Ser. 7/141 (New York: Peter Lang, 1993), 309–311.

שמר is also an apt word for the interior disposition demanded by God. The most basic meaning of this word is "to keep, to watch, to preserve." It is used for tending a flock (Gen. 30:31; 1 Sam. 17:20; Hos. 12:13), maintaining a garden (Gen. 2:15), keeping watch of the Ark (1 Sam. 7:1), protecting a property (Ex. 22:6, 9), having charge of a house (2 Sam. 15:16; 16:21; 20:3), guarding the vessels (1 Sam. 17:22), preserving life (Prov. 13:3; 16:17; 19:16; 22:5), etc. All these actions imply an internalized attitude of caring for something that is precious and important. According to Hos. 12:7, the values that must be kept and cherished are *ḥeseḏ* and *mišpāṭ*.

The word שמר is picked up again in vv. 13–14 where, aside from the obvious meaning of tending the flock, it may allude to Jacob's keeping *ḥeseḏ* and *mišpāṭ* during his service in Aram (see Jacob's protestation in Gen. 31:38ff). On account of the good deed, God continues to bless the patriarch by delivering his descendants from slavery in Egypt and safeguarding them: "Jacob observed (שמר) … Israel has been preserved (נשמר)!"

The exhortation to "hope in your God always" (קוה אל־אלהיך תמיד) has a deep theological significance. קוה appears often in the Psalms (27:14; 37:34; 40:1; 130:5) and the Book of Isaiah (8:17; 40:31; 49:23; 51:5) where it designates an attitude of patient waiting and hopeful trust in God's power to save, usually held by people in a situation of suffering and distress. קוה is the religious stance of those who have already accepted their sinfulness and borne the painful consequences of their guilt (cf. Hos. 5:15 אשם), and are now just waiting humbly and expectantly for God to lift them up from their misery. They recognize that God is their only savior (cf. 13:4).

That *hope* (קוה) is a constitutive dimension of Hosea's concept of repentance can be deduced also from the allegory in 2:16–17 where the cognate תקוה occurs. There the renaming of the Valley of Achor ("Trouble") into a "Door of Hope" (פתח תקוה) becomes a harbinger of the salvation which the repentant Israel can expect from God.

The allusive sense: In his call to repentance, Hosea may have further utilized the episode of Bethel in which God made a promise

to Jacob that he would be with him wherever he goes and that he would lead him back safely to his homeland. Note that some of the vocabularies in that promise are reused in the summons:

Hos. 12:7	Gen. 28:15
You, by your God, you shall return/repent (תשוב)	I am with you and will keep you (שמרתיך) wherever you go, and make you return (והשבתיך) to this land …
Keep (שמר) *ḥeseḏ* and *mišpāṭ*.	

There is some parallelism between the two statements in that both speak of God helping Jacob *return,* a word rendered by the verb שוב. The idea of God assisting Jacob return is expressed in Hos. 12:7 by באלהיך ("by the help of your God"), and in Gen. 28:15 by the causative *hiphil* verb השבתיך with God as subject ("I shall make you return = lead you back"). The word שמר also occurs in both passages, although it expresses two entirely different ideas.

On the allusive level, Hos. 12:7 can mean thus: "You [Jacob], by the help of your God, you shall return [home]." Hosea has spiritualized or allegorized the concept of returning home by giving it the meaning that it now has, namely to repent or return to God. This is not the first time that the prophet has taken advantage of the multifarious meanings of שוב. In 11:5, he exploits the two meanings of שוב for ironic effect. Note also 3:5 where the absolute and idiomatic uses of שוב produce rich nuances.

The occurrence of שמר in both passages may be purely a coincidence. The moral injunction in Hos. 12:7 is nowhere to be found in the Bethel episode. Is it an expansion made by the prophet? Its vocabulary, except for *ḥeseḏ,* does not figure much in his book: קוה and תמיד crop up only here, and משפט is used elsewhere in Hosea only as a forensic judgment.[42]

[42]Hos. 5:1, 11; 6:5; 10:4. Hos. 2:21 is most likely a later addition.

The combination *ḥeseḏ ûmišpāṭ* appears only in Ps. 101:1 (probably pre-exilic), and *qawwēh,* as we have noted, turns up every now and then in the Psalms. Thus, there is some merit to the suggestion that Hosea may have taken this verse from the cultic instruction to remind the people about the true meaning of repentance.[43]

F. The Strophic Structure of Hos. 12:3–7

At this point we would like to draw attention to the arrangement of the Jacob materials in Hos. 12:3–7:

	Hosea 12:3–7	**Verse Structure**	**Purpose or Message**
3a 3b 3c	*rîb* vs. the nation Jacob = Judah/Israel retributive justice	tricolon with synonymous parallelism in 3bc	God will deal with the nation as it deserves
4a 4b	Birth story Jabbok incident	merismic parallelism	global portrayal of Jacob's sinfulness
5a 5b	Jabbok incident Weeping/ Supplication	antithetic parallelism	turning point repentance
5c 5d	Bethel episode	synthetic parallelism	God's grace to Jacob and "us"

[43]G. I. Davies, *Hosea*, Old Testament Guides (Sheffield: JSOT/Academic Press, 1993), 72.

	Hosea 12:3–7	Verse Structure	Purpose or Message
6a 6b	Doxology	synthetic parallelism	In praise of YHWH for his grace
7a 7b 7c	Summons to repentance Moral injunction	tricolon with synthetic parallelism in 7bc	Summons to Israel, what true repentance entails

Several points should be noted:

1) Whereas the outer verses (3 and 7) have three lines, the inner verses (4, 5, and 6) come in couplets. The specific meaning of each couplet is determined by its verse structure, e.g., an antithetic parallelism juxtaposes two lines with contrasting ideas (sin vs. grace), a merismic parallelism conveys a total view by citing the opposite extremes (from birth … to adulthood; human … divine).

2) The arrangement of the verses shows a progression from a negative portrayal of Jacob to a positive one, with v. 5ab as the turning point. The typology of Jacob is then followed by a doxology and the call to repentance:

Introduction	Jacob Typology			Contemporary Message	
v. 3	v. 4	v. 5ab	v. 5cd	v. 6	v. 7
justice ⇨	sin ⇨	repentance ⇨	grace ⇨	doxology ⇨	call

3) Hosea's arrangement of the Jacob materials is not chronological (like Genesis) but rhetorico-theological, i.e., the choice and sequence of the materials are dictated by the conventions of Hebrew poetry and by the message which the prophet wants to impart, namely repentance. V. 4 already encompasses the entire life of Jacob, not just his birth but also his adulthood, and all points in-between. The prophet mentions

the Jabbok match twice, each time for a different purpose. He puts the Jabbok scuffle ahead of the Bethel encounter, whereas Genesis shows the reverse. This can be explained by the fact that Hosea and Genesis evaluate the Jabbok incident differently: the prophet uses the fight as an example of Jacob's rebelliousness against God, whereas Genesis looks at it positively as the patriarch's audacity and determination to get a blessing from a divine being.

4) The outer verses are the Jacob typology's link with the present situation. They are more directed to Hosea's contemporaries than to the patriarch. V. 3 identifies Judah/Israel with Jacob, thereby setting up the typology, and v. 7 invites the people to return to God by practicing the moral virtues. V. 3 also lays down the principle of retributive justice ("God will deal with the nation as it deserves"), which then anticipates the linkage of genuine repentance with the observance of *ḥeseḏ* and *mišpāṭ* in v. 7.

Conclusion

Part of the complication of the typological exegesis of Hos. 12:3–7 is that we do not know the definite shape of the *traditum* to which Hosea alludes. Although we recognize some likeness of ideas and verbal linkages between Hos. 12 and the Genesis account which make us think that both originate from a common source, there are also significant points of divergence especially in the way they treat the materials. Each interprets and refashions the *traditum* according to its theological viewpoint, literary interest, and purpose.

Because of this inherent difficulty, we have relied primarily on the literal meaning of the text, and only secondarily on its comparison and contrast with the Genesis account. On the basis of the surface meaning alone, it is already quite clear that Hos. 12 presents Jacob as a model of repentance. This is illustrated in a series of couplets in vv. 4–5, each of which has a particular point to make. The first couplet (v. 4) uses merismic parallelism to paint a global picture of Jacob's sinfulness: he has been an unruly person throughout his life ("In the womb he has supplanted his brother, in his maturity he has striven with

God"). The second couplet (v. 5ab) employs an antithetic parallelism to describe Jacob's transformation, from being hostile and defiant against God ("He managed to fight an angel") to being submissive and conciliatory ("He wept and sought grace from him"). The third couplet (v. 5cd) utilizes synthetic parallelism to recall the graced status of the patriarch/nation ("At Bethel [God] used to meet him, and there he used to speak with him/us").

The typology reaches its zenith in the prophetic call to repentance, which is now primarily addressed to the contemporary nation: "You, by means of your God, you shall repent." Although the summons still has some ring of the divine promise made to Jacob that he shall safely be brought home, Hosea has now spiritualized the concept of *returning home* and made it into an invitation to *return to God*. And as the prophet is wont to do in his other appeals to repentance, he spells out its moral implication: "Observe ***ḥeseḏ*** and ***mišpāṭ,*** hope in your God always!"

The plea in Hos. 12:7 expresses some key ideas associated with Hosea's understanding of true repentance, e.g., his insistence on a) the divine initiative in drawing the people to real conversion, b) the practice of moral virtues as an essential requirement of returning to God, c) *hope* in God's saving act as a proper attitude of a contrite people.

Thus, Jacob is being depicted in Hos. 12 not just as an archetype sinner, but also as a model of repentance. Such ambivalent portrayal of the patriarch can be traced back to the attitude of Hosea himself, who incorporated the typological allusions into the oracle of judgment against Ephraim in order to depict the nation's infidelity within the larger canvas of God's promise of blessing to his people. In living out the tension between their sinful character and graced status, the people ought to be conscious of the need always to return to their God.

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PETER'S JOURNEY AS A DISCIPLE

An Exegetical-Theological Study of John 21:15–19

Nick A. Vaquilar

There is no doubt that Simon Peter is the best known among the disciples of Jesus. The four Gospels present interesting stories about him that show different aspects of his character. In the various depictions of him, what dominates is his fickle, impetuous and vacillating personality.[1] In the Gospel of John, there are several instances when he displayed such traits.

At the Last Supper, Jesus stooped down to wash the feet of the disciples, but Peter objected: "You shall never wash my feet" (Jn. 13:8). When Jesus emphasized that foot washing was necessary for Peter to have a share with him (13:8), Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" (13:9). Moreover, during Jesus' arrest, Peter impulsively struck the high priest's servant with a sword, and cut off his right ear (18:10). Again, during Jesus' trial at the court of the high priest, Peter, who had confessed before that he would be willing to die for his master, denied Him not just once but three times (18:15–18; 25–27). Such was the character of Peter—he was a well-intentioned person with the desire to do good, yet when the moment called for it, he wavered and became impulsive and unreliable.

[1]Bart D. Ehrman, *Peter, Paul and Mary Magdalene: The Followers of Jesus in History and Legend* (Oxford: University Press, 2006), 21.

Over the centuries, many Christians have been able to identify themselves with Peter. Indeed, there are followers of Christ who, like Peter, find it difficult to be faithful to their religious commitments. It is easy for them to desire to be faithful, but hard to attain the goal; easy to make promises to God, but hard to keep them; easy to display religious bravado when the sailing is smooth, but hard and unwilling to pay the price when things get rough; easy to think they will withstand persecution, but hard to stand firm when the implement of torture is laid in front of them.[2] Many Christians share with Peter a spirit that is willing but flesh that is weak.

But the followers of Christ have also seen in Peter a person who never gave up on himself. Despite his weaknesses and vulnerabilities, the apostle remained open to the grace of Christ more fully in his life. His personal shortcomings did not prevent him from risking his life for his Master, a doggedness that earned him the moniker "the Rock". Indeed, many of Jesus' followers find the chief apostle so appealing because he is beyond doubt a person who learned from his missteps, an icon of transformation, a model of a renewed man.

In studying John 21:15–19, this author would like to find out how this experience is made concrete in the life of Peter. By delving deeper into the text, he hopes to understand Peter's journey towards becoming the person Jesus wanted him to be.

On the Provenance of John 21

This article focuses mainly on John 21:15–19. This passage, however, is found in a chapter that is a subject of debate among biblical interpreters. It is important then to discuss the controversy to legitimize and warrant our study of the text.

The issue revolves around the question of whether or not the twenty first chapter of John has always been part of the Gospel. Many scholars hypothesize that it was not an original part of the Fourth

[2]Ehrman, *Peter, Paul and Mary Magdalene,* 21.

Gospel, that it was only added later. For those who consider it as an addendum, they interpret John 21 as a postscript,[3] or appendix,[4] or epilogue,[5] or conclusion[6] to the Gospel. The reasons why the last chapter is said to be an addition are the following: 1) John 20:30–31 is a solemn conclusion to the Gospel—it already ended the story.[7] 2) There are many words, expressions, and literary peculiarities that appear in 21:1–25 but nowhere else in the Fourth Gospel.[8] 3) A problem in the sequence of the story is also noted—after the commissioning of the disciples in 20:22ff, it is more than surprising that the disciples, instead of bearing testimony, are found fishing in the Sea of Galilee.[9]

These arguments, however, are challenged by other bible commentators. According to Thomas Brodie, verses 30–31 of Chapter 20 do help to conclude the Gospel, but on their own they do not constitute the Gospel's conclusion. Rather, they are part of a larger pattern consisting of 19:35–37, 20:30–31, and 21:24–25 and, as the comments on these three texts indicate, it is in the larger pattern, rather than in a single text, that the Gospel's conclusion is to be found.

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[3]Bultmann calls it a postscript. Cf. Rudolf Bultmann, *The Gospel of John Commentary* (Oxford: Basil Blackwell, 1971), 700.

[4]Barrett and Bernard designate it as appendix. Cf. C. K. Barrett, *The Gospel According to St. John* (New York: The Macmillan Company, 1956), 479; J. H. Bernard, *The Gospel According to St. John* (Edinburgh: T & T Clark, 1963), 687.

[5]The following authors call it epilogue. Cf. George R. Beasley-Murray, *John*, WBC (Waco: Word Books Publisher, 1987), 395; Francis J. Moloney, *The Gospel of John*, Sacra Pagina (Collegeville: The Liturgical Press, 1998), 665; D. Moody Smith, Jr., *John* (Nashville: Abingdon Press, 1999), 389; Ernst Haenchen, *John 2*, Hermeneia (Philadelphia: Fortress Press, 1985), 218.

[6]Brown describes it as a (second) conclusion: cf. Raymond Brown, *The Gospel According to John XIII–XXI*, Anchor Bible (Garden City: Doubleday, 1966), 1065.

[7]Thomas Brodie, *The Gospel According to John* (Oxford: Oxford University Press, 1993), 574.

[8]Moloney, *The Gospel of John*, 545.

[9]Bultmann, *The Gospel of John Commentary,* 701.

The essence of the larger pattern is that it is concerned not only with the Gospel's destination but also with its origin. Both elements are necessary, and they are synthesized in the final verses, 21:24–25.[10] Edwin Hoskyns earlier explained the significance of John 21:

> A Christian Gospel ends properly, not with the appearance of the risen Lord to His disciples, and their belief in Him, but with a confident statement that this mission to the world, undertaken at His command and under His authority, will be the means by which many are saved … all the three synoptic Gospels end this way.[11]

Moreover, Donald Carson posits that the linguistic considerations are not in themselves enough to establish the position that John 21 was not originally part of the Gospel. One can find in chapter 21 words and syntactical constructions that are typical of chapters 1–20. The double "amen" in verse 18 and the variation of synonyms that characterize verses 15–17 are among the examples that can be mentioned.[12]

Regarding the problem of the series of events in chapters 20 and 21, the interpretation depends on how one looks at them. Their sequence may be surprising, but it does not necessarily mean that the surprising element was a later addition. Thomas Brodie elaborates:

> Much depends on how one regards the fishing. Obviously if it is seen as aimless, or as a return to an earlier stage of life, then it does go against the forward looking implication of chapter 20. But within John's Gospel it does not constitute a return or regression. Since the disciples had never before been spoken of as fishermen, it represents rather some form of advance. And it is far from aimless; it involves the crucial business of providing food, and it acquires overtones of a far-reaching ministry.[13]

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[10]Brodie, *The Gospel According to John,* 574–575.

[11]Edwin Clement Hoskyns, *The Fourth Gospel* (London: Faber and Faber, 1947), 656.

[12]D. A. Carson, *The Gospel According to John* (Grand Rapids: William B. Eerdmans Publishing Company, 1991), 665.

[13]Brodie, *The Gospel According to John,* 575.

The aforementioned arguments refute the contention that John 21 was a later addition. Joined with these explanations, Bruce Metzger established the fact that there is no existing manuscript of the Fourth Gospel that does not include John 21. All the extant manuscripts of the Gospel of John, including the ancient P66, contain chapter 21.[14]

There is no compelling reason then to negate John 21 as a constitutive part of John's Gospel. It is really central to the work of the Fourth Evangelist. Andreas Kostenberger argues, "It is part of John's overall literary plan and provides the culmination of various strands carefully woven earlier into the Gospel."[15] Thus, John 21 is to be interpreted in the light of John 1–20. In fact, with the contemporary rise of canonical and literary approaches to biblical narrative, Francis Moloney observes that there is an increased effort among a newer generation of scholars to explain John 1–21 as a literary and theological unit.[16] For example, Martin Hasitschka, in his recent article entitled "The Significance of the Resurrection Appearance in John 21," shows

[14]Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption and Restoration* (Oxford: Oxford University Press, 1992), 40. In 2006, a fourth century Sahidic papyrus manuscript (Bodleian MS. Copt.e.150[P]) came to light that ends with John 20:31 (Gesa Schenke, "Das Erscheinen Jesu vor den Jüngern und der ungläubige Thomas: Johannes 20,19–31," in Louis Painchaud & Paul-Hubert Poirier, eds., *Coptica-Gnostica-Manichaica: Mélanges offerts à Wolf-Peter Funk* [Les presses de l'Université Laval/Peeters, 2006], 893–904). However, the probative value of the papyrus manuscript is still being studied by textual critics.

[15]Andreas J. Kostenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2004), 585–586.

[16]Moloney, *The Gospel of John*, 546. Hoskyns was virtually alone among 20th century commentators of John who advocated that John 21 belongs to the original plan of the gospel. Cf. Hoskyns, *The Fourth Gospel*, 1ff. The following names are the scholars who followed him: Paul S. Minear, "The Original Functions of John 21," *JBL* 102 (1983): 85–89; Brodie, *The Gospel According to John*, 574–576; Moloney, *The Gospel of John*, 546; Gail R. O'Day, *The Gospel of John*, The New Interpreter's Bible, Vol. IX (Nashville: Abingdon Press, 1995), 854–855.; Sandra Schneiders, *Written That You May Believe* (New York: A Herder & Herder Books, 1999), 202; Kostenberger, *John*, 583–586; Martin Hasitschka, "The Significance of the Resurrection Appearance in John 21," in Craig Koester

clearly that John 21 is connected to individual parts and statements in John 1–20. He further explains his position in this fashion:

> Several times in the Gospel of John, the author conveys the announcements and indications concerning future events as well as memories of past incidents or encounters. Through anticipating future events and referring back to the past, he creates mental links and establishes relationships between certain parts of his work. Such special connections are also recognizable between John 21 and the rest of the Gospel.[17]

His article then focuses on how John 21 is essentially related and connected to John 1–20, and how the last chapter can be read as an integral part of the Johannine Gospel. Taking the same stance, Sandra Schneiders argues:

> … Chapter 21 is an integral part of the Gospel in fundamental theological continuity with chapters 1–20 and that its purpose is to bring the Gospel account to a close by transferring the reader's attention from the experience of the first disciples with the historical Jesus to the experience of the contemporary church with the glorified Jesus, that is, from the story of those who "saw" to the story of those who "believe without having seen (20:29)."[18]

This article then proceeds with the view that John 21 is part of the literary and theological plan and design of the Fourth Gospel. In fact, some of the discussions endeavor to show that the last chapter is essentially connected with the rest of the Gospel.

A Closer Look at the Text: John 21:15–19

Basically, John 21 is divided into two parts: a) The Appearance of Jesus to his Disciples at the Sea of Tiberias (vv. 1–14) and b) Jesus,

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& Reimund Bieringer, eds., *The Resurrection of Jesus in the Gospel of John* (Tubingen: Mohr Siebeck, 2008), 311.

[17]Hasitschka, "The Significance of the Resurrection Appearance in John 21," 311.

[18]Schneiders, *Written That You May Believe*, 202.

Peter and the Beloved Disciple (vv. 15–25). Obviously, our chosen text (vv. 15–19) belongs to the second part. It specifically deals with the dialogue of Jesus and Peter. Our concern would be mainly on this encounter. In other words, we delimit our study to this particular text and have our reasons for such delimitation. In its immediate context, our text of study is preceded by vv. 1–14, which deals with a different subject, that of Jesus appearing to his disciples in the Sea of Tiberias. It also narrates how the disciples pulled in a miraculous catch of fish. It is followed by vv. 20–25 which speak about the Beloved Disciple. Although John 21:15–25 can be taken as a whole, vv. 20–25 is not included in our study since this section deals particularly with the Beloved Disciple.[19] Hence, this writer focuses only on vv. 15–19 which speak about the meeting between Jesus and Peter.

Although the preceding passage (vv. 1–14) has a different theme, it is important for our study because it provides us with the setting to understand vv. 15-19. The first section furnishes us with the details of time, location and characters with which we can contextualize the dialogue between Jesus and Peter. Verses 1–4 give us the information that Peter was with six other disciples at dawn on the Sea of Tiberias. In other words, the first part of John 21 serves as a background to our interpretation of vv. 15–19.

Let us take a look at the text of John 21:15–19:

> When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he asked him a third time, "Do you love me?" And he answered, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." (He said this to indicate

[19]O'Day, *The Gospel of John*, 860.

the kind of death by which he would glorify God.) After this he said to him, "Follow me." (NRSV)

Understanding John 21:15–19

Simon Peter in John 1–20

To better understand the encounter of Jesus and Peter in vv. 15–19, let us look back on how Peter is portrayed in John 1–20.

In the Fourth Gospel, Peter first appears in the story of his call. He came to Jesus through the witness of his brother, Andrew (1:41). With this story, Peter is placed among the disciples. To this extent he is a typical disciple.[20]

Yet, Peter is more than simply one among others. In 6:67–68, his representative role is highlighted. At the end of the bread of life discourse, when many people defected after he spoke about eating his flesh and drinking his blood, Jesus questioned the twelve: "Do you also wish to go away?" (John 6:67); Peter spoke on behalf of the group: "Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God" (John 6:68).

Like any other disciple, Peter also had his share of weakness. There were times when he displayed impulsiveness and lack of understanding. For example, at the last supper, Jesus took a basin of water, girded himself with a towel, and began to wash the disciples' feet in an act of servitude, showing them how they should act toward one another, not as masters but as slaves (13:1–11). When it was his turn, Peter said to Jesus: "You shall never wash my feet" (13:8). Peter meant well, but it was a rash comment. If Jesus was the Master, he could do as he wanted and what he wanted was to take on the role of a servant.[21] Jesus quickly put him in his place: "Unless I wash you, you have no share with me"

[20]Raymond F. Collins, *These Things Have Been Written* (Grand Rapids: William B. Eerdmans Publishing Company, 1990), 39.

[21]Ehrman, *Peter, Paul and Mary Magdalene*, 18.

(John 138). He then made an abrupt about-face: "Lord, not my feet only but also my hands and my head!" (John 13:9).

We also consider the scene of the arrest of Jesus (18:1–11). When Jesus was to be led away, Peter struck the high priest's slave with his sword and he was rebuked by Jesus: "Put your sword back into its sheath" (18:10–11).

The human frailty of the apostle was most evident in his denial of Jesus. At the outset of the passion narrative, Peter unabashedly denied Jesus thrice (cf. 18:15–18; 25–27). Not only did he disown Jesus, the apostle also denied being his disciple. The close relationship that Peter had with Jesus was dramatically destroyed by the disciple's threefold denial and the subsequent events of the crucifixion of Jesus.[22]

In the post-resurrection account, the Evangelist tells us that Mary Magdalene, on the third day, went to visit the tomb of Jesus and found it empty. Mary ran and reported this to Simon Peter and the beloved disciple. Mary told them: "They have taken the Lord out of the tomb, and we do not know where they have laid him" (20:2). The two disciples rushed to the tomb. The beloved disciple outran Peter and arrived first to look inside, but it was Peter who actually entered the tomb first and "saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself" (20:6–7). The text does not say that Peter came to believe in the resurrection on the basis of the discovery. It was only the beloved disciple who "saw and believed" (20:8).

Evidently, the first twenty chapters of the Fourth Gospel give an ambivalent portrayal of the chief apostle. Peter was a willing disciple who decided to follow Jesus. He emerged as a leader representing the other disciples. Yet, he was a person who was at times impulsive and indecisive. He displayed stubbornness, unbelief and defiance. Peter clearly manifested such a character by denying Jesus. Indeed, the apostle drifted away and became estranged from the Lord.

[22]Moloney, *The Gospel of John*, 555.

Simon Peter in John 21:15–19

William Thomas Kessler holds that the figure of Peter is very prominent in John 21.[23] But one can understand what transpires in this chapter if he/she takes into consideration the portrayal of Peter's character in John 1–20. In John 21, Jesus shares a meal with Peter to symbolize their reconciliation. Then Simon Peter confesses and declares his love for the Lord three times. Indeed, one cannot appreciate this important event in the apostle's life without going back to John 1–20. In fact, with John 1–20 as a background, one can describe this experience as Peter's rehabilitation,[24] his restoration and reinstatement into service,[25] his re-commissioning,[26] reaffirmation of his leadership position,[27] establishment of a new relationship,[28] or transformation of his role.[29] True enough, the denial must be overcome, the bond must be restored, the estrangement must be repaired, the trust must be brought back, and the call and commission renewed.

It is in this perspective that one has to understand the dialogue of Jesus and Simon Peter in vv. 15–19. As Peter came face to face with the Risen Jesus, he was given a new opportunity, a new beginning, a new life. What happened earlier was now superseded by the loving encounter between the disciple and his master. It is no wonder then that biblical scholars contend that the threefold confession

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[23]William Thomas Kessler, *Peter as the First Witness of the Risen Lord* (Roma: Editrice Pontificia Gregoriana Universita, 1998), 30.

[24]Brown, *The Gospel According to John XIII–XXI*, 1110; Beasley-Murray, *John*, 404; Brodie, *The Gospel According to John*, 590.

[25]Carson, *The Gospel According to John*, 675; Kostenberger, *John*, 596.

[26]F. F. Bruce, *The Gospel of John* (Grand Rapids: William B. Eerdmans Publishing Company, 1983), 405.

[27]Craig Koester, *Symbolism in the Fourth Gospel* (Minneapolis: Fortress Press, 2003), 94.

[28]Moloney, *The Gospel of John*, 555; O'Day, *The Gospel of John*, 860.

[29]Michael H. Crosby, *Do You Love Me?* (Maryknoll: Orbis Books, 2000), 197.

of Peter corresponds to his threefold denial of Jesus.[30] Right after the declaration, Peter is commissioned by Jesus. "The Risen Jesus restores Peter's status in the Johannine church with this solemn commissioning."[31] With this encounter, indeed, Peter enters into a new relationship and receives a new status.

Commissioning (John 21:15–17). Let us go to the text itself (vv. 15–17) and see what this new life of Peter entails. We begin by looking at the diagram of the dialogue of Jesus and Peter:

Question	Response	Task
"Simon son of John, do you love (ἀγαπᾷς) me more than these?" (v. 15a)	"Yes, Lord; you know (οἶδας) that I love (φιλῶ) you." (v. 15b)	"Feed (βόσκε) my lambs (ἀρνία)." (v. 15c)
"Simon son of John, do you love (ἀγαπᾷς) me?" (v. 16a)	"Yes, Lord; you know (οἶδας) that I love (φιλῶ) you." (v. 16b)	"Tend (ποίμαινε) my sheep (πρόβατά)." (v. 16c)
"Simon son of John, do you love (φιλεῖς) me?" (v. 17a)	"Lord, you know (οἶδας) everything; you know (γινώσκεις) that I love (φιλῶ) you." (v. 17b)	"Feed (βόσκε) my sheep (πρόβατά)." (v. 17c)

As one examines the words of the pericope, he/she notices that the vocabularies employed belong to the semantic camps of "love," "knowing" and "shepherding." One finds two verbs for love (ἀγαπᾶν and φιλεῖν), two verbs for knowing (οἶδα and γινώσκειν), two verbs

[30]With exceptions of a few, most scholars claim that the three questions match the triple denial of Jesus by Peter. Cf. Raymond Collins, *John and His Witness* (Collegeville: The Liturgical Press, 1991), 75; Alan R. Culpepper, *The Gospel and Letters of John* (Nashville: Abingdon Press, 1998), 248; Barrett, *The Gospel According to St. John,* 485; Moloney, *The Gospel of John*, 555; O'Day, *The Gospel of John*, 860; Haenchen, *John 2*, 226; Brown, *The Gospel According to John XIII–XXI*, 1111.

[31]Jerome H. Neyrey, *The Resurrection Stories* (Wilmington: Michael Glazier, 1988), 91.

used for the shepherd's care for his sheep (βόσκειν and ποιμαίνειν) and two nouns for the sheep, (ἀρνίον and πρόβατον). With the author's penchant for synonyms, the presence of the different words does not lead one to analyze them with different meanings and implications. The author used them interchangeably here. So, the difference between "lambs" and "sheep", between "tending" and "feeding" does not appear significant. The same holds true for the two verbs ἀγαπᾶν and φιλεῖν. Some biblical interpreters propose distinct meanings for these verbs, i.e., ἀγαπᾶν for divine love and φιλεῖν for human love. They argue that Jesus is asking Peter for a more noble form of love (ἀγαπᾶν), but Peter responds only with the lower form of love (φιλεῖν). Most likely, however, the Evangelist is using the terms for love interchangeably in this context. But Jesus' play on words and repetitive questioning may simply be a ploy to get Peter to react and reaffirm his love for Jesus. As a result, the apostle grieves that Jesus seemed not to take him at his word.[32] Explaining the matter further, Andreas Kostenberger opines:

> The fact is that the word ἀγαπάω, said to convey the notion of divine love, is used with reference to human love—and evil humans at that—in texts as 3:19 and 12:43, and that φιλέω, said to connote human love, is used for God the Father in 5:20 (where he is said to love the Son) and 16:27 (where he is said to love the disciples).[33]

Therefore, the two words used for "love" in this context do not suggest different meanings.

Love as a Prerequisite for Commissioning. Andreas Kostenberger stresses, "It surely is significant that the one thing about which Jesus questions Peter prior to commissioning him for service is love, specifically supreme love for Jesus himself."[34] Before feeding the sheep and following Jesus once again, Peter has to ground his love. Jesus can only have the assurance that Peter will love those

[32]Smith, Jr., *John*, 396.

[33]Kostenberger, *John*, 596.

[34]Kostenberger, *John*, 596.

entrusted to his care if he has the utmost love for his Master. Thus, Jesus' commission to Peter in this story can be accomplished because of his love of Jesus.[35] The concretization of Jesus' love in loving those who are entrusted to Peter reminds us of what the Lord uttered in 14:15–26:

> If you love me, you will keep my commandments …. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them …. Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me. I have said these things to you while I am still with you. (NRSV)

Because Peter loves the sheep as Jesus loves them, he is also fulfilling another commandment of the Lord: "Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another" (13:34–35).

In v. 15, Jesus formulates his first question in this way: "Simon son of John, do you love me more than these?" What does the phrase "more than these" mean? The Greek word for "these" is τούτων which can be either masculine or neuter. In its context, "these" can refer to the disciples or the fishing equipment. Actually, the question can be possibly interpreted in three ways: 1) Does Peter love Jesus more than he loves the disciples? 2) Does Peter love Jesus more than he loves his fishing gear? 3) Does Peter love Jesus more than his fellow disciples do?[36] On one level, "all three are true: Peter must love Jesus more than he loves other people or his natural profession, and he is called to love Jesus more than these other men do and to be willing to render extraordinary sacrifice on behalf of his master."[37] Jesus is not

[35]O'Day, *The Gospel of John*, 864.

[36]Carson, *The Gospel According to John*, 675–676.

[37]Kostenberger, *John*, 597.

comparing Peter's love with the love of the other disciples; he simply wants to examine Peter's love because the apostle himself asserted, in the first place, that his love and loyalty exceeded those of the other disciples (Cf. 13:37): during the last supper, when Jesus revealed to the disciples that one of them would betray him, Peter insisted "I will lay down my life for you!" while the others kept quiet. But physical courage failed him that night, because Peter, whose spirit was willing but whose flesh was weak, would later disown the Lord. Thus, accomplishing whatever task Peter is entrusted to do would depend not only on Jesus' forgiveness, but also on Peter's reaffirmation of his love for Jesus.

Verses 15–17 then present Peter to be the embodiment of what is true of all Jesus' disciples and the model of what it means to live out one's love for Jesus. Raymond Brown aptly expounds this further in his statement: "Jesus' question would be meant to establish that Peter has the devoted love that is of the essence of discipleship."[38] Peter's threefold response to the threefold question of Jesus establishes his readiness to embrace the mission Jesus is entrusting to him. Peter can now shepherd his Master's flock now that Jesus has been assured of the apostle's love.

The Commissioning: To be a Shepherd. The love that Peter has reaffirmed must be concretely manifested in the service that he is to carry out in his life. Thus, Peter is now commissioned to "shepherd" (ποιμαίνειν) and "feed" (βόσκειν) the "lambs" (τὰ ἀρνία) and "sheep" (τὰ πρόβατά) of Jesus. Paul S. Minear rightly describes this reality when he states: "Love for Jesus must be seen to be inseparable from the care for his flock."[39] It is only in this way that Peter could truly prove his love for Jesus.

One notices that the threefold queries and answers about love are accompanied by a thrice-repeated command of Jesus to feed and tend the sheep. Accordingly, Jesus' threefold repetition of his question may reflect the custom of the Ancient Near East of reiterating a

[38]Brown, *The Gospel According to John XIII–XXI*, 1111.

[39]Minear, "The Original Functions of John 21," 94.

matter three times before witnesses in order to convey a solemn obligation, especially with regard to contracts conferring rights or legal dispositions.[40] Thus, the threefold repetition of Jesus' command lends a special authoritativeness and emphasis to Peter's role as a shepherd.[41] It highlights the solemnity of Peter's commissioning to be a shepherd of Jesus' flock.

It is very clear now that after the renewal and restoration of Peter, Jesus lets him assume a vital and important role in the community. Michael H. Crosby explains such an experience of Peter in this way:

> Now, in the embrace of love, not only was he restored, but his very status was transformed. In the midst of the other disciples, Peter was empowered with a new role: he was to feed the community through the exercise of a pastoral authority that would not divide the flock but ensure its unity. Where once his role had been that of someone who makes promises but can't deliver, now his promise of love, grounded in Jesus' transforming words, would enable him to accept responsibility for the flock, even to the point of manifesting his love by laying down his life.[42]

The role of shepherding is now assumed by Peter. Everything that characterizes Jesus, the Good Shepherd, Peter must now strive to embody.[43] Thus, the traits of the good shepherd which Jesus points out in John 10:1–18 must be lived and manifested by Peter: he enters by the door (10:2); he calls his own sheep by name and leads them out (10:3); he is with them that they may have life, and have it abundantly (10:10); he is ready to protect them when the wolf comes (10:12); he is ready to lay down his life for them (10:11, 15, 17). Here, in the description of the shepherd, there is no emphasis on the shepherd's superior position but rather on his familiarity with the sheep and his total dedication to

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[40]Kostenberger, *John*, 597.

[41]Brown, *The Gospel According to John XIII–XXI*, 1112.

[42]Crosby, *Do You Love Me?*, 197.

[43]Hasitschka, "The Significance of the Resurrection Appearance in John 21," 324.

the flock even to the point of death.[44] Therefore, the commissioning of Peter as a shepherd consists in his leadership, service and in laying down his life. The apostle's life has to be shaped according to the life of his Master. The authority he now holds does not derive from his "office," but from the fullness of his love for Jesus and Jesus' love for him.[45] Evidently, this is the meaning of the love expressed by Peter. It is a love that is concretized in caring for Jesus' sheep even to the extent of sacrificing his own life. Peter, who once disowned and denied the Lord, is now transformed and renewed to continue the task of the Lord and to follow Him in His path.

Following the Lord (John 21:18–19). Verses 18–19 are intrinsically connected with the passage in which Peter declares his love for the Lord (vv. 15–17). What is described here is a logical consequence of the life of shepherding that has been entrusted to Peter. Raymond Brown points out that a connection can be made between the theme of Peter's restoration after three denials and that of his following Jesus to death. Peter's martyrdom testifies to the sincerity of his threefold profession of love for Jesus, for "No man can have greater love than this: to lay down his life for those he loves" (15:13).[46]

V. 18, "Very truly I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go," describes what Peter has gone through in his life as a disciple. Francis J. Moloney beautifully illustrates Peter's journey reflected in this episode:

> Introduced by the Johannine double "amen," his words remind Peter of a time in the past, the time during the ministry of Jesus when Peter showed a great deal of good will but ultimately went on his own way into denial. That was the time when Peter was young, when he girded himself and went where he would (v. 18a). Those days are over.

[44]Brown, *The Gospel According to John XIII–XXI*, 1115.

[45]O'Day, *The Gospel of John*, 862.

[46]Brown, *The Gospel According to John XIII–XXI*, 1117.

> He has now overcome the scandal of his rejection of Jesus and has unconditionally committed himself to the way of the Good Shepherd (vv. 15–17). The time will come, "when you are old," when Peter will lay down his life for the sheep of Jesus that have been entrusted to his pastoral care. Another will gird him and carry him where he would not prefer to go.[47]

That is the whole process of transformation in the life of Peter—a movement from denial to confession, from separation to reconciliation, from rejection to acceptance. Jesus is finally assured that Peter could now readily offer his life for his friend.

According to many Biblical scholars the phrase "you will stretch out your hands" foreshadows Peter's crucifixion.[48] This is how this expression was understood in the ancient time. Following the example of the Good Shepherd, Peter will embrace martyrdom by crucifixion to confirm his love and his claim of readiness to lay down his life for Jesus' flock. Obviously, this is the same kind of death that Jesus Himself experienced.

The parenthetical explanation in v. 19 ("He said this to indicate the kind of death by which he would glorify God") is a further manifestation of what awaits Peter. The death of the apostle will be for the glory of God. "Peter follows Christ not only in the kind of death he suffers (i.e. crucifixion) but also in [his] bringing glory to God."[49] As a shepherd of Jesus' flock, his self-sacrificing love, which will culminate in his death, will also lead to the glorification of God.

After the Lord has laid down what it takes to be a shepherd, He now asks Peter to follow Him: "After this he said to him, 'Follow me.'" (v. 19b). This "following" indicates an undeviating discipleship

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[47]Moloney, *The Gospel of John*, 556.

[48]Bultmann, *The Gospel of John Commentary*, 713; Haenchen, *John 2*, 226–227; Kostenberger, *John*, 598; Moloney, *The Gospel of John*, 556.

[49]Kostenberger, *John*, 599. It is also held that at the time this episode was written, Peter had already died a martyr's death during the persecution under Nero (in the 60's). Cf. Culpepper, *The Gospel and Letters of John*, 249.

for the rest of his days.[50] It is an invitation to truly live as a model of love and discipleship. Thus, Jesus' call to Peter to follow him takes on a new and deeper meaning. For Peter, this "following" means a second call, another opportunity to show his worth as a disciple of Jesus. In his first call, it was through his brother Andrew that Peter became a disciple of Jesus (1:42). Now, in this second call, it is Jesus who directly calls him to follow him. Peter is personally asked by the Lord to go through the program of discipleship. The apostle has come now to understand that the rest of his life must be lived in the shadow of the cross, just as Jesus' life was.[51] As he is called once again, the apostle strives to imitate Jesus as a shepherd in his self-sacrificing love.

Such was the journey of Peter as a disciple in the Gospel of John. If we look closely at the story of Peter, there is a chiastic structure that can be drawn:

John 1-20	*A*	1:41	First call: Pater's call was through his brother, Andrew.
	B	14:5–9; 18:10–11	Peter was indecisive, impulsive, wavering, vacillating.
	C	18:15–18; 25–27	Threefold denial of Peter
John 21	*C'*	21:15–17	Threefold declaration of Peter's love for Jesus.
	B'	21:18	Peter is determined, firm to follow Jesus even unto laying down his life.
	A'	21:19	Second call: Jesus personally calls Peter.

One can clearly see that what has been wanting in John 1–20 is completed in John 21. Indeed, as a result of Peter's encounter with the Risen Lord, he emerges as a new Peter, the rock which becomes the pillar of our Church.

[50]Beasley-Murray, *John*, 409.

[51]Kostenberger, *John*, 599.

Summary

We began this article with the presupposition that Peter is the model of a renewed man, an icon of transformation. In spite of his shaky character and wavering commitment, the apostle has shown himself to be a person who could rise from his human frailty to become a devoted and committed disciple. We proposed that John 21:15–19 supports our claim. To warrant our discussion of the chosen text, however, we tried to provide evidence that John 21 is essentially part of the Fourth Gospel. We endeavored to refute those who claim that John 21 is an addition to the Gospel of John. After discussing Chapter 21 as an integral part of the Gospel that is in fundamental theological continuity with chapters 1–20, we proceeded to take a closer look at the chosen text (John 21:15–19).

To unravel the meaning of the dialogue between Jesus and Peter in this passage, it was imperative to have a glimpse of how Peter was presented in John 1–20. We can only appreciate the restoration and renewal of Peter in John 21 when we see how he was characterized in John 1–20. In Chapter 1, the story of Peter's call was presented. He became a disciple of Jesus through the instrumentality of his brother, Andrew. In Chapter 6, he became a representative figure of the disciples. In Chapter 13 (Washing of the Feet) and Chapter 18 (Arrest of Jesus), the rashness and vacillation of the apostle became evident. Peter reached the lowest ebb of his life as a disciple when he openly denied Jesus thrice (Chapter 18). In Chapter 20, when Mary Magdalene told them about the empty tomb, it was only the beloved disciple and not Peter who believed.

It is with this background that John 21 must be understood. What unfolds in this chapter is the reconciliation, restoration, renewal and re-commissioning of Peter. Evidently, the center of the chapter is in vv. 15–19. In the dialogue between Jesus and Peter, the following significant elements emerge: a) Peter makes his threefold confession to match his threefold denial; b) Jesus wants to be assured of Peter's love before he is entrusted with a mission; love, indeed, is a prerequisite for commissioning; c) Peter's love is concretized when he embraces his

task to be a shepherd of Jesus' flock; Peter assumes Jesus' role even to the point of laying down his life; d) Peter understands that Jesus is calling him once again to truly live his discipleship, to follow Jesus by embracing his own cross and offering his own life.

Conclusion: Peter and Discipleship

Peter is a model whom every believer can identify with. The apostle is an ideal follower worth emulating not because he is a perfect disciple, but because he exemplifies what it means to be a faithful follower of Jesus. Peter has demonstrated how to be patient with oneself, how to learn from his mistakes.

Peter's journey to true discipleship has not been easy. There has been ups and downs, shadows and lights, failures and successes, and denials and confessions. There are times when his weakness overtakes him, causing Peter to falter in following our Lord. Yet in times of failure, he does not totally abandon his call. Rather, he allows himself to be touched by the grace of the Lord Jesus. That is why when the opportunity comes for him to renew, restore and transform himself, the apostle completely surrenders himself to Jesus. Because he has denied Jesus three times, he also confesses and declares his love three times.

Like Peter, we, Christians, are called to follow Jesus in our life. "Being a follower is every disciple's affair, not just Peter's."[52] We are invited to put on the person of Christ. This is what discipleship entails—putting on Christ so that we may share his vision and see the world as he does, so that we may partake of his mission and follow his way of life.

The text of John 21:15-19, which we have just looked into, provides us with a glimpse of the itinerary which Peter has taken in the way of discipleship. Actually, Peter's journey typifies the story of every disciple. In John 21, we see the role of Peter as representative of the

[52]Gerard Sloyan, *John,* Interpretation (Atlanta: John Knox Press, 1988), 231.

process which every believing disciple must pass through if he/she is to be faithful to Jesus' words: "Follow me."[53]

This experience of Peter has implications in our life as followers of Jesus and as a community of disciples. First, like Peter, we must be willing to learn from our mistakes. Indeed, we are learners along the way towards full conversion. We know that our lives as disciples of Jesus are not perfect. There will be times when we will fail and fall. Perhaps we may also deny and betray our Lord. Yet, like Peter, we must also be open to the Lord's offer of renewal. As Michael Crosby aptly puts it: "If we are embarrassed because we have denied Jesus, we can embrace him again and be empowered, as was Peter, with strength and courage to feed the flock ourselves."[54]

Secondly, as followers of Jesus, we must strive each day to live a true discipleship. We must be forever on the road towards perfection. Our call then demands greater understanding and constant support for one another. It requires accompanying one another on the road, being companions toward discipleship. It also means tolerance and patience toward those who commit mistakes in the community. Peter has failed dismally in his following of Jesus. But when he is called a second time, he repents and is rehabilitated and restored. The same chance we must give to our errant brothers and sisters in our community: we must give them the opportunity to respond to a second call, or even a third, fourth, or fifth call.

Thirdly, when Peter declares his love for Jesus, he is given the task to shepherd Jesus' flock. He takes care of the sheep to the point of laying down his life for them. His call to follow the Lord consists in the service he offers to others. The same commission is also given to the leaders of the community. They, too, are given the task of shepherding.

Our shepherd's role may not be as great as that of Peter, but we can be shepherds in our own way. We feed the lambs and tend the sheep

[53]Crosby, *Do You Love Me?*, 197.

[54]Crosby, *Do You Love Me?*, 197.

of Jesus every time we give our humble service to others. Although we may not have the opportunity to lay down our life for others (the gift of martyrdom), we are nevertheless invited to concretize our love by consecrating our lives in the service of others. Truly, we can show our love for Jesus by caring for, and helping others in our own small ways. It is in our willingness to offer our acts of love that we can be faithful to the injunction of Christ: "Follow me."

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SACRED SPACE FOR SACRED SUSTAINABILITY

Jojo M. Fung, S.J.

The recent United Nations Conference on Sustainable Development, held in Rio de Janeiro from June 20–22, 2012, with its ensuing document entitled *The Future We Want*, indicates that world leaders are coming to grips with the costs of development in relation to ecology. Amidst the multivocal discussions of the global summits thus far on sustainable development, there are emergent discourses that draw the world's attention to the crises of sustainability for our planetary home, the only habitat of humankind. These impending crises focus our attention on the hermeneutics of space and sustainability. In the first section, an attempt will be made to understand the relation of space to place. Space is explained not in terms of its void of meaning but as sacred and spirited, which the second section attempts to postulate. The sacredness of space, as the third section argues, has become countercultural in a world of unbridled resource exploitation. Since space is made sacred by God's indwelling omnipresence which suffuses creation, a theological insight known as sacred sustainability is explained in the fourth section. In the fifth section, a critique of the UN's concept of sustainable development in its exclusion of the transcendental dimension of culture and space is articulated in relation to sacred sustainability. This insight finds an interreligious resonance in the teachings of the other

religions as explained in section six. An interreligious conversation on sacred sustainability encourages further interdisciplinary conversation between religion, science and technology. Section seven shows how this conversation leads to greater mutual enrichment. In the last section, professionals in religion, science and technology are encouraged to engage in multilevel collaboration in order to ensure the holistic sustainability of life for humankind and the earth.

1. Relation of Space to Place

Space is an *a posteriori* concept in relation to place. The scientific view of reality in the past was that space was "absolute, infinite and empty" whereas a plurality of places "was a mere apportioning or compartmentalization of 'natural' space."[1] This perception of place is problematic on several counts. First, it presumes that there is "such an objective reality as nature apart from how we interpret it," and second, it assumes that, upon such neutral reality as nature, humankind is at liberty to impose, exploit and manipulate for self-gain. Such a view favors "an intellectual preference for the universal or the general over the local or the particular rather than what derives from experiences."[2] This preference tends to marginalize the particular stories, myths and rituals connected to historical subaltern communities.[3]

In the contemporary context, it is more appropriate to explain space as "an abstract analytical concept whereas place is always tangible, physical, specific and relational" and thus "a sense of place actually precedes and creates a sense of space."[4] Modern European philosophy

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[1]Philip Sheldrake, *Spaces for the Sacred: Place, Memory, and Identity* (Baltimore, Maryland: The Johns Hopkins University Press, 2001), 6.

[2]Sheldrake, *Spaces for the Sacred: Place, Memory, and Identity*, 6.

[3]Sheldrake, *Spaces for the Sacred: Place, Memory, and Identity*, 6.

[4]Sheldrake, *Spaces for the Sacred: Place, Memory, and Identity*, 7.

of place[5] argues that "we come to know in terms of the particular knowledge of specific places before we come to know space as a whole or in the abstract," leading to the conclusion that "spaces" receive their being from locations and not from "space."[6] The interrelation of space to place allows for a discourse on "place is space" that is rich in historical meanings, memory and myths, embedded in the religio-cultural traditions of communities/villages, and which promotes continuity and ensures identity across generations. Place is space that defines personal and communal vocation and envisioned destiny. Moreover, place is space for the community to stage protest against the unbridled commoditization, "financilization" and desacralization of nature and humankind. Furthermore, place is space for recreation of sacred space so that desecrated places where persons and communities are violated are resacralized. Finally, place is space that "offers access to the sacred" and "perhaps, crucially, relates us to *life itself as sacred*."[7]

2. Space is Sacred

Contemporary explanation of space affects the way we regard space. The space in discussion is inclusive of the space within the human body or "body-space" and space as the entire earth or earth-space, even outer space as in the entire universe. Spaces are made sacred by the indwelling and presence of the sacred Spirit of God. In the indigenous perspective, the indwelling and presence of the Great

[5]According to Philip Sheldrake, "philosophers such as Martin Heidegger, Gaston Bachelard and Edward S. Casey have re-embraced the conviction that place is prior to space …. In his essay 'An Ontological Consideration of Place,' Heidegger insisted that 'place is the house of being'" to the extent that to be a person (Heidegger's *dasein*) is "literally 'to be there,' to be in a particular place." See Sheldrake, *Spaces for the Sacred: Place, Memory, and Identity*, 7. Also see "An Ontological Consideration of Place," in Martin Heidegger, *The Question of Being*, ET (New York: Twayne Publishers, 1958), 19.

[6]Sheldrake, *Spaces for the Sacred: Place, Memory, and Identity*, 6.

[7]Sheldrake, *Spaces for the Sacred: Place, Memory, and Identity*, 17.

Spirit, the ancestral spirits and nature-spirits make space sacred. By virtue of the omnipresence of God's Spirit and the Great Spirit, the human body, the earth and the universe are all sacred. The world is therefore spirited, according to the elders, sages and shamans of the indigenous peoples. By extension, the living and non-living beings inhabiting the earth-space are to be considered sacred as well.

What makes space and beings sacred is explained by Mircea Eliade[8] in terms of hierophany and singularization. Hierophany ranges from the most elementary manifestation of the sacred in some stone or tree to vision quests of the Native Americans and the visions of the Old Testament prophets. Eliade argued that hierophanies contribute to the sacralization of space and all organic and inorganic species found therein.

> But hierophanies have the peculiarity of seeking to reveal the sacred in its totality, even if the human beings in whose consciousness the sacred "shows itself" fasten upon only one aspect or one small part of it. In the most elementary hierophany *everything is declared*. The manifestation of the sacred in a stone or a tree is neither less mysterious nor less noble than its manifestation in a "god." The process of sacralizing reality is the same: the *forms* taken by the process in man's religious consciousness differ.[9]

In addition, Eliade[10] clarified that the most elementary hierophanies "are nothing but a radical ontological separation of some objects from the surrounding cosmic zone" and the objects could be some trees, stones and places "by the mere fact that it *reveals that it is sacred*, that it has been, as it were, 'chosen' as the receptacle for a manifestation of the sacred … and occupies a different, supernatural plane."

Singularization, in Eliade's exposition, is a process that sacralizes persons. It occurs "by 'election,' by 'choice,' of those who experience

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[8]Mircea Eliade, *Shamanism: Archaic Techniques of Ecstasy* (Princeton, U.S.A.: The Princeton University Press, 1964), xxii.

[9]Eliade, *Shamanism: Archaic Techniques of Ecstasy*, xxii.

[10]Eliade, *Shamanism: Archaic Techniques of Ecstasy*, 32.

the sacred with greater intensity than the rest of the community—those who, as it were, incarnate the sacred because they live it abundantly, or rather 'are lived' by the religious 'form' that has chosen them (gods, spirits, ancestors, etc.)."[11]

When a place has undergone the process of hierophanies, spatial sacralization imbues the place with a sense of sacredness and it is regarded as sacred space. Such a space is valued-added with the presence of persons singularized for ritualization of ceremonies in the sacred space. Such an explanation has become countercultural and the contestation of the perception and meaning of space becomes inevitable.

3. Sacred Space as a Counterculture

Contrary to a developmental logic that perceives space as place with resources to be exploited, the indigenous logic promotes sacred space as a counterculture wherein full human flourishing is made possible only through a sacred relationship with mother Earth and all creatures therein. This counterculture is poignantly articulated in the 2012 Kari-Oca 2 declaration that asserts the sacredness of human-earth-space. This sacredness calls for a "new relational paradigm" of *Buen Vivir* (living well) with the earth characterized by the spirit of communal and planetary survival, dignity and well-being.[12] This

[11]Eliade, *Shamanism: Archaic Techniques of Ecstasy*, 32.

[12]This is a new paradigm that was expounded and proposed in the Rio+20 Declaration of The International Conference of Indigenous Peoples on Self-Determination and Sustainable Development which declares that "cultures are new ways of being and living with nature, underpinning our values, moral and ethical choices and our actions …. We believe that all societies must foster cultures of sustainability, and that Rio+20 should highlight culture as the most fundamental dimension of sustainable development …. We call upon the world to reestablish dialogue and harmony with Mother Earth and adopt a new paradigm for civilization based on *Buen Vivir* in the spirit of survival, dignity and well-being" (http://cupuladospovos.org.br/en/2012/06/indigenous-peoples-international-declaration-on-self-determination-and-sustainable-development/ [accessed November 19, 2012]).

paradigmatic perception that the earth is sacred enabled the indigenous movements at Rio+20 Summit to argue that sustainable development and self-determination are complementary and achievable through the realization of three conditions: the states a) "recognize the traditional systems of resource management of the Indigenous Peoples," b) have "respect for full participation in decision-making and the Free, Prior and Informed Consent to policies, programs and projects," and that c) the indigenous communities secure their "land rights and territorial management and the building of vibrant community economies."[13] The complementary notions and their ensuing practices constitute the indispensable core of the indigenous cultures of sustainability. This core is the basis of an indigenous counterculture in an age driven by neo-liberal capitalism.

The emergent discourse on sacred space countervails the top-down development model that gains ascendancy and legitimacy under the aegis of global capitalism. In fact, this discourse has shored up the elitist and exploitative, even ethnocentric capitalistic logic that postulates "that nothing stands in the way of converting the rest of the earth—'the undeveloped world,' … into resources and markets."[14] The resultant ecological disasters and escalating human miseries due to the desecration of the sacred order have proven the profound irrationality of the capitalist tenets that promote "greed and venality in the name of self-interest and market competition"[15] and posit that

[13]Rio+20 International Conference of Indigenous Peoples on Self-Determination and Sustainable Development, http://www.rightsandresources.org/publication_details.php?publicationID=5196 (accessed September 9, 2013).

[14]David R. Loy, "Pave the Planet or Wear Shoes? A Buddhist Perspective on Greed and Globalizaton," in Paul Knitter & Chandra Muzaffar, eds., *Subverting Greed: Religious Perspectives on the Global Economy* (New York: Orbis Books, 2002), 72–73.

[15]Ameer Ali, "Globalization and Greed: A Muslim Perspective," in Paul Knitter & Chandra Muzaffar, eds., *Subverting Greed: Religious Perspectives on the Global Economy* (New York: Orbis Books, 2002), 142; Steven C. Hackett, *Environmental and Natural Resources Economics: Theory, Policy and the Sustainable Society* (Armonk, N.Y.: M. E. Sharpe, 1998).

"fair distribution and sustainability will eventually work themselves out."[16] Such irrationality is ultimately unmasked in the preposterous admission that "[All] for ourselves and nothing for other people, seems, in every age of the world, to have been the vile maxim of the masters of mankind."[17]

In this contestation of two contrastive logics related to space, a new discourse on sacred sustainability that is founded on sacredness of space and creation is in order.

4. Sacred Sustainability: An Emergent Discourse with a Future

4.1. An Overview

Sustainability in general bespeaks of humankind's relationship with Mother Earth and is understood particularly in relation to responsible stewardship of the earth and management of the planet's human and natural resources. Since March 20, 1987, the Brundtland Commission of the United Nations linked sustainability to the concept of sustainable development which specifies the kind of "development that meets the needs of the present without compromising the ability of future generations to meet their own needs."[18] The Earth Charter Initiative of 2000 portrays "a sustainable global society founded on respect

[16]Sallie McFague, "God's Household: Christianity, Economics, and Planetary Living," in Paul Knitter & Chandra Muzaffar, eds., *Subverting Greed: Religious Perspectives on the Global Economy* (New York: Orbis Books, 2002), 126. In the same vein, Polanyi argued that to "allow the market mechanism to be sole director of human beings and their natural environment … would result in the demolition of society," civilization, and Mother Earth altogether. See Karl Polanyi, *The Great Transformation* (Boston: Beacon Press, 1957), 73.

[17]Adam Smith, *The Wealth of Nations* (London: Everyman's Library, 1981), 336; see Ali, "Globalization and Greed: A Muslim Perspective," 142.

[18]See "Sustainability," http://en.wikipedia.org/wiki/Sustainabilitylopedia (accessed October 2, 2012).

for nature, universal human rights, economic justice, and a culture of peace."[19] In 2005, the UN World Summit mentioned the "three pillars" of sustainability: a) ending extreme poverty; b) ensuring that prosperity is shared by all, including women, the youth and minorities; and c) protecting the natural environment. These three goals can be termed the economic, social and environmental pillars of sustainable development, or, more simply, the "triple bottom line" of sustainable development.[20] The "triple bottom line" is not mutually exclusive as it is mutually reinforcing.[21]

This UN definition of sustainability has by no means achieved the intended consensus. The terms "sustainability" and "sustainable development," the goals intended and the manner of achieving these goals remain open to interpretation and debate. To the environmentalists, there can be no sustainable development without the concomitant degradation of the environment, the depletion of resources, and a massive extinction of species.[22] Others argue that sustainability must have quantifiable limits and an intergenerational

[19]The Earth Charter Initiative (2000). "The Earth Charter," http://www.earthcharterinaction.org/content/pages/Read-the-Charter.html (accessed November 21, 2012).

[20]See "Sustainable Humanity: Need of the Hour," http://www.aljazeera.com/indepth/opinion/2012/02/20122195052606548.html (accessed February 12, 2012).

[21]See "Report of the World Commission on Environment" and "Report of the World Commission on Environment and Development: Our Common Future," United Nations General Assembly (March 20, 1987). Transmitted to the General Assembly as an annex to document A/42/427—Development and International Co-operation: Environment; Our Common Future, Chapter 2: Towards Sustainable Development; Paragraph 1, "United Nations General Assembly," http://www.earthcharterinaction.org/content/pages/Read-the-Charter.html (accessed November 21, 2012).

[22]Little wonder ecological economist Herman Daly asked, "What use is a sawmill without a forest?" See Herman Daly & John Cobb, Jr., *The Common Good: Redirecting the Economy Toward Community, the Environment, and a Sustainable Future* (Boston: Beacon Press, 1989).

perspective for all humans and life forms. Most will agree that sustainability embraces a call to action, a task in progress, a political process aimed at the gradual realization of some envisioned goals and values for attaining a sustainable community of life on earth.

4.2. A Theological Insight

Sacred sustainability is a theological insight that emerges out of a dialogue with a few renowned indigenous shamans and a subsequent reflection on the initiatory experience of the sacredness of the mystery of life that pervades all of creation.[23] This insight elevates the civilizational wisdom inherent in the indigenous cosmology of sustainability which many renowned elders, sages and shamans around the world expound in relation to the sustainability of life on earth.

4.3. A Working Definition

This definition explains sacred sustainability in relation to the tenet that God is omnipresent. This concept postulates that the indwelling Creative Spirit pulsates through the whole of creation with the sacred power that makes all things, all life forms, all spaces and all persons sacred. This pulsation of the sacred power of the Creative Spirit sustains life in creation. In other words, the abiding presence of the Creative Spirit is the basis for the possibility of the sustainability of life in creation. God's Creative Spirit is responsible for making creation sacred (hence sacralizes creation) so that creation is suffused with the sacredness of God's sacred power. Conversely, when creation is desecrated and violated by greed it becomes devoid of this sacred power of the Creative Spirit and thus sustainability of life in creation is no longer tenable and viable.

This theological insight correlates with a faith response or an anthro-theological response to God's sacred creation. Sacred

[23]I was initiated by a renowned shaman by the name of Garing Bin Muntalan of the Murut ethnic community of Sabah, East Malaysia, from July 19–21, 2001, in a stream near his village called Bantul.

sustainability calls forth a felt-conviction that sustainability of life on earth and in God's creation is qualitatively possible for an emerging civilization with profound ***reverence*** and ***respect for*** all things, all life forms, all spaces and all persons because God's all-pervasive Creative Spirit is intuitively and mystically experienced as ***sacredly alive*** in all of creation. It is this omnipresence of God's Creative Spirit that ***sacredly sustains*** all of God's creation.

The ensuing vocation of humankind is to render to creation a "dialogic reverence" which calls on all humans to reverentially behold and respect all things, all life forms, all spaces and all persons in our planetary home due to the pulsating presence of the sacred power of the Creative Spirit. Every breath is a felt-experience and every perceivable presence of life produces a notional conviction that God's Creative power is sacralizing and sustaining all human lives and all life forms on earth. In this dialogic reverence for creation, human engagement in agriculture, pottery and weaving is as sacred as human involvement in worship, as all these apparently mundane activities are actually ways of expressing and manifesting reverence for the all-pervasive sacred mystery.[24]

Reverence for the sacredness of creation will dictate an ethical level of human consumption of the earth's resources that is sustainable of life on earth for all life forms. It will be based on a communal ethics of need-to-use rather than greed-for-profit, resembling the "*Sumaj Kawsay*,"[25] a concept of the indigenous peoples of Bolivia that resonates with the Kari-Oca 2 understanding of "living well" or living in harmony with nature and people, rather than with the current focus on producing more goods and stimulating consumption.[26] Only

[24]See Bede Griffith's *A New Vision of Reality: Western Science, Eastern Mysticism and Christian Faith*, ed. Felicity Edwards (London: HarperCollins Publishers), 279.

[25]The same concept of the Bolivian indigenous peoples is known as *sumak kawsay* in Quechua (Ecuador, Peru and Bolivia) and *Suma qamaña* in Aymara (Bolivia and Peru). Thanks to the August 16, 2010 email communication of Xavier Albo, S.J. (accessed August 16, 2010).

[26]Interestingly, the law would give nature legal rights, specifically the rights to life and regeneration, biodiversity, water, clean air, balance, and restoration.

a need-based ethos between humankind and the earth will sustain human livelihood with dignity and security, both for current and future generations. Ultimately, only a reverential need-based relationship, rooted in the sacredness of creation, ensures the sustainability of life for humankind, all other life forms, and most significantly, planet earth.

At the same time, the vocation of humankind is a dialogic reverence[27] of the sacredness of persons in interpersonal-cultural-religious relationship. In this relationship, the Other is to be regarded "as our 'neighbour,' 'a helper' (cf. Gen. 2:18–20), to be made a sharer, on par with ourselves, in the banquet of life to which all are equally invited by God."[28] The Other is "not only a human being with her or his own rights and a fundamental equality with everybody else, but becomes the image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit."[29] The Other is truly an "earthen vessel" (2 Cor. 4:7), suffused with God's

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Bolivia's law mandates a fundamental ecological reorientation of Bolivia's economy and society, requiring all existing and future laws to adapt to the Mother Earth law and accept the ecological limits set by nature. In practical terms, the law requires the government to a) facilitate the transition from non-renewable to renewable energy, b) develop new economic indicators that will assess the ecological impact of all economic activity, c) carry out ecological audits of all private and state companies, d) regulate and reduce greenhouse gas emission, e) develop policies of food and renewable energy sovereignty, f) research and invest resources in energy efficiency, ecological practices, and organic agriculture, and g) require all companies and individuals to be accountable for environmental contamination with a duty to restore damaged environments. For more information, kindly see "The Law of Mother Earth: Behind Bolivia's Historic Bill," *Truthout* (Friday 22 April 2011), http://www.truth-out.org (accessed November 22, 2011).

[27]For a more detailed explanation of "dialogic reverence" in the light of Catholic Social Teachings, see Jojo M. Fung, "Grievance and Groaning: A Theological Reflection on the Uprising and Tsunami," *Asian Horizon* 5:2 (June 2011): 372–380.

[28]See John Paul II, *Sollicitudo Rei Socialis,* 30.

[29]John Paul II, *Sollicitudo Rei Socialis*, 30.

omnipresence and rightly so, the temple of God's indwelling Spirit (1 Cor. 6:9). By the process of singularization, the other is the one called to ritualize at the sacred space and recreate it as sacred. The Other is truly the embodiment of a counterculture that resists all forms of violent desecration of persons. The sacredness of the Other calls for a dialogic reverence that involves a conscientious option for dialogic relationship with fellow "im-planeted" humans rather than barbarity.[30]

This germinal insight has brought forth an emergent discourse on sacred sustainability which posits that the omnipresence of God is a sacred indwelling that suffuses creation and thus sacralizes the earth as a sacred space. This emergent discourse finds the UN model on sustainable development inadequate to sustain a culture of sustainability.

5. A Critique of Sustainable Development

As a theological insight of reality, sacred sustainability finds the UN model on sustainable development wanting in a religious understanding of space and culture.[31] In the 1987 and 2012 UN documents, space is understood in an immanent and secular sense as place inhabited by citizens of the developed and developing nations, from the different socio-economic classes, located in the marginal, regional and international communities, playing their roles as major or lesser stakeholders. In the 1987 UN document, space is a world where humans promote sustainable development through the political, economic, social, production, technological, international, and

[30]Cardinal Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue, made the remark "Between dialogue or barbarity, we choose dialogue" on the occasion of the memorial mass in Rome on March 6, 2011 for Shahbaz Bhatti, Pakistan's Catholic minister for religious minorities, who was assassinated by Muslim extremists in Islamabad, Pakistan on March 2, 2011 (http://www.catholicnewsagency.com/news/despite-christians-being-murdered-church-chooses-dialogue-over-barbarity/ [accessed October 3, 2012]).

[31]See Chapter II "Sustainable Development," in *The Future We Want* (UN Document), http://www.un-documents.net/ocf-02.htm (accessed October 3, 2012).

administrative systems.[32] In the 2012 UN document, space refers to the global society in which sustainable developments calls for "poverty eradication, changing unsustainable and promoting sustainable patterns of consumption and production and protecting and managing the natural resource base of economic and social development."[33] In steering the document clear of any particular religion, the UN has rendered the discursive perception of space void of any cultural and religious meanings.

Even the understanding of culture is devoid of the religiosity of the sacred. Culture has been so hollowed that it has become a godless and/or god-free matrix of life in which humans and the physical/

[32]"Towards Sustainable Development," no. 81. The UN calls for the pursuit of sustainable development that requires a) a political system that secures effective citizen participation in decision-making, b) an economic system that is able to generate surpluses and technical knowledge on a self-reliant and sustained basis, c) a social system that provides solutions for the tensions arising from disharmonious development, d) a production system that respects the obligation to preserve the ecological base for development, e) a technological system that can search continuously for new solutions, f) an international system that fosters sustainable patterns of trade and finance, and g) an administrative system that is flexible and has the capacity for self-correction. Also see the 66th Session of the UN General Assembly, held on September 11, 2012, which adopted Resolution 66/288 (UN A/RES/66/288) of the United Nations Conference on Sustainable Development, entitled *The Future We Want*, which "reaffirms the need to achieve sustainable development by promoting sustained, inclusive and equitable economic growth, creating greater opportunities for all, reducing inequalities, raising basic standards of living, fostering equitable social development and inclusion, and promoting the integrated and sustainable management of natural resources and ecosystems that supports, inter alia, economic, social and human development while facilitating ecosystem conservation, regeneration and restoration and resilience in the face of new and emerging challenges" (no. 4), http://conspect.nl/pdf/Our_Common_Future-Brundtland_Report_1987.pdf (accessed December 2, 2012).

[33]"We recognize that poverty eradication, changing unsustainable and promoting sustainable patterns of consumption and production and protecting and managing the natural resource base of economic and social development are the overarching objectives of and essential requirements for sustainable development" (*The Future We Want*, UN Document A/RES/66/288, no. 4, p. 2).

material reign supreme. The closest the 2012 document comes close to any understanding of religion is in the recognition in no. 58 (j) of the importance of "cultural heritage, practices and traditional knowledge, preserving and respecting non-market approaches that contribute to the eradication of poverty."[34] The same document alludes to the importance of emerging cultural values of inclusiveness and people-centeredness,[35] and conservation, regeneration, restoration and resilience in the face of new and emerging challenges.[36] Such a notion of sustainable development that "aims to promote harmony among humans and between humanity and nature" is admittedly very anthropocentric. In other words, sustainable development is driven by what Kasi[37] believes to be "an anthropocentrism that is a major concept in the field of environmental ethics and environmental philosophy, where it is often considered to be the root cause of problems created by human interaction with the environment."[38] Anthropocentricism,

[34]*The Future We Want*, no. 4. The reference is made under section III entitled "Green economy in the context of sustainable development and poverty Eradication." No. 58 affirms that the green economy policies in the context of sustainable development and poverty eradication should recognize the relevant contribution of traditional cultures and knowledge.

[35]"We emphasize that sustainable development must be inclusive and people centered, benefiting and involving all people, including youth and children. We recognize that gender equality and women's empowerment are important for sustainable development and our common future. We reaffirm our commitments to ensure women's equal rights, access and opportunities for participation and leadership in the economy, society and political decision-making" (*The Future We Want*, no. 31). Also see no. 64: "We acknowledge that involvement of all stakeholders and their partnerships, networking and experience-sharing at all levels could help countries to learn from one another in identifying appropriate sustainable development policies, including green economy policies."

[36]See footnote 32.

[37]Rayappa A. Kasi, "Anthropology Versus Cosmology: A Schism in Cosmogenesis," *Journal of Dharma* 37:2 (2012): 171.

[38]See Kasi, "Anthropology Versus Cosmology: A Schism in Cosmogenesis," 169–190.

Kasi believes, has molded humankind into *homo economicus* who is "an undersocialized loner, concerned only with maximizing his/her own preferences in order to become 'better off.'"[39]

The UN has operated on a notion of culture and nature that is dominated by scientific positivism. As a global agency with the noble aspirations of guiding humanity, it is important for the UN to integrate culture and religion with its multidisciplinary advocacy for sustainable development. In the opinion of Chandrakunnel,[40] "science and technology need to have its own other, the sacred to complement it and lead it to the realization of fullness in an absolute sacred reality."[41]

With this discourse on sacred sustainability that posits the world as a sacred space, it is urgent that culture be included as the fourth pillar to sustainability development. Only the inclusion of the "transcendent reality as the ultimate beginning and end of the cosmic processes" can lead to such a foundational "belief in the spirituality and sacredness of the Supreme Consciousness" that "can only guide the progress of humanity."[42]

6. An Interfaith Perspective

Christianity is not alone in this theological exposition of sacredness related to the beliefs of culture and how fundamental is sacredness to the sustainability of the environment and creation. The African religious traditions have always maintained the indispensable interconnection

[39]Kasi, "Anthropology Versus Cosmology: A Schism in Cosmogenesis," 176.

[40]Mathew Chandrankunnel, C.M.I., "In Support of a Sustainable Green Earth: A Paradigm Shift from *Homo Faber* towards *Homo Custos*," *Journal of Dharma* 37:2 (2012): 146.

[41]Chandrankunnel, "In Support of a Sustainable Green Earth: A Paradigm Shift from *Homo Faber* towards *Homo Custos*," 129–146.

[42]Chandrankunnel, "In Support of a Sustainable Green Earth: A Paradigm Shift from *Homo Faber* towards *Homo Custos*," 146.

between humankind and creation.[43] Life is a relational web that includes creation, ancestors and humankind. To the Tanzanians, the sacredness that sustains the Bomaswa hill has been the basis of its preservation from exploitation. The local inhabitants may have stripped the surrounding forests for wood and charcoal to build and warm their houses, but Bomaswa hill has remained a sacred space.[44] Hinduism upholds that nature is a sacred gift. Many of its tenets promote the inseparable human-divine partnership. Humankind is enjoined to exercise an ethical stewardship over creation. By virtue of the sacredness of nature, Hinduism enjoins humankind to hold the land in trust for God and the common good of humankind. Trees and plants are regarded as sacred as they are sustained by the Gods and Goddesses who dwell in them. *Ahimsa* or non-injury dictates that any desecration and exploitation is deemed as irreligious and sacrilegious.[45] Likewise in Buddhism, the interrelationship between human morality and natural environment is shaped by a cosmic sense of harmony between heaven and earth that manifests itself in a concern and compassion for all living beings. Humankind needs to live a responsible relationship with the earth and all creatures therein.[46] In Islam, respect and responsibility not only define but sustain the ethical relationship between the creator and creation. Taoism declares Tao as the way that nourishes, transforms and sustains all relationship with all things, especially the location and role of humankind in the universe.[47]

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[43]A case in point of the African Religion is the story of the Kunda people of the Mambwe District in Eastern Zambia who regard the ancestral land as sacred. When the land developers pressured them to sell their land, they refused because it was totally inconceivable for them to be disconnected from their present semi-arid and unproductive land. See Special Report on Ecology, "Healing a Broken World," *Promotio Iustitiae* 106:2 (2011): 1–68, www.sjweb.info/sjs/PJnew (accessed November 28, 2012).

[44]"Healing a Broken World," 65.

[45]"Healing a Broken World," 66.

[46]"Healing a Broken World," 66.

[47]"Healing a Broken World," 66.

Given this interfaith expose on the sacred as the basis of sustainability, it can be argued that the future of an emergent discourse on sacred sustainability is in establishing its interreligious foundations so that all the religions are involved in the culture of sustainability of creation. Moreover the future of this discourse lies in an inclusive multidisciplinary conversation, more urgently between science and religion.

7. Interdisciplinary Collaboration on Sustainability

Sacredness as the basis of sustainability provides a "dialogical grammar" for science and religion to engage each other. The Church acknowledges that the world God created "was very good" (Gen. 1:31)[48] and sacred, as creation shares in God's holiness. Science regards our planetary home as sacred and deserving of our respect and care.[49] Indeed both science and religion have acknowledged the sacredness of creation as a gift of God to humankind and thus should be regarded with loving reverence.

Science and technology have done irreparable damage to humankind and the earth which amounts to what the Appeal for Joint Commitment in Science and Religion described as "crimes against

[48]See no. 451 in *Compendium of the Social Doctrine of the Church* (Vatican, Rome: Liberia Editrice Vaticana, 2005), 255.

[49]An open letter entitled "Preserving and Cherishing the Earth" from a group of prominent scientists to the religious community, declares that "As scientists, many of us have had profound experiences of awe and reverence before the universe. We understand that what is regarded as sacred is more likely to be treated with care and respect. Our planetary home should be so regarded. Efforts to safeguard and cherish the environment need to be infused with a vision of the sacred. At the same time, a much wider and deeper understanding of science and technology is needed. If we do not understand the problem, it is unlikely we will be able to fix it. Thus, there is a vital role for both religion and science" (http://www.earthrenewal.org/Open_letter_to_the_religious_.htm [accessed December 29, 2012]).

Creation."[50] The same letter acknowledged that "a much wider and deeper understanding of science and technology is needed" and that "there is a vital role for both religion and science" in a manner that there will be "a spirit of common cause and joint action to help preserve the Earth."[51] Yet this group of scientists agreed that "the Earth is the birthplace of our species and, as far as we know, our only home."[52]

These scientists' declaration that the earth is "our only home" complements the theological sense of "gift" in the Church's teaching that "nature is a gift of the Creator,"[53] inferring that the earth is "God's gift to all people."[54] Both science and theology value the earth as a common "treasure" for humankind. The scientists in the same open letter (1990) admitted that "a much wider and deeper understanding of science and technology is needed" through "radical changes not only

[50]In 1990, a group of well known scientists like Carl Sagan, Hans Bethe, Freeman Dyson, and Stephen Jay Gould issued an open letter to the religious community in which they admitted that "We are now threatened by self-inflicted, swiftly moving environmental alterations about whose long-term biological and ecological consequences we are still painfully ignorant: depletion of the protective ozone layer; a global warming unprecedented in the last 150 millennia; the obliteration of an acre of forest every second; the rapid-fire extinction of species; and the prospect of a global nuclear war which would put at risk most of the population of the Earth. There may well be other such dangers of which we are still unaware. Individually and cumulatively, they represent a trap being set for the human species, a trap we are setting for ourselves" ("Preserving and Cherishing the Earth"). See "Preserving and Cherishing the Earth: An Appeal for Joint Commitment in Science & Religion," http://earthrenewal.org/Open_letter_to_the_religious_.htm (accessed October 4, 2012).

[51]"Preserving and Cherishing the Earth."

[52]"Preserving and Cherishing the Earth."

[53]See Benedict XVI's World Day of Peace Message 2012, 6 (http://www.vatican.va/holy_father/benedict_xvi/messages/peace/documents/hf_ben-xvi_mes_20091208_xliii-world-day-peace_en.html [accessed December 29, 2012]).

[54]Benedict XVI's encyclical, *Caritas In Veritate*, 48 (http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html [accessed December 30, 2012]).

in public policy, but also in individual behavior."[55] The same concern is echoed in *Caritas In Veritate*[56] in which Benedict XVI appeals for "professional competence and moral consistency" and in his Message for the World Day of Peace[57] which calls for "a lifestyle marked by sobriety and solidarity."

Such complementarity of views serves as a common premise for further dialogue and collaboration between science, technology and religion. Pope John Paul II (1988) issued a clarion call to both parties: "you are called to learn from one another, to renew the context in which science is done and to nourish the inculturation which vital theology demands. Each of you has everything to gain from such an interaction, and the human community which we both serve has a right to demand it from us."[58] This clarion call has enabled science and religion to make further progress in interdisciplinary enrichment and critique.

Recent science has generated the chaos theory[59] and the quantum theory to understand the origin and structure of the universe. Henry Novello[60] has demonstrated how chaos theory uses deterministic equations to "show that very small fluctuations in initial conditions can produce very large and unpredictable changes in macromolecular

[55]See footnote 52.

[56]Benedict XVI, *Caritas In Veritate*, 71.

[57]Benedict XVI, Message for the World Day of Peace 2010, http://www.vatican.va/holy_father/benedict_xvi/messages/peace/documents/hf_ben-xvi_mes_20091208_xliii-world-day-peace_en.html (accessed October 4, 2010), 5.

[58]Benedict XVI, *Caritas In Veritate*, 48.

[59]James Gleick, *Chaos: Making a New Science* (London: Heinemann, 1988), 3; James P. Crutchfield, J. Doyne Farmer, Norman H. Packard, & Robert S. Shaw, "Chaos," in *Chaos and Complexity: Scientific Perspectives on Divine Action* (Vatican City State: Vatican Observatory Publications, 1995), 35–48.

[60]Henry L. Novello, "God's Action of Furthering Nature in the Resurrection of Jesus Christ," *Pacifica* 25 (2012): 230.

states." Quantum theory explains that[61] "there are millions of such small changes, some of which will produce unpredictable effects on a large scale."[62] Theology inculturates this emerging scientific knowledge and articulates a bottom-up approach in which "God acts at a lower level of complexity in nature to influence the processes and properties at a higher level" and conversely in a top-down approach whence "God acts at a higher level of complexity so as to influence processes at lower levels."[63]

The interdisciplinary dialogue needs to encourage both parties to engage in multilevel collaboration aimed at furthering the sacred sustainability of life in creation.

8. Sustainability through Multilevel Collaboration

Creation that is sustained by God's sacred presence encourages professional in religion, science and technology to realize that there is a need to respond to the God who is already active at all levels of society and thus collaborate with the most noble life-giving impulses in the different cultures and religions.

This theological horizon orientates professional in science and technology to attain the greater moral good for all humanity and the earth. The Special Report on Ecology (2011), in no. 24 maintains

[61]Keith Ward, *The Big Questions in Science and Religion* (West Conshohocken, PA: Templeton Foundation Press, 2008), 96–97.

[62]See Novello, "God's Action of Furthering Nature in the Resurrection of Jesus Christ," 217–238; see also Ward, *The Big Questions in Science and Religion*. For chaos theory, kindly see Gleick, *Chaos: Making a New Science*; Crutchfield, et. al., "Chaos," and Ilya Prigogine & Isabella Stengers, *Order Out of Chaos: Man's New Dialogue with Nature* (London: Heinemann, 1984); on the relation of quantum theory to God, see Thomas F. Tracy, "Particular Providence and the God of the Gaps," in *Chaos and Complexity: Scientific Perspectives on Divine Action* (Vatican City State: Vatican Observatory Publications, 1995).

[63]Novello, "God's Action of Furthering Nature in the Resurrection of Jesus Christ," 231.

that scientific and technological knowledge directed to "areas such as clean energy production, energy efficient architectural design, water reclamation, microbial degradation of pollutants, and sustainable agriculture hold promise for climate change mitigation."[64] In no. 26, the same document mentioned that the strategies of integrated management of resources calls for further scientific research on the properties and potential use of resources. This involves the "innovation of more efficient processes of photosynthesis, phytochemical and biochemical transformation, of new technologies of materials, and new energy sources."[65]

At the same time, science and technology "have opened up the possibility of organizing a sustainable economic process" that is "grounded in the generation of a more complex, dynamic, and flexible technical structure, integrated with the global ecological process of production and reproduction of natural resources."[66] This emerging economic process "offers more versatile options for sustainability" in that "it allows for better space distribution of productive resources and more equitable access to social wealth" in contrast with "those that emerged from the valuation of resources by means of market signs and sectored economic planning."[67]

Second, the discourse on sacred sustainability encourages science to seek collaboration at all levels of society. In no. 25, the Special Report on Ecology[68] urges professional to be "willing and able to learn from those working on the ground, the peasants and laborers." At the same time, this collaboration "needs supportive external institutions" ranging from "local groups and institutions capable of managing

[64]"Healing a Broken World," 24.

[65]"Healing a Broken World," 24.

[66]"Healing a Broken World," 24.

[67]"Healing a Broken World," 24.

[68]"Healing a Broken World," 25.

resources effectively" to finally "policies that support these features."[69] This multilevel collaboration leads professional to "revaluate, revive and improve an ensemble of traditional techniques and to develop new practical and scientific expertise."[70]

Third, professional scientists and theologians are encouraged to be contextual and interreligious in their endeavor. This means that learning has to be inter-contextual rather than confined to the more familiar context of one's research and teaching. Such inter-contextual engagement will enable professional to go beyond the use of a human reason[71] that is context-specific, imbued with a Cartesian,[72] secularist and "this-worldly" reductionist conception of nature and culture.[73] In contexts that value the divine, human reason realizes an innate capacity for self-transcendence and experiences its infinite openness to a sense of awe and mystery. The professional who dialogue with mystics of the other religions will be helped to arrive at a genuine mystical experience of the divine emerging from the very heart of human existence. This sense of self-transcendence connects professional to a religious sense of the divine "beyond" all the religions and yet "within" the world and creation. In theological terms, the experience of transcendence opens up the heart

[69]"Healing a Broken World," 26.

[70]"Healing a Broken World," 26.

[71]Kurian Perumpallikunnel, "Beyond Bounds of Faith and Secularism: Brave Horizons of Mysticism," *Third Millennium* 15 (2012): 115.

[72]Orla O' Reilly Hazra argues that the "Cartesian coed is based on a sense of radical separation from aspects of self, each other and earth … to the extent that the earth is no longer sacred" since "Cartesian culture is secular" ("Awakening the Cartesian Dreamer: Universal Values in Solidarity with an Evolutionary Universe," *Journal of Dharma* 37:2 [2012]: 147–168, here at 153).

[73]Perumpallikunnel defines secularism as "a system of moral and social action firmly established on human reason, shaped exclusively by 'this-worldly' considerations, irrespective of religious beliefs" and warns that "whenever and wherever secularism had supremacy it turned out to be autocratic, irrational and blind" (Perumpallikunnel, "Beyond Bounds of Faith and Secularism: Brave Horizons of Mysticism," 108–124, here at 115).

to be touched by a God "who comes to mind" rather than "from the mind" and who ultimately "is in consciousness and awakens the desire for God."[74] In this manner human beings are "slowly and gradually led to a path that commences with an unwavering responsibility to a neighbour and culminates in a faith to a Wholly Other."[75]

Conclusion

The crises of sustainability have spurred the UN to generate a model of development that is sustainable. In the multivocal discussion on sustainable development, Indigenous Peoples alerted humankind to a cultural notion of space as sacred and creation as spirited. The specific contribution of a dialogue between Christian faith and indigenous religiosity is a theological insight of sacred sustainability that finds resonances in the sense of the sacredness of creation as found in the tenets of other world religions, and more particularly in the cosmology of sustainability at the core of indigenous cultures. Creation that is suffused with God's omnipresence is a sacred space wherein the inclusion and practice of sacred sustainability ensures the intergenerational survival of humankind and our treasured planetary home. The emergent discourse on the sacred sustainability of creation impinges on science and technology to integrate transcendence within their discourse as much as it enjoins the UN to incorporate culture as the fourth pillar of sustainable development. Only by beholding human-earth space as sacred and realizing how the omnipresence of God sustains life in the human-earth space will humankind be able to understand and promote sacred sustainability of all forms of life and ensure a sustainable future for all humankind and the earth.

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[74]Rayan C. Urbano, "A-Dieu: Approaching the Divine," in Part II: Religious Languages and Transcendence, *Budhi—A Journal of Ideas and Cultures* 33:1, 2 & 3 (2009): 320, 321.

[75]Urbano, "A-Dieu: Approaching the Divine," 309–322.

Landas 26:2 (2012) 127–136

CONTEMPORARY CONTEXT AND PERSPECTIVES OF STUDIES FOR MINISTRY TODAY*

Bienvenido F. Nebres, S.J.

I. INTRODUCTION

Fr. Jean-Marie Carriere, S.J., and I were part of an Ad Hoc Commission mandated by our Superior-General, Fr. Adolfo Nicolas, S.J., to "study changes in the philosophical and theological studies of Jesuits that would better prepare them to accomplish the Society's mission in the decades to come." Pope Benedict XVI on a couple of occasions also asked Fr. Nicolas for the Society of Jesus to help the Church in re-conceiving the philosophical and theological training of priests.

The address of Pope Francis to the Bishops of Brazil, which I quote at the end, also places great emphasis on review and reform of formation for both clergy and laity.

Some key questions:

1. What are the necessary elements for the overall vision of theological formation today that will enable priests and religious "to witness and help to understand that there is in

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fact a profound harmony between faith and reason, between evangelical spirit, thirst for justice and action for peace?" (Pope Benedict to the Jesuit General Congregation 35, no. 4)

2. What questions need to be considered during the theological studies to prepare priests and religious for participating in and contributing to the dialogue between faith and cultures, between faith and other religions?

3. What do these questions require for the way we teach and learn?

In the work of the Commission, some of the key goals that emerged were:

1. The years of philosophical and theological studies should introduce students to different "Ways of Knowing" in today's world: Science and Technology, Business, Cultures of Poverty, Different Religious Cultures (Buddhism, Confucianism, Islam), the Secular World.

2. Fr. General expressed that his major concern was how to educate Jesuits toward a growing capacity to understand reality:

    a. Historical reality, their own culture.

    b. Social reality, social structures.

    c. Psychological reality, as we grow through relationships.

Pope Francis, in just a little over a hundred days, has articulated the Context and Perspectives of Ministry and Formation for Ministry in a novel and cogent way. Or better, he has articulated the Context and Perspectives by going back to the roots of Ministry in Jesus Christ and the Apostolic Church. From these preliminaries, I present the following points for reflection on the Context and Perspectives for Studies for Ministry Today.

II. THE FAITH IS TO BE PREACHED IN A CONTEXT AND CULTURE

But the Catholic Culture we Knew in the Past has Broken Down.

a. The context in which our courses in Theology and our theological pedagogy were developed was in a World of Faith and Catholic Culture. Of course, there were non-Catholics, atheists, etc. But the world of faith and Catholic culture was sufficiently pervasive. (During my years of study, we simply listed others as "adversaries" and dismissed them.)

b. Today this Catholic culture and context has broken down or is breaking down. In the areas of:

    i. Practice—sacramental life: regular mass, communion, confession, etc.

    ii. Knowledge of the faith—When I was handling Jesuit formation, I found that for many of those applying, their only significant encounter with Catholic life was a "Life in the Spirit" seminar.

    iii. Community—above all—the rituals and practices that bring us together and bind us in community.

c. In many of our countries, the culture and context is not Christian—Buddhist in Thailand and Myanmar, Confucian in Vietnam, Islam in Indonesia.

d. When we look at the Early Church, the apostles and followers began by building community—a community built around faith in Jesus Christ, the Scriptures, sacramental life, preaching of the Word, service and sharing with one another.

e. When we look at the success of Pentecostalism—they are doing something similar. They build community, even in difficult areas, e.g., in Pope Francis' visit to the favela of Varginha in Rio de Janeiro, they had the saying that the only ones there were the gangs and the Pentecostals.

Implication for the Perspective of Studies for Ministry

a. We have to build communities of faith in our time. Or better, we have to build communities where the faith can be nurtured. Grace builds on nature. Paul built community. The early Spanish missionaries built community. Where do future ministers of the Gospel learn to do this?

b. Our communities today are mainly urban. We need to reflect on whether the methods of the past, rooted in rural culture, are still viable today.

c. We should learn from Charismatic groups, whether Catholic or Pentecostal. In Latin America and in the Philippines, they provide some of the best examples of forming Christian communities.

d. The world where our future ministers will seek to form communities will have many subcultures. We have to prepare them to understand and to be able to enter into these subcultures:

    a. Whether it be the culture of the urban poor with Pope Francis in the villas of Argentina or the favelas of Brazil.

    b. Or the culture of Buddhism, Confucianism, and Islam.

    c. Or the culture of minorities (Karens, for example, in Myanmar or Thailand).

    d. Or the postmodern youth.

III. WE LIVE IN A WORLD DOMINATED BY SCIENCE AND TECHNOLOGY AND BUSINESS

Their Ways of Knowing are very Different from those of Philosophy and Theology.

a. In general, the dominant ways of knowing of philosophy and theology were shaped in Greek Thought and then in the High Middle Ages of Scholasticism. Their main tools of knowing were analysis, reflection, and logic. The empirical and quantitative ways of knowing that emerged since the 16th century were not accessible to the earlier period. They did not have the technology to do empirical research nor the mathematical tools to organize them.

b. Thus Philosophy/Theology and modern thinking, influenced by empirical science, have diverged to a point where it is hard even for those of good will to bridge the intellectual gaps.

For example, Ateneo has a course, Science 10 (Science and Society), which is an introduction to scientific thought and to major scientific questions. I have been giving the plenary lectures on "The Origin of Life" and "The Origin of the Universe." In the lecture on the "Origin of the Universe," I tell them what we know about the Universe from

a. Astronomy, beginning with Edwin Hubble a century ago to the Hubble telescope in outer space today,

b. and from Particle Physics, including the "Big Bang," and all that.

Students always want to know where Genesis and God are in all that. I explain the different genre and purpose of Genesis (it is not a scientific treatise) and my own faith in God's Providence in the world. But I also tell them that science searches for answers that can be found in the world and through the scientific method. This is not to deny God. But the point of view of science is to seek for answers

that are in the world we can study, analyze, and measure. Science believes that questions about our universe, including its origin, can be answered by science.

What does this say for those studying for ministry? It may help if we consider:

a. A course like the Ateneo Science 10. For those in Theological Studies, these can engage questions from: a) Evolution of Humankind, b) Neuroscience, c) Origin of the Universe. They do present questions regarding first parents and original sin, the soul, creation.

b. Questions that the Church addresses, which involve science or economics and business: a) Mining Issues, b) When does life begin, etc.

IV. CARDINAL MARTINI AND "TEACHING THE FAITH IN A POSTMODERN WORLD"

The postmodern mentality pervades our world. It is evident in the world of music, cinema, media, advertising, literature. All of us, especially the youth, are deeply influenced by it. You can google the article of Cardinal Martini, published in America magazine, with the above title.

1. Postmodernity according to Cardinal Martini:

    a. It keeps its distance from a former world where there was primacy of truth and values over feelings.

    b. There is a spontaneous preference for feelings over will.

    c. For impressions over intelligence.

    d. For an arbitrary logic and the search for pleasure over an ascetic and prohibitive morality.

e. This is a world in which sensitivity, emotion, and the present moment come first.

f. Human existence, therefore, is a place where there is freedom without restraints, where a person exercises, or believes he can exercise, his personal empire and creativity.

2. He says: "I recall a young man who said to me recently: 'Above all, don't tell me that Christianity is true. That upsets me, blocks me. It's quite something else to say that Christianity is beautiful . . .'" Beauty is preferable to truth.

3. Perhaps this situation is better than the one that existed previously.

4. The mystery of an unavailable and always surprising God acquires greater beauty.

5. Christianity appears more beautiful, closer to people, and yet more true.

6. So, Cardinal Martini on how to live in this world:

   a. **Do not be surprised by diversity**. Do not be frightened by what is different or new, but look upon it as something in which is found a gift from God.

   b. **Take risks.** Faith is the great risk of life.

   c. **Befriend the poor**. Put the poor at the center of your life because they are the friends of Jesus who made himself one of them.

   d. **Nourish yourself with the Gospel.**

V. THE WORLD OF POVERTY AND GROWING INEQUALITY

The Call of Pope Francis, who Chose to Name Himself

after Francis of Assisi, il poverello, and Who Wishes for a Church for the Poor and a Church that is Poor.

Pope Francis invites us to reflect on the absence of the Church from the world of the poor.

a. Recall the remark in the favela, Varginha, in Brazil: Only the gangs and the Pentecostals enter here. And the hope that Pope Francis' "walkabout" gave.

b. Historically, the Church has put the blame on science, anti-clericalism, and the Enlightenment for the Western world's alienation from the Church. However, if we look back in history, we can argue that in the social revolutions of Europe, the Church lost the poor and the working class because, for the most part, the Church was seen as on the side of power and wealth. Fr. Jean-Marie can say more. But in my philosophical studies years, I was much influenced by the Worker Priest Movement in France and Germany and by the writings of Abbe Godin (as told by Maisie Ward in "Is France Pagan").

c. In the Philippines as well, the more likely reason for secularization or loss to Pentecostals is not Science or Anti-Clericalism, but the Church being absent from the struggles of the majority poor. When I was handling Jesuit Formation in the 1980s, I asked Fr. Jack Schumacher to put together a book of readings about the Philippine Social Problem. Most of us had forgotten the peasant revolutions of the late 19th and early 20th century, the beginnings of the socialist/communist movement—the land problem and the alienation of the farmer and worker class.

d. So there is need for future ministers to understand the history of the social problem in our country. We need to teach honestly that the alienation of many people from the Church has also been due to our weaknesses and failures.

VI. CHALLENGE OF POPE FRANCIS' ADDRESS TO THE CARDINALS AND BISHOPS OF BRAZIL

I had thought of writing something about the Context and Perspectives from the point of view of Teachers and Learners. But Pope Francis puts it so powerfully in his talk to the Cardinals and Bishops of Brazil. So I invite us to reflect on some of his key points. Recall that he uses the story of the disciples walking away from Jerusalem to Emmaus after Good Friday and Jesus walking with them as the dominant image of his call to the Church today.

> Today, we need a Church capable of walking at people's side, of doing more than simply listening to them; a Church which accompanies them on their journey; a Church able to make sense of the "night" contained in the flight of so many of our brothers and sisters from Jerusalem; a Church which realizes that the reasons why people leave also contain reasons why they can eventually return. But we need to know how to interpret, with courage, the larger picture.
>
> I would like all of us to ask ourselves today: are we still a Church capable of warming hearts? A Church capable of leading people back to Jerusalem? Of bringing them home?
>
> Dear brothers, unless we train ministers capable of warming people's hearts, of walking with them in the night, of dialoguing with their hopes and disappointments, of mending their brokenness, what hope can we have for our future and present journey? It isn't true that God's presence has been dimmed in them. Let us learn to look at things more deeply.
>
> What is missing is someone to warm their heart, as was the case with the disciples to Emmaus.
>
> **That is why it is important to devise and ensure a suitable formation, one which will provide persons able to step into the night without being overcome by darkness and losing their bearings, able to listen to people's dreams without being seduced and to share their disappointments without losing hope and becoming bitter, able to sympathize with the brokenness of others without losing their own strength and identity.**

> **What is needed is a solid human, cultural, effective, spiritual and doctrinal formation. Dear brother Bishops, courage is needed to undertake a profound review of the structures in place for the formation of the clergy and the laity of the Church in Brazil. It is not enough that formation be considered a vague priority, either in documents or at meetings. What is needed is the practical wisdom to set up lasting educational structures on the local, regional and national levels and to take them to heart as Bishops, without sparing energy, concern and personal interest. The present situation calls for quality formation at every level. Bishops may not delegate this task. You cannot delegate this task, but must embrace it as something fundamental for the journey of your Churches.**

So we can consider this call as not just for the Bishops of Brazil, but for us as well.

Landas 26:2 (2012) 137–151

SOME ASPECTS OF THE NATURE AND PEDAGOGY OF ACADEMIC FORMATION

How Can Academic Formation be Useful for Apostolic Life and Pastoral Ministry?

Jean-Marie Carriere, S.J.

One can read on Ateneo's website this statement about the identity and mission of the University:

"The Ateneo is a mission we share in Christ who we believe sends us to change the world for the better. That includes reshaping our very selves to be always ready to offer our lives for others."

This dynamic highlights an incarnational spirituality which actually thrusts everyone out into the open, in dialogue with others, with respect for pluralism, and in recognition of the diverse autonomous spheres of human activity and reason.

Not even an Asian, but a European Jesuit, I feel very at ease with these words. I shall speak from an Ignatian point of view and I hope this will be helpful for all. In this presentation, I rely on a good number of interviews with European formators for the work of Fr. General's commission. I shall stay on the issue of intellectual formation, which nevertheless has to be articulated regarding spiritual and human formation. Such a multifaceted approach—human, spiritual and intellectual—to the formation of priests would require, as we know, demanding and fraternal articulation by the different persons involved in the formation process.

As an introduction, let me go back to the "first Jesuits," to the time of Saint Ignatius, for two notes; and then, I'll point out, also, some issues for today's intellectual formation.

The Fourth Part of the Constitutions has as a title "The Formation in the Letters and in the Other Means to Help the Neighbor." In other terms, formation for the ministry aims at the growth of the student in the letters and in the virtues. Not letters alone, without virtues, and not virtues alone, without letters.

Letters, at the time of Saint Ignatius, meant philosophy and theology. Both, in fact, are under the denomination of "letters." To study philosophy and theology was to be confronted with texts and writings. It was to be able to build a pertinent and fruitful reading of the texts so that one could communicate the statements and truth enclosed in them with a critical stand. The main exercise in "letters" was to read and to communicate one's reading. Virtues certainly include the professional skills useful for the pastoral ministry, but they are clearly not reduced to these skills in the spirit of the Constitutions. As a Latin term, virtues are the acquired capabilities of a person, for relations with neighbor and with all kinds of people. Studies help to develop these abilities, as well as experience dealing with many different persons.

Letters and virtues together, in order to form, as said Father Arrupe, "men for others."

Some years after the Constitutions, at the end of the 16th century, appeared, after a very great and long effort, what we know as the Ratio Studiorum. The Ratio is essentially a set of rules for every person involved in the process of intellectual formation, from the Rector to the professor, or to the simple tutor. There is a rule for everyone, that is to say a guide for what he has to do, and how he will have to do it. We know how Saint Ignatius was careful when establishing the details of a mission, to a point that we feel overburdened by the details! It also seems so for the rules of the Ratio. But we will not evade two characteristics worth keeping in mind. First, that such detailed prescriptions are motivated by the will to adapt as coherently as possible the "how to do it" of the aim envisaged. And second, that

Saint Ignatius always ends his prescriptions with the phrase "and you will do otherwise, if circumstances require it." Even precisely guided, a formator is called to exercise his responsibility, his initiative, and his inventiveness at the service of the students. Let us also remark how the Ratio supposes that the main occupation of the student is to exercise himself; the progression, with an order, a sequence carefully thought out and adapted to the student, aims at his well-ordered activity. How a student is directed—this is a major question for Saint Ignatius.

After these two brief notes from the time of Ignatius, what are the issues of intellectual formation today? Father Nicolas recently gave us some considerations.

Young people in formation are open-minded people, with a great generosity and disponibility. They are now more aware of their own responsibility for their formation, in dialogue with formators. They come with many gifts, and they have a great desire to serve the mission. Maybe they have some doubts about intellectual formation, and they would like to have more specialized studies. How could formation help them to reflect more profoundly, to enter a deepness of reflection, to grow intellectually? How could formation pay great attention to the integrative coherence of studies, especially when passing from one step to another, in order to develop useful attitudes for a permanent formation throughout the whole of apostolic life?

Issues have been described finely by Fr. Nebres. One challenge—we heard—is to well, and better, understand the world we live in, with its multiple and often contradictory aspects: cultural, historical, and social. And for one to understand our world a little better, how its realities affect us, with important consequences, a precise discernment is required. And so, the contents of formation, and the exercises proposed, will aim at elaborating a capacity for an in-depth search, for a critical evaluation of the questions; in short, a kind of philosophical attitude.

Another challenge is to grasp, to consider, the world around us, and the human living in it, from the point of view of God, or of faith, the point of view of the Gospel. We are invited to this point of view at the beginning of the second week of the Spiritual Exercises, when we

meditate on "the call of the temporal king." Into what kind of discourse and action are we engaged by the fact that God engaged himself into our humanity? How could we elaborate hope for ourselves and for our fellow human as it is hidden in our deep affects? Could we take into account this often quoted principle of Rahner, that "theology is first pastoral theology," in tension between the Reign of God and the mystery of the Cross?

So many and difficult questions! As the point is certainly not to elaborate a kind of synthesis, which I'm absolutely unable to propose, I choose to focus on two points only:

1. How and why could we integrate philosophy and theology together more today?
2. How could we develop and reinforce the qualities of our pedagogy?

Philosophy and Theology: A Useful Interaction

1. I do not return to the long history of the separation between philosophy and theology. Plato and Aristotle, even Kant and Hegel, recognized as great "philosophers," were also, no less, theologians! Our interrogations today about the gap between philosophy and theology, or, in terms of papal encyclicals, between faith and reason, may be interpreted as a search to rediscover the profound unity of the act of human knowledge.

I may suggest two points. First, hard separation or mutual ignorance between disciplines is not a help to the intellectual formation for apostolate and ministry. We can feel that teaching along and according to disciplines and their so numerous diversifications, the alignment of intellectual formation to the university model, is a kind of a trap for the formation of future priests. Being respectful towards the logic of the disciplines and at the same time looking for an articulation that can manifest the unity of the act of thinking would

be an issue. Second, very concretely: it could be important to have a good amount of time dedicated to patristic thought—maybe as well as other intellectually integrative thinking, such as Asian philosophies. The advantage of patristics is double: the student will find a hint to integrative thinking, while he acquires a kind of historical dimension of the tradition. Actually, when I can drive a student to some patristic familiarity, it always has fruitful results.

2. Now, how can we have a better articulation between philosophy and theology, in an integrative process that will prepare for apostolic mission and pastoral ministry?

a. With regard to lengthy traditional formation, which is psychologically, spiritually and intellectually difficult for a great number of young people, one thing seems clear: we can no more sustain the idea that a priest will be formed and intellectually equipped once and forever. Knowledge is changing in every domain, mostly in human and natural sciences, philosophy, religious sciences, and theology. So it would be more useful to enter into a process of permanent formation throughout the apostolic life. This is the first key-idea: envisage studies as a preparation for permanent formation. Consequently, studies are to be specifically a basic time of formation

- that will offer fundamental elements,
- that will open up the use of methods,
- and a first initiation into different domains.

This basic formation, in a first period, will not aim at total, encyclopedic, integral, and closed-in-on-itself knowledge. Rather, it will give the student the desire to go on in the research, and the means to progress without any fear of newness, and with critical thinking. It will give the student the opportunity to integrate, by himself, new approaches and confront new problematics. Such a basic formation would last four or five years, each year proposing to confront a question that is essential for human and Christian life:

- the question of knowledge or truth, through language and communication;

- the question of being human, his capabilities, his relation to God;
- the question of God himself according to the ways of philosophy and Christian revelation;
- the question of social and collective existence.

The point here is to unify a good period of study—one year—around a single question as a theme to deepen, go through; and to do that while being accustomed to approaches and methods which are not exclusive to grasping the theme. When one lets diverse approaches and disciplines tackle a great question, one learns to think not within a global and total system, but with a play and an adjustment of points of view which considerably enrich one's capabilities.

Such a basic formation, considered from the perspective of building an attitude of permanent formation, could be followed by a second period of studies, shorter (two years), with another, complementary, aim. Intellectual work would continue, but on the basis of strong apostolic or pastoral involvment. Such conditions would demand greater responsibility, in a less academic manner, and a more emphasized link to a situation, a population, especially with the poor, or with diverse cultures. This period would help to test the capacity for permanent formation, in a frame which still includes intellectual guidance.

b. The second key-idea comes from the fact that lengthy traditional formation lets the students enter theology very late, after a good number of years dedicated one part to philosophy and the other part to other specific formation. Starting theology therefore became difficult for students, sometimes quite impossible. More: philosophical formation and formation in sciences could have been perceived by the student as strongly motivating because it is a confrontation with "real" questions, and the search for appropriate and useful answers, while the usefulness of theology would not be so evident. So the idea is to introduce, as soon as possible, the student to the theological task. This seems necessary also because students today no longer inherit a Christian culture. Basic formation should elaborate an articulation of

the philosophical and theological problematics through which could be tested the relevance and the specificity of each. If we consider the questions we spoke of above for basic formation (knowledge and truth, human action, the question of God, life in society and Church), it is clear that philosophy and theology have something to say on these questions, each with its distinctive point of view. In such a dialogue between disciplines, a reciprocal fertilization could be expected. Of course, this key-idea requires precise consideration of the relation between philosophy and theology. But also requires a certain idea of Christian life which can no longer be ignorant of the diversity of understanding in the world. Rather, it is important to know how to play with this diversity, to form a spirit open to intellectual and social mobility, to be able to live in this very diversity a life according to the spirit of Christ.

If we think back for a moment to the time of St. Ignatius, what was the experience of a student who was studying continuously throughout philosophy and then theology? What kind was the continuity between philosophy and theology? I do not think that philosophy, as a so-called servant of theology, was a mere preparation for theology. The continuity was more. In fact, philosophy helped to build theology and was used during theology: an attitude of searching, questioning, elaborating provisory and tested answers, a desire for deepness, strong personal thinking and a capacity to communicate, as we can see in the numerous "exercises" that were proposed. This fundamental attitude is what we want today for our future priests. In a period where philosophy is separated from theology, with the sciences in the middle, it is all the more important to have these interact in a coherent and well-thought out manner.

3. At this point, I propose a short parenthesis around Bible studies. We have a problem today with the distance between Bible studies and dogmatics. We remember what Vatican II said: the reading of the Bible is the soul of theology. If I certainly have to be a Bible scholar in order to be a teacher of the Bible, I do not have to teach the Bible scholarly to the students. Rather, the point is that we could elaborate a reading of the Bible as a long transformative journey; it is not necessary to produce

scientific exegetical results in a Bible class, but a reading—a critical and rigorous one. For this critical and precise reading, narrative methods are useful when articulated with historical methods. Reading the Bible does not result in the acquisition of particular (scientific) knowledge, but it is to walk alongside people as Abraham on a pilgrimage. This point is a favorite of our Fr General …

4. There is finally a great interest in articulating philosophy, exegesis, and theology together, and as soon as possible. The main difficulty is to organize this articulation in such a way that each of the disciplines is certain to be respected in its logic and methods. That would be easier, and perhaps more natural, around a little set of well chosen fundamental questions, as I suggested.

This being said, the interdisciplinarity to be practiced should not be the responsibility of the student; he will profit from it, surely, but it is first the responsibility of the body of professors. As we, professors, are quite occupied with the preparation of our lectures, with the readings required to stay up-to-date in our discipline, with our research and writing—not to speak of the time dedicated to pedagogical or administrative tasks—, it will not be easy to find time for a gratuitous activity such as interdisciplinarity. Nevertheless, faculties often organize transversal and common groups of research, on topics that require a kind of interdisciplinarity: questions in the bioethics field require philosophical, scientific, and theological approaches, or in the field of economics, where anthropology is often concerned …. In such groups, interaction between the disciplines is necessary, and creates a kind of mutual knowledge with respect for the distinctive nature of each. We can often also experience the great fruitfulness of this research when one discipline, with its methods and its topics, agrees to engage in a demanding dialogue with others. Being aware of the requirements of this type of dialogue between disciplines, we, professors, will be much more at ease in the accompaniment of students, who enter also, at their own level, in interdisciplinarity.

This introduces us to pedagogy, to which I now turn in the second part of this presentation.

Pedagogy: What It Means to "Accompany" Students

The period of studies, conceived as basic formation leading to the capacity for a permanent formation, aims at a good understanding of the reality of our world, with a sensitivity to the ways it affects us; and aims at an understanding of this reality in the light of the Gospel and the Church's faith, while paying attention to the hope we can bring and share with our contemporaries. Studies thus constitute an intellectual experience as much as the novitiate has been a spiritual experience. From the novitiate to studies, the experience continues! The analogy between spiritual and intellectual experience invites us to imagine, for the time of studies, a pedagogy which will be fundamentally an accompaniment in its spirit, and in its methods. Practicing discernment specific to intellectual work, staying as long as necessary with methods and contents, and passing through fruitful transitions will characterize this accompaniment.

1. The Student's Active Responsibility

Taking into account the age of students, their past history, their professional or social abilities, and their intellectual cultures does not call for a uniform and once for all course of studies, but rather for a personalized itinerary. It is important to help each of the students find his proper way to enter studies. Pedagogy is required to give the student actual responsibility, in order that the time of studies be a time of appropriation rather than acquisition of much diverse knowledge.

Clear objectives are defined each year, in such a way that the student can appropriate them actively. His responsibility is not to follow a program; rather, it is to make this program fruitful for his own thinking. Henceforth, the modes of teaching would be, for the most part, active rather than passive; the use of time will be carefully organised, in order for the student to have sufficient personal time for study; it is part of his responsibility to organize his intellectual work himself.

The student exercises personal discernment in making his own the proposed course of studies. He needs to learn:

- how to let the movements and feelings within him be known, his preferences and resistances, in front of such author, or confronted by such question;
- how to decide which assignments and readings he will undertake;
- how to gradually recognize aspects of his own intellectual personality and discover and value his own abilities.

These are all features of the student's active responsibility during the period of studies.

On the whole, the period of studies should be an opportunity to acquire the ability and experience of writing, and speaking in public to various audiences, with a well-considered use of the media.

The strengthening of *sound personal judgment* is a condition for the freedom of speech that is characteristic of Christian witness.

2. Intellectual Accompaniment

The accompaniment of students during their studies is a point that requires considerable attention today. For the accompaniment, three main roles can be discerned.

The **Provincial** has to make helpful decisions on the duration and orientation of studies, for instance, whether it is appropriate to obtain a degree, and all this in accordance with other dimensions of formation (spiritual and apostolic).

The **prefect of studies** (this is the traditional Ignatian term we could maybe understand today in the role of director of studies; if possible, different from the dean) makes decisions with the student concerning his program of studies and the choice of subjects. In a way, he establishes a "contract" of clear objectives for a set period, a semester or a year. He will be attentive to the personal development of the student and will try to encourage him.

Let me focus more on the role of the **tutor**.

The tutor accompanies the student closely in his study efforts, and is attentive to how his intellectual experience unfolds over time.

In order to do this, the tutor meets the student regularly, at least monthly at the beginning of the course and thereafter not less than four times per semester. The student reviews his work: What have I done (lessons, readings, and assignments)? How have I done it? How has it affected me? What ought I to do? The tutor and the student decide together on readings, written assignments, and what needs to be emphasized or deepened during the next period of time.

The tutor is open to dialogue on issues that arise; he shows himself attentive to the way in which the student grows in personal expression. Overall, the tutor, like the director during the Spiritual Exercises, encourages the student in his intellectual experience, knowing how to find useful "exercises" at opportune moments. The tutor pays particular attention to the student's rhythm of work and the amount of time he spends on his personal work. The tutor participates in the evaluation at year-end.

Two more remarks. It is clear that tutoring a student requires time in a professor's agenda which is soon quite busy. In case the students are too many to practice personal accompaniment with, it is quite possible to perform such accompaniment collectively, for example with a group of students, as is the case in Vidyajyoti in Dehli.

The tutor may or may not be a lecturer. If he is a lecturer, it is necessary that he enters into an attitude of discernment and accompaniment, which takes into account the student's course of studies in its entirety, and not just one discipline. If the tutor is not a lecturer, he needs to have a good knowledge of the student's program and courses and to be familiar with his intellect.

Finally, even if it is not so easy to envisage such a personal, or collective, accompaniment, in terms of time required and in terms of relationship to engage in, it could nevertheless be experienced by the professor as a quite pleasant and propitious pedagogic complement to

the task of teaching in class. I'd guess that 50% of what a professor transmits to the student would be in tutoring, while 50% in classes.

This accompaniment is geared toward promoting active responsibility on the part of the student during his studies, with the levels of decision-making clearly demarcated. It is evident that this structure could not correspond always to that of institutions in which students pursue their studies.

3. An Active Pedagogy: Exercise

For the student, who is an adult, an active pedagogy during the period of studies is seen, at the outset, in the type of relations he has with other actors—lecturers, other students—and his personal effort in view of the goal of studies: learning, in-depth understanding, and personal expression. The approach to the intellectual experience may borrow two models: the "Socratic" model, a set/game of questions that employs dialogue, and the "Ignatian" model, giving an exercise and debriefing/performing a review.

Of course, there must be time for both "interactive activities" and personal study/reflection, as well as time for relaxation and rest.

At the beginning, priority can be given to exercises, learning, analysis and debates, mainly among groups of students.

With regard to the approach to fundamental questions, there ought to be a preference for seminars on authors' texts rather than lectures; a seminar has the great ability to help one learn to read texts seriously, to go deeper into the problematics of an author who is essential and whose development of thought is very formative; in a seminar, the students learn intellectual honesty, to stay close to the text without personal projections, they learn rigor in discovering the logic of thinking, and coherence; and the seminar is collective research, where one learns to respect common dialogue. Concomitantly, research or reading groups ought to be encouraged.

On the whole, the student should engage in the experience of reading in a challenging way: through collections of works that have

been read and background reading. At the same time, the ability to write would be promoted: not only in terms of quantity, but also in terms of various kinds of written work (summaries, presentations on a specific question, and essays). Finally, the ability to express oneself orally: reformulation of an argument, making a presentation on a theme, giving a conference.

The exercise of "repetition" is decidedly helpful and profitable, especially as a summary of a lecture or a debate; repetition here does not imply "scholasticism" or learning by rote, but assumes an active appropriation on the part of the student. The traditional exercise of "disputatio," in an adapted form and in a public setting, can also be an excellent teaching aid.

In all these activities, there should be a place for modern and technological resources, even if it means using them with regard to interrelations and the personal effort required in these relations.

For advanced students, exercises in relation to the coming ministerial responsibility would be proposed. They will aim to develop: the capacity for public speech, in form and in content (homilies, formations …); the ability to conduct animations (for Bible groups, apostolic movements …); the facility for celebrations, either of sacraments or of the Eucharist. These specific exercises are evidently more people-oriented in their service and edification. An equilibrium between those oriented to the theological and those oriented to the ministerial is to be found.

4. Evaluations

Evaluations would allow a student to gauge the quality of his work and give an account of his acquired personal thinking. There is therefore no need to make evaluations for each unit of the course (lessons, seminars, group work, disciplines); rather, evaluations could be made after a sufficiently long period, such as a semester or even a year. Evaluations will thus have a marked synthetic quality.

A semester's evaluation may aim at: confirming the acquisition and personal appropriation of knowledge; assessing acquired abilities

(reading, writing, public speaking); practicing a well-thought-out and well-constructed review of the course: what have I learned, what held more weight, what can I go into with more depth in the future?

———

It is now time to resume some points that appeared along our reflection, in brief form. I choose those I consider of greater weight, and I am of course open to discussing the following.

- Formation to the ministry and apostolic life touches "letters" as well as "virtues" to build "men for others."
- Good means to understand, consciousness of being affected and discernment, effort to theologize, these are what require the realities of the world we engage in.
- A basic formation prepares for the necessary permanent formation, with an articulated use of the diversity of disciplines, an effort for integrative thinking, and for personal integration.
- For the body of professors, the practice of interdisciplinarity is a chance.
- Tutor, prefect of studies, and the religious responsible each has their proper role to play in intellectual accompaniment.
- Active learning is more fruitful, particularly in seminars, where texts are read and discussed; evaluations assess the acquired capabilities.

Let me have a last hint at the Ignatian tradition. I suggest an adaptation of the second annotation in the Spiritual Exercises, transforming its formulation somehow, to the point of view of the intellectual experience:

> The person who gives to another the way and order in which to go through the studies ought to relate and comment critically on the philosophical or theological texts, going over the points with only a short or summary explanation. For, if the person who is studying takes the true groundwork of the texts, and, discussing and considering for himself, finds something which makes the interpretation a little clearer

> or brings it a little more home to him—whether this comes through his own reasoning, or because his intellect is enlightened by the Divine grace—he will get more intellectual relish and fruit, than if he who is teaching had much explained and amplified the meaning of the texts. For it is not knowing much, but feeling and tasting things interiorly, that contents and satisfies the spirit.

I'd like to finally quote from a paper of our companions in London about the challenges of intellectual formation:

> Given the professionalization of so many contexts in which Jesuits exercise their ministry, apostolic availability is far more complex now than it was once. Our men are all the more likely to be available in various professional situations if in the course of their formation they have been required to become professional in one.
>
> In a related way, we thought it important for the future health of our ministries that we develop leaders, men who can take responsibility and be accountable. In this regard, it is important that our students take responsibility for their own learning and for the places in which they live, their communities and different aspects of their life together. Leadership means learning to be accountable to others and community living needs to encourage this.
>
> The challenge is always to help our younger men go deeper. One way to develop depth is integration. An important aspect of the study of theology should be demonstrating how different disciplines they have been exposed to illuminate from different standpoints the same theological themes. So how does a philosopher, a systematic theologian and a biblical scholar talk to each other about the "Resurrection"?

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LOYOLA SCHOOL OF THEOLOGY'S LOCUS AND *KAIROS*[*]

2006 Inaugural Address

Jose Mario C. Francisco, S.J.

On this occasion of transition, it is perhaps with some irony, though fitting nevertheless, to reflect briefly, not on the comings and goings of individuals at Loyola School of Theology (LST), but on what gives LST a distinct character—on the meaning of its place and time, its locus and *kairos*.

LST is located in the Philippines, and for those preparing for local ministry, [it] is therefore one possibility for theological studies. For those from abroad, it offers instruction in English and relative accessibility to foreign students. But our reflection on its locus goes beyond such practical, though undeniably important, considerations, and is not concerned with comparisons to theological schools here or elsewhere. It inquires instead about the significance of a school of theology in the Philippines and about how such a location might shape theological formation.

To begin with, the Philippines has a dominant Catholic majority, and has described itself, especially after the 1949 Chinese Revolution and during the Cold War era, as the only Christian, even Catholic, country in Asia. Thus, the Philippines is often seen as an anomaly in Asia, where Christians are the minority.

[*]Loyola School of Theology: June 27, 2006.

But this characterization of the Philippines only serves to highlight its long-standing and multi-faceted links to Asia. We simply need to do an archaeology of Philippine languages for signs of this: *budhi* (conscience) is from Sanskrit, *ate* (elder sister) from Chinese, *duha* (two) from Javanese, and *mangan* (eat) in Kapampangan from Malay. Furthermore, with the wave of colonization in the 16th century, European missionaries considered our islands a stepping stone to China. Soon after, the Philippines became a center of missionary activity to places like Japan, where San Lorenzo Ruiz was martyred, and the Marianas (present-day Guam), where Blessed Pedro Calungsod [canonized as a saint in 2012] assisted Jesuit Diego de San Vittores.

This link with Asia and even the Pacific has continued today. It was thus not altogether surprising that the preparatory meeting for the establishment of the Federation of Asian Bishops' Conferences (FABC) took place in Manila, with Fr. Catalino G. Arevalo, S.J., former LST president, among its moving spirits. Many religious congregations have chosen the Philippines as the place for religious formation in this region, from novitiates and houses of studies to renewal programs and seminars. We can even name as new missionaries the many Filipino workers who have brought their faith to all corners of the globe with our liturgical music from Fr. "Honti" (Eduardo Hontiveros, S.J., d. 2008) and Fr. Manoling (Manuel V. Francisco, S.J.), both of LST, among others.

But aside from its claim as the only Catholic country in Asia despite East Timor's 1999 independence, the Philippines has also been given the unflattering tag-name of being "the basket case of Asia." We are known for political instability, economic underdevelopment, and moral corruption—the same realities repeatedly pointed out by the pastoral letters of the Catholic Bishops' Conference of the Philippines (CBCP) and easily verified in today's newspaper headlines.

Given its locus in what is simultaneously identified as the only Catholic country in and the basket case of Asia, LST cannot but be concerned with the relation between Christian Faith and social context: more specifically, with the meaning of this concrete Faith for the authentic worship of God and full development of peoples and persons. Not a rehash of what is construed as the Weberian thesis about

the incompatibility of Catholicism with development,[1] this general theological concern, true enough, is germane to other contexts. But it takes a distinct vernacular nuance, posed as it is against the background of Christianity's influence in, and contribution to, practically all facets of Philippine life and society. Formation at LST, then, needs to be a properly theological response to local echoes of Israel's cry, "How long, O Lord?"

Now to LST's sense of time and what its *kairos* signifies regarding the shape of theological formation at LST. With its roots in San Jose Seminary along then Highway 54 and now EDSA (Epifanio de los Santos Avenue), LST was intended to provide theological training for the priesthood in the Philippines, especially for Jesuits who were sent abroad until then. LST's establishment happened during the historic aftermath of the Second Vatican Council. Granted that we must neither place Vatican II outside the greater tradition of the Church nor paint an idealized portrait with nostalgia, this synchronicity with the Council clearly marks a defining moment for LST's approach to theological formation.

Guided by the masterful four-volume *History of Vatican II* with Guiseppe Alberigo as general editor and LST faculty Bishop Luis Antonio Tagle as contributor,[2] let us then examine the Council not so much through its familiar texts or its strengths and weaknesses but in terms of what Alberigo refers to as "the journey by which the assembly gained its own identity" (II, 583).

This experience of journey, since memorialized in the Council's reference to the pilgrim Church, provides the root metaphor for the Council itself. With Pope John XXIII's general summons to *aggiornamento* and with trust in the Spirit as its only initial provisions, the Council, said Cardinal Gracias of India, "learned to walk on our own feet" (II, 567).

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[1]Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (New York: Scribners, 1958).

[2]Guiseppi Alberigo & Joseph A. Komonchak, eds., *History of Vatican II*, 5 vols. (Maryknoll, NY: Orbis Books / Leuven: Peeters, 1995).

This pilgrimage included many. Alberigo counts "between 1500 and 2100 bishops in addition to scores and scores of their theologians" (III, 495), [as well as] groups of Christian observers and other experts. Beyond these, "the entire community of believers was 'called to a council'" (II, 580) and "to come together in union and to embrace an 'aggiornamento'" (I, 504). Thus the Council became "an epicenter of contemporary life, starting with Rome, which had been 'invaded' by thousands of participants from every part of the world" (II, 572).

This "entirely new state of 'catholicity'" (III, 499) was purchased with great difficulty. The search for appropriate and effective structures and processes was protracted. Supported by papal leadership, especially during the transition from John XXIII to Paul VI, painstaking discussions in new groupings and at informal occasions prevented conflicting views from disrupting the assembly.

This manner of facing new and complex theological issues was based on a way of proceeding that became characteristic of the Council, one that embraced both a return to the sources of Christian Faith and a critical engagement with the contemporary world. To quote Alberigo once more, "the liturgical renewal, ecumenism, the return to sources, the return to the Bible—movements that for decades have led a sad life, often suspected or merely tolerated—unexpectedly became the lode-stars of the aggiornamento" (II, 570).

In this way, the Council discovered and deepened its focus "in a stronger meaning of the term 'pastoral': the subordination of every other aspect of the church's life to the image of Christ as 'Good Shepherd'" (I, 503), the One who goes in search of the lost and who lays down his life.

Given this *kairos* during the season of Vatican II, LST cannot but be shaped by the Council's inclusive way of proceeding. Led by the Spirit on the path to *aggiornamento*, the Council called for a return to the sources of our Faith as well as a critical encounter with the contemporary world, and this call has since laid the fundamental approach to theological formation at LST.

Its locus and *kairos* being what they are, LST is called to address the theological concern regarding the meaning of Christian Faith for authentic worship and human development from and in a context where Christianity is influential, where the practice of religion is not threatened. But for its formation to bear some mark of truthfulness, catholicity, and holiness, it must be in conversation with theological insight from contexts where Christianity is a minority faith, primarily concentrated among the poor and living with other religious traditions as neighbors, where Christianity is marginalized by militant secularism or threatened by fundamentalisms within and outside, and where Christianity partners with all those of good will.

Moreover, because the call of Vatican II continues to be timely for LST during what Hispanic writers [call] *tiempos mixtos*, when "the premodern, the modern, and the post-modern exist together in the same place" (cf. Robert Schreiter, The New Catholicity, p. 55), theological formation at LST demands an inclusive way of proceeding based, more than ever and in equal measure, on profound faithfulness to our Christian heritage as well as radical engagement with our social situation.

LST's ministry involves nothing less than keeping the Faith alive in ourselves and for succeeding generations by discovering fresh paths toward the Kingdom. And because this task is made neither easy by the complexities of our context nor straightforward by the subtlety of God's ways, LST counts on its partners and resources.

Through more than four decades in this ministry, LST has grown as a school of theology with various ecclesiastical and civil degree programs for those preparing for ministries—ordained, religious, and lay—within the Church. With our library and classroom facilities as well as the gracious support of benefactors, the dedicated men and women of our faculty and staff are our most important resource for theological formation and research. But in no small measure, all this is due to all of you, our partners among local church leaders, within religious congregations, and in the laity who provide us not only with students from 17 different countries eager to learn because of their commitment to serve, but also with their rich experience in ministry so that our theological programs are truly rooted in the life of the Church.

More than resource or partner from the very beginning, the Society of Jesus has empowered LST for ministry and for collaboration with other Jesuit institutions, especially the Ateneo de Manila University and East Asian Pastoral Institute. More recently, the Jesuit Conference of East Asia and Oceania [JCEAO; now Jesuit Conference of Asia Pacific, JCAP], made up of the Jesuit major superiors in our region, resolved to support LST in making its programs more attuned to Asian realities.

We thank you then not only for your presence today but for your partnership with LST. All of us would do well to renew our shared commitment to the ministry of theological formation, to embrace its present challenges with hope, and to work for even greater service as we journey toward our 50th year.

Kasama ninyong lahat at sa grasya ng Diyos, hindi kailanman magiging wala sa lugar at sala sa panahon ang Loyola School of Theology [With all of you and in God's grace, Loyola School of Theology will never be out of place and time]. We can dare say that the place and the time of LST are more than coincidence; they are indeed providence.

Maraming salamat po. [Thank you very much].

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ACTION AND CONTEMPLATION*

2007 Graduation Remarks

Jose Mario C. Francisco, S.J.

Of all academic rituals, graduation singularly marks a stop, a caesura, in the rhythm of school activities. Classes are finished, course requirements [are] fulfilled, and even the library [is] closed. At this moment of relative stillness, it may be appropriate, in accordance with the traditional custom of *pabaon* [parting gift], to offer parting remarks, some *pandesal* [salted bread] to tide us over as we, especially the graduates, once again step into the river of time.

These remarks relate to the process LST is currently undertaking, that of strategic planning, or, put in language more familiar to us, of discerning how best to incarnate in the coming years our vision-mission as an ecclesiastical faculty of theology. They will not rehearse minute details or complete outcomes of the process, as graduation is not the proper occasion for these. What they address is the interior meaning of this institutional process, interior to LST and interior to each of its stakeholders—here represented by the presence of our students, faculty, administration, staff, religious superiors, [and] local church leaders present in the person of Archbishop Angel Lagdameo, D.D., current president of the Catholic Bishops' Conference of the Philippines (CBCP).

*Loyola School of Theology: March 21, 2007.

At the outset—and here I must make a confession—I initiated this process simply as a necessary technical tool borrowed from the field of organizational development and meant to look at LST's programs and to shepherd its future directions. It seemed not much different from tightening nuts and bolts in a machine or setting up a curative and preventive program for health. This process, however, took a life of its own. As each cluster—first the Administrative Council, then religious superiors, faculty, students, and finally the staff—discussed the proposed directives for LST, the process of strategic planning became one of historical mediation, that is, how a school of theology becomes itself in a given time and space. Thus emerged underlying issues of what we and theology are all about.

Voices from all groups echoed one another:

"We may need to expand our theological reflections to address social and cultural issues";

"Is it necessary to have this as a directive if it is already a presumed part of our mission as a school of theology?";

"Provide a more experiential formation for the students, evoking passion for mission alongside academic formation, knowledge complemented by skills."

The frequency and intensity of such a call for deeper integration between theology and action were not surprising, given our keen awareness of the global suffering brought about by discrimination and injustice, poverty and violence, as well as the emerging critical, political, and liberation theologies familiar to all of us.

Let us remember, though, that this link between theology and action is not new and has always been characteristic of theological tradition through the ages. Expressed in different vocabularies, it has been constitutive of the theological enterprise, and has been recognized by the Church as such.

Gathered in its 7th Plenary Assembly, the Federation of Asian Bishops' Conferences (FABC) describes the work of theology as

> a service of life. It has to reflect systematically on themes that are important to the common journey of life with other peoples of Asia, and to the work of the Asian Episcopal conferences …. It is in this way that theology becomes a dynamic process giving meaning to and facilitating the Asian journey to life.[1]

What our own bishops say in their recently updated program for priestly formation about the aims of intellectual formation applies generally to theological education:

> forming people with a deep understanding of the mysteries of faith, a capacity for ongoing theological reflection, and pastoral skills and competence … in a world marked by many questions and concerns due to massive suffering and injustice, on the one hand, and new developments in the political, economic, social and cultural, technological, and religious life of the Philippines and Asia, on the other hand.[2]

Their words and our desire to deepen further this integral link between theology and action will continue to mark LST's strategic directions. Its faculty and leadership are committed to pursue it through active and dynamic collaboration with our students and religious superiors. I am convinced that our students—seminarians, religious, and lay—have extensive and deep pastoral experience which they need to bring to their classroom and which their professors need to address theologically.

There is, however, another correlative to theology that appeared to be absent in all cluster discussions. No one said, "My theological studies have helped my prayer-life," or "Theology must lead to the knowledge of God." Perhaps we all presumed this to be the case, but at this time, when we are faced with fundamental issues about who and what we are, it is incumbent upon us to recognize the relation between theology and contemplation. Like the link with action, this

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[1]Franz-Josef Eilers, ed., *For All the Peoples of Asia: Federation of Asian Bishops' Conferences Documents from 1992 to 1996*, Vol. 2 (Quezon City: Claretian Publications, 1997), 226.

[2]*The Updated Philippine Program of Priestly Formation* (Manila: Episcopal Commission on Seminaries, 2006).

too has always been present throughout the theological tradition and therefore remains an integral part of theological work.

One could point to the medieval master, Thomas Aquinas, who begins his treatise by maintaining "that God is the subject of theology" and whose entire *Summa theologiae* aimed "to help us learn to follow Christ by teaching us the truth that God has revealed in Christ."[3] Or we could turn to the Sri Lankan Jesuit Aloysius Pieris, who fittingly entitles one of his major works "Love Meets Wisdom" and for whom theology must begin with the monasticisms of both West and East, Christian and Buddhist.[4]

In either case, the theological enterprise is seen to be profoundly related to the contemplative. It must not only begin and end in prayer the way our classes do, but also be undertaken from the stance of reverent listening (*hoeren*) that leads to obedience and belonging (*Zugehoerigkeit*) to the Eternal Word.

Our theological activity, then, must not only shepherd us to the field but also to the sacred space where we meet God. This is what LST has been committed to and will continue to be.

My dear companions and co-pilgrims, with these remarks, let us return to our common journey to life where we meet God in contemplation and service. And remember, you can always visit LST and there find an institution and a community ever striving through its work in theology to be hearers of the Word and servants of God's people.

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[3]Frederick Christian Bauerschmidt, *Holy Teaching: Introducing the Summa Theologiae of St. Thomas Aquinas* (Grand Rapids, Michigan: Brazos Press, 2005), 133.

[4]Aloysius Pieris, *Love Meets Wisdom: A Christian Experience of Buddhism* (Maryknoll, NY: Orbis Books, 1988).

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CHALLENGES OF OUR STRATEGIC DIRECTIVES*

2007 Academic Convocation Address

Jose Mario C. Francisco, S.J.

My dear friends, it has been customary for the President to give a brief SOLA (State of LST Address) at this time. This I will do but through a different literary genre. I will not talk about projects undertaken or our student profile according to program, gender, and affiliation. Reports can be read and numbers tallied. I will instead describe the state of the school in terms of how to reach the common dreams articulated in the six directives from our ongoing strategic planning process. After refining them through consultations with all stakeholders and before choosing strategic programs to implement them, perhaps an intermediary step involving some guiding principles is called for.

The first three directives—to be more Asian, to help schools in religious education, and to provide theological reflection on pressing social issues—deal with our task *ad extra*. Come to think of it, these are already implied in our vision-mission:

> Loyola School of Theology is a Jesuit and Filipino institution and community of learning dedicated to formative theological education and research within the Catholic tradition. It is responsive to contemporary ecclesial and social concerns for the building up and service of the Church in the Philippines and in neighboring countries.

*Loyola School of Theology: June 20, 2007.

Thus three-hundred fifty-nine days ago, when I assumed LST's presidency (I am counting days because my first year just flew by), I described our mission in terms of its locus in our predominantly Catholic and underdeveloped archipelago of Southeast Asia and its *kairos* during the historic Second Vatican Council. Our mission entails addressing the theological concern regarding the meaning of Christian Faith for authentic worship and human development from and at this time and place in conversation with praxis and insight from other contexts. As a result, theological formation here demands an inclusive way of proceeding based, more than ever and in equal measure, on profound faithfulness to our Christian heritage as well as radical engagement with our social situation.

What then do we need to do with regard to this *ad extra* task? Allow me to mention two. First, the significance of cultural literacy; we need a deeper understanding of our context. This means more than immersion (in Filipino, *babad*) in our people's lives—their *telenovelas* and their music; in other words, "their hopes and their fears," etc. (remember *Gaudium et spes*?). It means being able to read our cultural context. Cultures, it has often been pointed out, may be compared to languages, and cultural literacy consists in being able to read a particular context—how people express their hopes and fears, and how they ask ultimate questions of meaning. And much as we students of theology, including faculty, must legitimately guard our intellectual turf, we need to talk to scholars of other fields to help us understand these contexts.

Second, and this is related to the first, we need to explicitate the context from which the classic texts of, and subsequent commentaries on, our tradition come. Whether we read the Council of Trent or the work of Augustine, we come to a deeper understanding of them only when we begin to be culturally literate in their context, learn to speak in terms of *ousia* or *persona*. This applies equally to our favorite theological texts, whether they be from Karl Rahner, Juan Luis Segundo, or Aloysius Pieris.

These two guiding principles in tandem will help us accomplish our *ad extra* task, for it is through an awareness of difference that we

gain a deeper understanding of both others and ourselves as humans and Christians. If you want a throw-away line not from any "left-of-center" theologian, [here is] the first sentence of Lonergan's *Method in Theology*: "A theology mediates between a cultural matrix and the significance and role of religion in that matrix."[1]

The next three directives—to improve the quality of learning, to have better management systems, and to improve our resources—are *ad intra*. Allow me once again to discuss two points. First, the recognition that learning is a dynamic process that involves student, faculty, and the wide library of wisdom. We need, therefore, to institutionalize better ways of evaluating the quality of learning through the teaching of our faculty and the performance of our students. We must review our programs, their methods of delivery, the qualifications and circumstances of our students, and the qualifications and training of our faculty.

I was overjoyed when one superior (I will not tell you which congregation) told me that our faculty should not hesitate to fail students [who] they feel have not fulfilled the requirements.

Second, the communal ownership of the resources of our school through more efficient use of resources, whether these be classrooms or the library. All these resources are at the service of our learning together, and we must not only use them but treat them with care as stewards. LST needs to improve its internal management systems and to raise funds for greater efficiency and better delivery of its services for the accomplishment of its vision-mission. And this is a task not only for administrators but for all of us.

My dear friends, in this semester, the LST community will continue its strategic planning process by going through the nitty-gritty of numbers, people, and resources. We will have to devise practical and even measurable ways of stepping closer to our shared dreams. These dreams, like those in Scriptures, involve nothing less than keeping the Faith alive in ourselves and for succeeding generations by discovering

[1]Bernard Lonergan, *Method in Theology* (London: Darton, Longman & Todd, 1971), xi.

fresh paths toward the Kingdom, and though realizing them is made neither easy by the complexities of our context nor straightforward by the subtlety of God's ways, let us have the audacity to dream. *Mga igsoon, dayon* (Sisters and brothers, forward)!

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WHAT CHURCH LEADERS ASK OF LOYOLA SCHOOL OF THEOLOGY*

2008 Graduation Remarks

Jose Mario C. Francisco, S.J.

This, the ninth commencement exercise of Loyola School of Theology as an ecclesiastical faculty, takes place during two extraordinary series of events. The first, as you may have easily guessed, is the unfolding political crisis involving allegations of massive corruption in government. The second is the about-to-end 35th General Congregation of the Society of Jesus which elected its new Superior General and, therefore, now Chancellor of LST, Rev. Fr. Adolfo Nicolas, who spoke to us on more than one occasion and whom we remember with great affection.

In these brief remarks, I do not aim to do justice to these multi-faceted events which have their own specific character and trajectories. Allow me to touch upon them in order to help us understand better LST's mission of theological education as well as its goal in forming servants of the Word, be they ordained, religious, or lay. In particular, I will do an intertextual reading of our Holy Father's communications to the Jesuits at the congregation and the CBCP's pastoral letters on the present political crisis.

I turn first to Pope Benedict XVI's address to the congregation delegates when they visited him as it gives a concise but accurate description of the context of the congregation, namely, the

*Loyola School of Theology: March 3, 2008.

contemporary situation which is likewise the location of LST's ministry. In his words,

> Your Congregation takes place in a period of great social, economic and political changes, sharp ethical, cultural and environmental problems, conflicts of all kinds, but also of a more intense communication among peoples, of new possibilities of acquaintance and dialogue, of a deep longing for peace.[1]

These words are echoed in our own bishops' letter issued last January which enumerates problems in Manila and the provinces: corruption in government, suspicions of martial law and politically partisan proposals for charter change, deterioration of peace and order as well as rising prices, neglect of the rural poor and abuse of natural resources, to name but a few.

Given such a context, the Church, meaning all of us as Christians and including LST as an institution in service of the Church, cannot and must not retreat. As the same letter further tells us, "we need to be aware of the deep resources of our faith in the Lord for whom all things are possible." In fact, the Pope's address adds that such conditions "challenge the Catholic Church and its ability to announce to our contemporaries the Word of hope and salvation." In the concrete, this entails

> a total and faithful adhesion to the word of God: adhesion first of all to Christ and to attentive listening to his spirit which guides the church; humble obedience to the Pastors whom God has placed to guide his people; and prudent and frank dialogue with the social, cultural, and religious appeals of our time.

The Church, therefore, needs

> people of solid and deep faith, of a serious culture and a genuine human and social sensitivity, of religious [and diocesan] priests [and lay leaders] who devote their lives to stand on those frontiers in order to witness and help to understand that there is in fact a profound harmony between faith and reason, between evangelical spirit, thirst for justice and action for peace.

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[1] *Papal Address to Members of Jesuit General Congregation*, http.//www.zenit.org/en/articles/papal-address-to-members-of-jesuit-general-congregation.

What this impresses upon us is that LST's ministry of theological formation, that is, "the task of facing and entering into a dialogue with very diverse social and cultural contexts and the different mentalities of today's world[,] is one of the most difficult and demanding." This search for quality and human competence, both spiritual and cultural, must characterize our formation and education for ministry. The Pope singles out some who have manifested extraordinary experiences of proclamation and encounter between the Gospel and the cultures of the world, such as Matteo Ricci in China, Roberto de Nobili in India, or those in the "Reductions" in Latin America.

Moreover, in undertaking this most difficult and demanding task, the Pope reminds us that we "must at the same time loyally fulfill the fundamental duty of the Church, of fully adhering to the word of God, and of the authority of the Magisterium to preserve the truth and the unity of the Catholic doctrine in its totality." What he refers to here are not only "the neuralgic points strongly attacked today by secular culture" "especially for those engaged in theological research, interreligious dialogue and dialogue with contemporary culture" but anything that compromises our radical and fundamental adherence to the word of God.

This adherence is exemplified in our bishops' second letter issued just last February 26, entitled "Seeking the Truth, Restoring Integrity."[2] Not a few, including some within the Church, were dismayed at the bishops' statement for what they perceived to be, at best, political naïveté or, at worst, moral cowardice on the part of the bishops. But as they rightly insist, "Today in the midst of restlessness and confusion, we come to you as pastors, for that is our precise role. We do not come as politicians whose vocation it is to order society towards the common good."

Moreover, they correctly distinguish between the different roles of pastors from those of lay people, whose task it is to evangelize the temporal order, and between the Church-based groups and others—

[2]Catholic Bishops' Conference of the Philippines, "Seeking the Truth, Restoring Integrity," http.//www.cbcpwebsite.com/2000s/2008/seeking.html.

distinctions so basic in the teaching of the Second Vatican Council. They ask communities of faith to pray together, reason together, decide together, act together—always on the basis of the Faith and in union with the Church. For the long term, they reiterate the call for "circles of discernment" at the grassroots level, in our parishes, Basic Ecclesial Communities, recognized lay organizations and movements, religious institutions, schools, seminaries, and universities. Their letter also invites all citizens who have a concern for the nation to reflect together in all manner of associations, and to look upon themselves to see if in their actuations the demands of the common good are in fact captive to merely personal and selfish interests. And if they are, can they rise up to the challenge and decide [for] themselves to contribute to the general effort.

Today I feel I have the duty to exhort you to follow in the footsteps of your predecessors with the same courage and intelligence, but also with as profound a motivation of faith and passion to serve the Lord and his Church. All the same, while you try to recognize the signs of the presence and work of God in every part of the world, even beyond the confines of the visible Church, while you endeavor to build bridges of understanding and dialogue with those who do not belong to the Church or who have difficulty accepting its position and message,

> Loyola School of Theology is a Jesuit and Filipino institution and community of learning dedicated to formative theological education and research within the Catholic tradition. It is responsive to contemporary ecclesial and social concerns for the building up and service of the Church in the Philippines and in neighboring countries.

Through its inculturated courses, programs, and institutional and human resources, the mission of Loyola School of Theology is to educate in the faith, sustain personal theological growth, and assist in [the] effective empowerment of all who desire to serve God's people by ministries in and of the Church. It labors so that the members of its academic community may become academically competent, spiritually well-grounded, and apostolically motivated for Christian discipleship, renewed evangelization, social transformation, and responsible stewardship of the earth.

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THEOLOGICAL EDUCATION AND PASTORAL MINISTRY*

2009 Graduation Remarks

Jose Mario C. Francisco, S.J.

One of this year's graduates, Jason Dy, S.J., asked me what I would tell his class by way of *pabaon* [a going-away gift]; perhaps some words of inspiration. What I have decided to offer is a deal or, better expressed, a covenant between them and LST, with the hope that it will truly inspire us, breathe more life into us all.

Allow me then to explain this covenant using my experience. After my March 1977 ordination, I was assigned [as] resident priest in San Jose Resettlement Area, Carmona, Cavite. On the April afternoon I arrived, some lay leaders of *Kriska* (*Kristyanong Kapitbahayan*, the local version of basic Christian communities) requested me to visit a house where someone was supposed to be possessed. "Possessed???" I thought to myself as I tried to remember the exegesis of many such accounts in Scripture. As we entered the house, I saw a teenager lying stiff on a mat and held down by several people. The mother of the "possessed" quickly narrated her daughter's story—"*Yang batang yan kasi, naglalaba sa ilog kaya niligawan ng kapreng tomboy* [It's because this child washes clothes in the river. She caught the eye of a lesbian tree-dwelling spirit]!!!" Between my nods and more details from the mother, my central processing mind searched through its RAM—"*Kapre* and

*Loyola School of Theology: March 18, 2009.

lesbian?? Yes I know what such creatures are and how they look like from childhood stories. But are they spirits like fallen angels, created by God? Is an exorcism needed? But you need one appointed by the bishop for that." Then I vaguely remembered stories of Fr. Jaime Bulatao of the Ateneo Psychology Department about how young women appear to be possessed when they are under stress. Such thoughts were swirling in my mind as I tried to compose myself and come up with what to do. "Yes, prayer!!! Prayer is always a safe answer." I knelt beside the girl, made the Sign of the Cross, led some prayers about the Lordship of Christ, and blessed her with holy water. Thank God no convulsions followed. After we began the Rosary, she appeared to fall into a restful sleep. On the way back to the *convento* [rectory], Rahner's article on the sacramentality of and, therefore, the presence of the Spirit in the world was vaguely floating in my mind.

I took time to tell this story not because it is eccentric but because it is typical. Circumstances will vary, but you will encounter situations in your ministry which may not be unfamiliar but which call you to an appropriate and sometimes quick pastoral response. How do you minister to a *Katoliko-sarado* [traditional Catholic] family whose daughter has become a born-again Christian, an urban-poor wife with three young children trapped in an abusive relationship, or a parish organization divided by personal grudges, class divisions, and generational gaps? These are God's people whom ministers like you—ordained, religious, and lay—are called to serve. This is where you, our graduates, are headed towards.

And where do you come from? Here at Loyola School of Theology, an ecclesiastical and civil institution where you have completed years of theology courses, four for most of you. There is no need to explain its current status, as you are familiar with it, even too familiar. But it is good to remind ourselves, especially at an occasion like today's, that LST is part of a long tradition of theological education for ministry, partly symbolized by the red color and stripes of the academic gown that I am suffering from. Though we can rightly say that this tradition stretches all the way to the ministry of Jesus and is partly codified in documents from the Holy See and the CBCP [Catholic Bishops' Conference of the Philippines], let us just focus on some more recent

developments in this tradition. For instance, the division of your courses into biblical, church-historical, doctrinal, and practical areas came from the influence of Karl Hagenbach's 1833 *Encyklopaedie und Methodologie der theologischen Wissenschaft* [Encyclopedia and Methodology of Theological Science]. As you know too well, your programs require x number of units from each of these areas. Another example from the post-Vatican II era is the separation of houses of formation and schools of theology, as well as the close relations of these schools with universities, as we have with the Ateneo de Manila. Developments such as these impact your theological education in ways more profound than you and the LST faculty are perhaps aware of.

Now if this is where you come from, how is this linked to those situations of ministry that you are going into? For a few of your courses, the link is quite direct as they mimic ministry situations such as counseling, hearing confessions, or presiding at liturgy. But for the most part, the link is not quite as direct. You may be asked to conduct bible study classes or explain the sacrament of baptism to parents of infants about to be baptized, but most people will not [often ask] you direct theological questions like "Where did the Apostles' Creed come from?" or "What is revelation?"

If this be the case, how then can years of theological courses be justified as preparation for ministry? In the extensive literature on theological education [which I have just discovered], responses to this fundamental question have been formulated in terms of twin concepts like theory and practice, academic and professional, head and heart, classroom and field. And in all of them, what is desired are integration and balance between what has been called the "Athens" school, representing Christian character formation or *paideia*, on the one hand, and the "Berlin" school of Hagenbach and company, referring to scientific and professional study, on the other.[1]

But even this is not sufficient to articulate the link between preparation for ministry and theological education as we need to face

[1]David H. Kelsey, *To Understand God Truly: What's Theological About a Theological School?* (Louisville, KY: Westminster/John Knox Press, 1992).

even more fundamental issues such as the nature of theology as well as the pedagogy of preparation for ministry.

There is here no doubt about the ministerial goal of theological education or the importance of systematic study and research, but the necessity [of] aligning them remains the great challenge to all of us, especially in our Asian contexts. And lest we despair at the enormity of this challenge, let us remind ourselves that such is not peculiar to theological education. Medical education, for example, is grappling with whether the better preparation for doctors is through a curriculum centered on the traditional divisions between anatomy, physiology, pathology, etc. or one organized around problem solving of medical conditions like headache or [weight loss].

Having pointed to this great challenge that we all face, let me now propose the deal or covenant. On the part of LST, I promise that during this coming school year, the faculty and administration will work to explicitate better its conception of the link between preparation for ministry and theological education. This has actually begun with faculty discussions on what they see as "core tasks" for those in our programs. On the part of this year's graduating class, I ask for the same generosity with which you donated your publications fund for LST scholarships. I ask that during your first year in ministry, you note down how your theological education at LST has helped, not helped, or even hindered preparation for that ministry. And then, one year from now, we will compare notes, so that later generations of students will turn [out] to be even better ministers of God's people through their theological education at LST. Deal or no deal???

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CLERICAL POWER*

2011 Graduation Remarks

Jose Mario C. Francisco, S.J.

Rites of passage, no matter how simple, make us realize everything that has gone into [their] making. Take today's graduation. We are thankful for Ms. Josephine Sanares' prayerful invocation, valedictorian Carlo Tinio's heartfelt address, our Vice-Chancellor and Jesuit Provincial Fr. Jose Cecilio Magadia's inspiring words, and the detailed preparations of Dean Fr. Enrico Eusebio and Executive Secretary Fr. Eric Genilo with the LST staff. But beyond today and far more lasting lie the day-to-day teaching of faculty and support of administration and staff. Still of greater weight and consequence is the human, religious, and pastoral formation in community that the different houses of formation offered.

But rites of passage also point forward, and for practically all of the graduates of our ecclesiastical baccalaureate, this specifically refers to ordination to the priesthood. Allow me then to address you graduates of Class 2011 as candidates for priestly ordination, to speak to you about a matter more valuable than the millions some AFP generals received as "commission." In so doing, I do not ignore the presence of lay people here but precisely bring that presence into the heart of the matter.

*Loyola School of Theology: March 16, 2011.

Some of you are already in the midst of preparing for ordained ministry in the Church as diocesan or religious priests. With your ordination, you will have, in the words of the Council of Trent, "the power of consecrating, offering, and administering his [the Lord's] body and blood, and likewise the power of remitting and of retaining sins,"[1] and thus you will be marked with an indelible and singular character.

You would have studied in Fr. Vic de Jesus' and Bishop "Chito" Tagle's course on Holy Orders the historical context as well as the theological import of these words, and though the Second Vatican Council as well as later magisterial documents have put the presbyterate within the wider horizon of ecclesial ministry, these sacred powers remain the most visible sign of what distinguishes you from lay people.

This matter of clerical power lurks behind newspaper spreads and television screens in relation to the two-most talked about issues involving the Church today. First, sexual abuse by clerics with its usual subsequent cover-up. Therapists and pastoral care-givers of [victims]/ survivors of sexual abuse, as well as those who monitor its aftermath, underline that sex abuse is not about sex, though this is what media makes of it, but about power, more specifically about the power differential between the cleric and the lay. This difference in power comes starkly and simply from the office of being a cleric. This is not the fault of clerics as a group or as individuals; it is simply the systemic by-product of history and culture which any cleric must be constantly aware of and hopefully strive to change. Once forgotten, denied, or conflated with real or illusory personal qualities, qualifications, or charisma, this power turns dangerous.

The other burning issue that implicates clerical power is—you guessed it—the proposed reproductive health bill in the Philippine legislature. Regardless of what position one takes on this issue, one cannot deny that much disrupting static in the discussion is related to clerical power—whether actual or perceived, on the part of both

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[1]Josef Neuner & Jacques Dupuis, eds., *The Christian Faith in the Doctrinal Documents of the Catholic Church*, 6th rev. and enlarged ed. (Bangalore: Theological Publications in India, 1996), chap. 1.

advocates and opponents of the bill. Some clerics sound as if their views should prevail simply because they are clerics, threatening the pain of sin or the denial of Communion. A proponent of the bill disrupted Mass by displaying the name of Padre Damaso, the consummate icon of clerical abuse in Rizal's novel *Noli me tangere*. Against all this, the "Talking Points" essay written by Frs. Joaquin Bernas, John Carroll, and Eric Genilo and drawn from legal, sociological, and moral perspectives is an effort to create space for discussion without the static of clerical power.

My dear graduates, if I speak to you about issues you are familiar with, it is because they are not questions external to your world but ones that are related and internal to what you are to become as ordained ministers. And thus they ask not only that you be aware of the power that comes with your office, but that you use that power, as Thesis 21 of the New Comprehensive Sheet expresses, "at the service of communion." What this could mean in the concrete may be indicated by the practice of transparency and accountability.

First, transparency. Church officials are rightly uncomfortable with the notion of transparency if it means the loss of confidentiality. The confidentiality between a pastor and a parishioner must certainly be guarded against all and any intrusion. But in matters that have to do with his leadership of the Christian community, the pastor must be transparent with regard to the basic aims, policies, and processes affecting the community. For instance, basic information of parish finances should not be a closely-guarded secret known only to the parish priest and perhaps God, even as we strongly affirm that the Church is not a corporation liable to its stockholders.

Second, accountability. Church officials may similarly be uneasy with the idea of accountability, since we hold that all, cleric and lay alike, are ultimately accountable to God alone. Moreover, the Church is not, and can never be, a democracy, notwithstanding attempts to make it one through false interpretations of what the *sensus fidelium* means. But at the same time, the priest must be accountable to the people, responsible to and for them.

I suggest the practice of transparency and accountability not because they are sound organizational practices but because they are profoundly characteristic of Jesus' preaching and ministry. Did he not often exhort his disciples "to bring everything to light" and to be "faithful and wise stewards"?

The misuse of clerical power through the lack of transparency and accountability has often subverted the faith of our people. Yes, clerics, like all humans, are not perfect, and yes, the people's faith should not be tied to the person of the priest. But we must also realize that the priest has been traditionally and appropriately—though not to the exclusion of the lay—described as *alter Christus* [another Christ], patterned after One "who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness" (Phil. 2:6–7).

It may be auspicious that we speak of power at this time when we have just witnessed in Japan's unimaginable earthquake and tsunami not only human powerlessness before nature but also the power of selflessness for service among people and nations. We continue to be one with those perished and suffering, mindful of God's power on the Cross.

My dear graduates, we congratulate you on your completion of your ecclesiastical degree and look forward to your priestly ordination. We pray that with God's grace, you will apply all your powers to the service of all people for the love of God. Amen.

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THEOLOGICAL EDUCATION PLUS*

2012 Graduation Remarks

Jose Mario C. Francisco, S.J.

Allow me to congratulate first the LST faculty and staff whose labor led to this graduation, this beginning for our graduates, and most of all, you, the 2012 graduating class of LST's ecclesiastical program, the Baccalaureate in Sacred Theology. These congratulations are especially well deserved, as it appears that your class has the highest percentage (47%) of honor graduates in recent memory.

But this happiness is, for me, tempered by the increasing realization of the complexity of the world whose "joy and hope, grief and anguish" are, in the magisterial words of Vatican II's *Gaudium et spes*, those of the followers of Christ, and therefore also of the corresponding complexity of preparing you to be ministers of and in that world.

The world that most of you graduates were born into, from the youngest born in October 2, 1984 to the eldest born in Nov. 21, 1966, is no longer the world you will minister to and in. Just roughly twenty years ago, real-time connectivity through mobile phones and in cyberspace was non-existent; few among you then had family who were overseas migrants or immigrants; torrential tropical storms were rare in Mindanao and earthquakes virtually unknown in western Visayas. These changes, among many others, have affected not only

*Loyola School of Theology: March 14, 2012.

[the] external landscape but, more importantly, the interior world of persons and peoples, how we understand and express ourselves in relation to others, the cosmos, ourselves, and, inevitably, God.

Against such a universe, we measure the program that you just completed and that sought to prepare you for ordained ministry. You may not be aware of it, but that program is built on certain presuppositions borne out of the often-messy paths of the Church's living Tradition as well as of the historical vicissitudes of our constantly evolving world. One such presupposition, put in simplistic terms, is that solid theological knowledge is the primary element in the preparation for ministry.

You may question this stark presupposition and point to the many other elements that constitute your formation, such as the psychospiritual and the pastoral or apostolic. But I challenge you to calculate the time spent in these other elements and compare it with the four-year, 97.5-unit STB program, not including time outside the classroom in the library or during discussion groups. Indeed, your theological education ate up the lion's share of your time and, hopefully, your energy [in] preparing for ministry.

Thus we cannot avoid interrogating this presupposition that theology, of course of good quality, is the primary, that is, the most crucial, element in the preparation for ministry. No one will dare say that it is the only element; in fact, we all recognize the other elements mentioned. But to say that solid theology is the most crucial element in preparing for ministry is further based on three other presuppositions: 1) that ministry is primarily the communication of content, 2) that this content addresses each and every context within which ministry is undertaken, and 3) that we humans are primarily cognitive, and therefore act on the basis of what we know.

Let us examine each of them. After reviewing for and passing your comprehensive examinations, you would see the fallacy or, at least, the inadequacy of these contentions. Thesis 1 on revelation as "God's Self-communication", thesis 2 on faith "by which one entrusts one's whole self freely to God", and thesis 3 on tradition "through which the Church,

in its doctrine, life and worship, perpetuates and transmits to every generation all that it is itself, all that it believes"—all these undeniably declare that divine revelation, the human response to it in faith, and the means by which both are transmitted faithfully are all more than content, knowledge, [and] doctrine. Please do not get me wrong: this is not to say that revelation, faith, and tradition have no or only inconsequential content, but simply that they are more than content.

Furthermore, whatever be the content of consequence in them, their relation to ministry is not what is common-sensibly understood as "application," as when the category "mammal" is applied to you and me. As Hans Georg Gadamer has eminently demonstrated in his hermeneutics, "application is not the mere 'application' of understanding but the true core of understanding itself."[1] The relation of theology to ministry, then, is not that of theory to practice in the natural sciences, or even of the user's manual to the actual use of the latest gadget. It is rather that ministry is the locus of theological understanding.

Finally, the presupposition of the human as primarily cognitive is shattered by our contemporary obsession with whatever we consider integrative and (w)holistic, spelled with or without a "w". Our intellectual accounts as well as the social practices of ourselves and our identities all seek to overcome the various dualisms that we have been subjected to, whether homegrown or foreign. We are indeed more than our minds, and we act accordingly.

Dear friends, you may be thinking by now that this interrogation of the presuppositions behind the program you have so successfully completed to prepare you for ministry is inappropriate, if not downright subversive, especially coming from the president of your school of theology. I hope not. If I raise these questions at all, it is not to demean theology itself or our school, but to challenge all of us, and I mean all of us, to reflect critically on what we do and to carry on with deliberation what we do in this school of theology.

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[1]Hans-Georg Gadamer, *Reason in the Age of Science* (Cambridge and London: MIT Press, 1983), 129.

Perhaps we need to consider the teaching and learning of theology in the light of the multiple intelligences that are at work in human life and activity. After all, multiple intelligences are not just for pre-school kids. Perhaps we should pay more attention not to pedagogy as we are no longer children (remember pedia as in pediatrics), but more accurately andragogy, that is, adult-learning. We are adult learners after all, student as well as faculty. Perhaps we must develop a new paradigm for theological education, [one that is] not based on the presupposition that theology as content, knowledge, [and] doctrine is the primary element in preparing for ministry. May we not imagine what we do in this school of theology as capacity-building—literally, building your capacity as ministers in whatever context you are missioned in, and further building the capacity of those you minister to?

My dear graduates, pardon me if I [begin] and end with questions. This is not intended to diminish your accomplishments as graduates, but to speak honestly about what we have given you. Solid theology, we can say with pride, but in all humility, given what our world has become and continues to be, we can also say, not enough. We trust that, given your resilience and your commitment, you will be able, with God's grace, to grow into the ministers that the world needs. We promise you that LST will pursue more soul-searching and effective reform in the spirit of *magis*, so that its partnership with students and their communities will bring forth worthy ministers to and in a 21st-century universe.

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