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Ms. Bernadette Gasslein
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Dear Ms. Gasslein; Dear Fr. Ruff:

I have observed that an article in *Worship* appears to fall short of adequate citation practices. The article is:

Thomas M. Rosica, "The Road to Emmaus and the Road to Gaza: Luke 24:13-35 and Acts 8:26-40," *Worship* 68.2 (1994): 117-131.

Portions of the article appear to consist of texts pieced together from various authors without quotation marks and without attribution. The document accompanying this letter highlights select passages from the article that are taken verbatim or near-verbatim from works by other authors. That is, the document presents evidence of suspected plagiarism in this article for which Thomas M. Rosica is the author of record.

As the document makes evident, readers of the article have no way of knowing (from the article itself) that many of the sentences and paragraphs that appear to be written by Thomas M. Rosica are in fact verbatim and near-verbatim undocumented extracts from other authors.

For significant portions of the article, the following works are the hidden undocumented sources:

F. F. Bruce, "Philip and the Ethiopian." *Journal of Semitic Studies* (1989): 377-386.

Edward J. Young, "Of Whom Speaketh the Prophet This?" *Westminster Theological Journal* 11.2 (1949): 135-155.

Clarice Martin, "A Chamberlain's Journey and the Challenge of Interpretation for Liberation," *Semeia* 47 (1989): 105-135.

J. M. Gibbs, "Luke 24.13-33 and Acts 8.26-39: The Emmaus Incident and the Eunuch's Baptism as Parallel Stories," *The Bangalore Theological Forum* 8.1 (1975): 17-30.

C. H. Lindijer, "Two Creative Encounters in the Work of Luke," in *Miscellanea Neotestamentica*, vol. 2, ed. T. Baarda, A. F. J. Klijn, W. C. van Unnik (Leiden: Brill: 1978): 77-85.

Jean-Noël Aletti, "Luc 24, 13-33. Signes, accomplissement et temps," *Recherches de science religieuse* 75.2 (1987): 302.

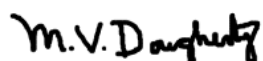
In light of this evidence, I ask you to consider whether the conditions of academic plagiarism have been met. I am asking further that Liturgical Press publish a statement of retraction for plagiarism for this article, and that the statement of retraction be published both within the pages of the journal and freely available on the journal's [homepage](#).

While I understand that this is a delicate matter, I am convinced that publication integrity and the high reputation of *Worship* and The Liturgical Press in the world of learning require a correction of the scholarly record.

I should mention that I have no relationship with Thomas M. Rosica; I have never met, seen, or corresponded with him. There is nothing personal in my request.

Thank you for considering this request. If you could kindly acknowledge that this request has been received, I would be grateful.

Respectfully,



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Thomas Rosica, "The Road to Emmaus and the Road to Gaza: Luke 24:13-35 and Acts 8:26-40" *Worship* 68.2 (1994): 117-131.

Thomas M. Rosica

The Road to Emmaus and the Road to Gaza: Luke 24:13-35 and Acts 8:26-40

A careful study of the two Lukan parallel narratives¹ of the Disciples of Emmaus (Luke 24:13-35) and Philip and the Ethiopian (Acts 8:26-40) reveals much about the understanding and relation-

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¹ Other parallels with these two Lukan texts are the Acts narrative of Peter and Cornelius (10:1-33) as well as several Old Testament texts which have very similar motifs and may well have served as a background for Luke's composition of the two narratives: the story of Abraham and the heavenly visitors (Genesis 18:1-15; 21:1-7); Jacob's struggle with the angel (32:24-31); the call of Gideon (Judges 6:11-24); Manoah and the angel (Judges 13:2-24); Raphael and Tobit (Tobit 12:6-22), and finally Isaiah's promise of salvation (Isaiah 35:1-10). Each of these Old and New Testament narratives reveals an anthropological schema: i) each story involves misunderstanding and the breaking of a hopeless situation; ii) people are accompanied on their journey [divine messen-

Emmaus and Gaza

this universality was *not* characteristic of the official Church but of the sub-strata of the Christian community. In the Cornelius episode in Acts 10, Peter came to the realization that God's gifts were given to *all* those who listened to the Word of God. The official Jerusalem answer to the question of who was the first baptized Gentile was "Cornelius, when Peter first preached to him in Caesarea" (and this is Peter's own claim at the Council of Jerusalem in Acts 15:7-9). According to this view, reflected in Acts 10:1-11:18, it was the apostles who directed the expansion of Christianity; it was Peter, the leader of the apostolic circle, who first preached the gospel to the Gentiles in the house of the Roman centurion Cornelius in Caesarea, and although he did so without first consulting his colleagues, they ultimately voiced their unanimous approval of his action.

Bruce
1989
p. 377

But there was also another answer to this question — the answer of the Hellenists who said that the first baptized Gentile was "An Ethiopian court official, when Philip met him on the road to Gaza." But Philip was a free-lance evangelist, and no action of his could commit the church of Jerusalem or its leadership, as Peter's action did. This rather exotic story of a wandering Ethiopian high court official has long been the object of both fascination and curiosity. Why does Luke introduce this episode at all? Perhaps because his Hellenistic source contained it and he thought it too good to be omitted. Perhaps because it illustrated the widening circumference of the Christian circle. But perhaps also because it provided a commentary on the words of the risen Jesus to his disciples at the beginning of Acts 1:8, when he commissioned them to be his witnesses "to the end of the earth." We need to ask ourselves, is the mission to the "end of the earth" fulfilled solely with Paul's arrival in Rome, as indicated at the end of the Acts of the Apostles (28:16)? Or is there another way for this commission to be realized? The disciples could go to "the end of the earth" (and in the end some of them reportedly did). Or the "end of the earth" could come to them. Or has this commission been fulfilled by the Ethiopian's return home to his native land? For the Ethiopians were believed to live at the edge of the earth: since Homer's time⁸ the Greeks had thought of them as the "last of humankind." More than one Hebrew prophet had fore-

Bruce
1989
p. 379

⁸ *Odyssey* 1:23.

told how in days to come remote nations would journey to Jerusalem as worshipers bearing gifts (Isa 60:3-14; Zech 14:16-19); even "from beyond the rivers of Ethiopia," said Yahweh, "my supplicants . . . shall bring my offering." (Zeph 3:10). Eusebius, referring to this narrative in Acts, regards the Ethiopian as the first Gentile convert to Christianity and sees in him the fulfillment of Psalm 68:31 (Septuagint 67). "Let Ethiopia hasten to stretch out her hand to God."⁹ It is extremely plausible that when the Lukan community read about a story of an "Ethiopian" returning home southward to a region located on the edge of "Ocean," they would have considered that the Gospel had reached the "end of the earth" in that instance — a partial fulfillment of the prophetic and programmatic statement in Acts 1:8c. Thus the Ethiopian's return home could represent not only the extension of the Gospel beyond Israel to the Gentile world — it could represent the symbolic (and partial) fulfillment of mission "to the ends of the earth," noted in Acts 1:8c. The Ethiopian's geographical provenance uniquely qualifies him to represent this fulfillment.

Martin
1989
p. 119-
120

In the Acts narrative of the journey on the road to Gaza (8:26-40) Philip, like the risen Lord on the road to Emmaus, enters the scene as a stranger. His questions lead to a dialogue among the travelers, and the dialogue builds up to Philip's Christological exposition of the Scriptures with a focus on the Messiah's passion. Following the dialogue, the "sacred act" of baptism and Philip's disappearance conclude the scene, just as the "sacred act" of the breaking and sharing of bread and the Lord's disappearance conclude the episode in Emmaus. As he read Isaiah 53, God was drawing the Ethiopian court official to enter more deeply into the religion of Israel through his reading of the prophet's song of the suffering servant. The divine messenger also directed the deacon Philip to head south along the same road taken by the Ethiopian. In many ways then, God's plans were converging upon the Ethiopian. Yet something was still lacking. Philip's question, "Do you understand what you are reading? (8:30)" is answered with another question by the Ethiopian, "How can I unless someone explains it to me? (8:31)." The gospel that Philip preached to the Ethiopian court official is not "about Jesus" but rather "he preached to him Jesus," which might mean that in Philip's preaching, Jesus him-

Gibbs
1975

⁹ *Hist. Eccl.* 2.1.13.

self is conveyed to the Ethiopian. Through Philip, Jesus is made present and known to the court official. In other words, in the Church Jesus is present, and in the Church's ministry lies the extension of Jesus' ministry in Luke-Acts. It is only as one goes *in the Way* that knowledge about Jesus leads, through the presence of the Lord, to a living understanding of the Scriptures. And it is only as one goes *in the Way* that knowledge of the Scriptures leads, through Jesus' presence, to an understanding of the events. What, then, does this Ethiopian represent? He is a Gentile and a eunuch; hence he stands for all the maimed who could not enter the assembly or draw near to make an offering in the temple (cf. Lev 21:16-23), and as representing both the Gentiles and the maimed, he is now brought into the temple made without hands, the Church. Thus baptism is presented as the means whereby those who were outside are now brought in. Once the Ethiopian departs from the narrative, we are left free to presume that when he arrived back in his homeland at the edge of the world, he spread the good news there. One reader in the early Church who assumed this was Irenaeus:¹⁰ the Ethiopian, he says, "was sent to the regions of Ethiopia to proclaim the message which he had believed." The record of Nubian Christianity cannot, however, be traced back earlier than the fourth century. In his church history, Eusebius¹¹ says that the Ethiopian whom Philip baptized returned home and became an evangelist. Our text makes no mention of that fact, but only says that he "went on his way rejoicing" (v. 39). It would be easy to understand, however, why Eusebius described the Ethiopian's life in that way. To this eunuch fell the privilege of asking — and it is the first recorded instance of the question being asked — of whom the prophet in the fifty-third chapter of Isaiah was speaking. And to Philip was granted the privilege of giving a definite answer to the eunuch's question. How great was the privilege of the eunuch to ask the question — and greater yet the privilege granted to Philip to tell the Ethiopian of the one about whom the prophet was speaking! Luke cannot destroy the harmony of his presentation by having a Gentile converted prior to Cornelius' conversion (ch. 10), but he did want to include the beautiful story about the Ethiopian eunuch. This Ethio-

Bruce
1989
p. 385

Young
1949
p. 133

¹⁰ *Against Heresies*, 3.12.10.

¹¹ *Hist. Eccl.*, 2.2.13-14.

story of the Ethiopian eunuch is dealing with the sacrament of baptism, we have good reason to believe that the disciples with whom Jesus eats at Emmaus are shown by their very act of eating with him to be restored disciples, true believers in the risen Lord, and genuine members of his community of disciples. Shared teaching and shared table fellowship are both ministerial actions of the risen Jesus and symbols of complete membership in Jesus' following.

A point of contact between the stories is the fact that the disciples of Emmaus are talking together; the Ethiopian has no one to talk with him. The Ethiopian is reading the prophet Isaiah, and in a way, he has a conversation with the prophet. And yet at the heart of the "conversations" of both the disciples and the Ethiopian is the theme of the necessity of the suffering, crucifixion and death of God's servant. The Emmaus disciples are disappointed about what has happened to Jesus, and the Ethiopian is incapable of understanding the prophesy. Another parallel in both stories is that the readers know who the stranger is: the risen Jesus, and his follower and preacher Philip. The travellers do not know this. In both stories Luke, after the "sacred act," abruptly puts an end to the meeting as a result of a miraculous disappearance of the stranger. Jesus became invisible to the travellers to Emmaus (Luke 24:31). The Spirit of the Lord caught up Philip and the Ethiopian saw no more of him (Acts 8:39). In the Gospel story the sudden disappearance is more obvious than in the more "ordinary" story in Acts. At the end of both stories the travellers start on their way again. For the Emmaus disciples it means a turn: they go back to Jerusalem at the same hour (Luke 24:33). The Ethiopian travels on to his country: for him a turn is indicated in his rejoicing (Acts 8:39). The stranger continues his work: Jesus makes his appearance in Jerusalem (Luke 24:36) — and has appeared to Simon (v. 34); Philip brings the Good News from Azotus (Ashdod) to Caesarea (Acts 8:40), as he did to the Ethiopian. That the work of preaching is going on also holds for the travellers to Emmaus (Luke 24:35); preaching by the Ethiopian in his country may be presumed, but the story makes no mention of it.

Describing the differences between the two narratives, Étienne Charpentier¹³ has said that "in the Emmaus account, it is the

¹³ Étienne Charpentier, "L'Officier Éthiopien (Ac 8, 26-40) et les disciples

through the breaking and sharing of bread do they come to recognize Jesus again for who he really is. The Ethiopian finance minister needed to understand what he was reading in order for the message of Jesus to make sense (Acts 8:31 ff.). Philip was interpreter and proclaimer of the good news of Jesus for this court official.

The disciples of Emmaus have knowledge of the events but not of the Scriptures, while the foreigner has knowledge of the Scripture but not of the events. Both the Emmaus disciples and the Ethiopian stop short in their understanding because they do not know Jesus (Luke 24:16; Acts 8:34). In Luke's presentation it would appear that neither knowledge about Jesus nor knowledge about the Scripture will bring one to confess, to know, or to have a living relationship with Jesus by itself. That would appear to come only as one goes in *The Way* (note "the way" passages in each narrative, Luke 24:32, 35; Acts 8:26, 36, 39). This would certainly match Luke's emphasis on Christians as being those of *The Way* (Acts 9:2; 19:9, 23; 22:4; 24:14, 22). Jesus (Luke 20:21) and Priscilla and Aquila (Acts 18:26) proclaim "the Way of God." To these passages might be added Acts 16:17 (Paul and his companions are said to proclaim a "way of salvation"); the expression "the Way of the Lord" (Acts 18:25); as well as the Gospel references Luke 1:76, 79; 3:4, 5; 7:27; 9:57; and 10:4. An entering upon "the Way" might also be alluded to in Acts 9:17 and 27, which deal with the conversion of Paul.

Gibbs
1975

In the two Lukan narratives of the disciples of Emmaus and Philip and the Ethiopian, the roads from Jerusalem to Emmaus and Jerusalem to Gaza are the symbolic structures of the journey or *Ways* through the Scriptures to Christ, and the journeys or *Ways* from Christ to the Scriptures. For the Christian, this journey is necessary to recognize Jesus as the unique and definitive eschatological fulfillment of salvific events and of figures and prophecies of the past. Jesus brings about a recognition of himself in the breaking of the bread — an invitation to share life, victorious over death. Thus he inaugurates the time of the Church and the time of the repetition of sacramental signs, through which he continues to give the gift of life, given once and for all. Jesus also brings about a recognition of himself through the prophecies of the Scriptures. The Ethiopian is converted to the good news of Jesus and asks what prevents him from being baptized. Luke has

Aletti
1987
p. 302

placed the baptism at a strategic position in his narrative: between the baptism of Samaritans and, in chapter 10, the baptism of a Gentile.

What Luke teaches is based on an experience that he and many others had in the early Church — that of Christ manifesting himself as a mysterious stranger, a traveling apostle. What are we to make of the meetings that take place unexpectedly and are abruptly broken off again — we hear first of all that human beings cannot command this creative happening by themselves, it comes unexpectedly and suddenly and then it is over. It implies that there is no permanent presence, the relation is broken off again, the word and the “Sacred Act” are present for a moment only. The human journey goes on after the creative meeting, but things have changed because of the meeting. The direction is different, there is no longer a flight (Emmaus disciples); the state of mind is different (the Ethiopian is now full of joy). Both the Emmaus disciples and the Ethiopian court official have been forced to rethink and retell the whole story of Jesus in a new light, because of their new insights and understanding of God’s word. They are also able to tell the stories of the Scriptures in a whole new light, because of their new understanding of Jesus, the one about whom the Scriptures spoke.

Our two Lukan texts of the Road to Emmaus and the Road to Gaza are complementary and constitute together a Christian hermeneutical circle or spiral. In the Emmaus pericope, Scripture is proposed as the key to understanding Jesus of Nazareth; in the Acts passage it is Jesus who is the key to understanding the Scriptures. There is a dynamic two-way movement between the texts. This movement is an essential element in the architecture of the Luke-Acts and in Luke’s own message to the Church of his day and of our day. For in the story of two dejected disciples, and through the journey and baptism of one foreigner, we see what solid exegesis and proclamation of the good news can really do!

Lindijer
1978
p. 83-84

Key

- Gibb 1989** = F. F. Bruce, "Philip and the Ethiopian." *Journal of Semitic Studies* (1989): 377-386.
- Young 1949** = Edward J. Young, "Of Whom Speaketh the Prophet This?" *Westminster Theological Journal* 11.2 (1949): 135-155
- Martin 1989** = Clarice Martin, "A Chamberlain's Journey and the Challenge of Interpretation for Liberation," *Semeia* 47 (1989): 105-135.
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- Lindijer 1978** = C. H. Lindijer, "Two Creative Encounters in the Work of Luke," in *Miscellanea Neotestamentica*, vol. 2, ed. T. Baarda, A. F. J. Klijn, W. C. van Unnik (Leiden: Brill: 1978): 77-85.
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