

Name	Institution	Title	Abstract
Arevalo, Rhoneil M.	PBS	Sumainyo Ang Kapayapaan: Can Peace Be Dispensed? Searching for the Probable Meaning of the Peace Greeting in the Context of the Religious Violence in John 20 by Rev. Rhoneil M. Arevalo PhD	Peace Greeting in John 20. But does the Tagalog translation capture the intent of the Gospel writer? The evangelist seems to be saying that he intended more than a peace greeting when he employed in three different occasions, Peace be with you. The literary structure of John 20 provides some hints that the author is considering other functions for the peace salutations, such as an exhortation to the frightened disciples to be courageous. This perspective is discerned from the Johannine use of literary devices like dualism, symbolism, contrast, repetitions, and other literary clues such as statement of time element (late Sunday evening) and the locked doors that may suggest the collective fear of Jesus' disciples amid the threat of violence posed by the religious authorities. The Greek form of the peace salutation, Εἰρήνη ὑμῖν, will be analyzed also to determine alternative meanings of the greetings in John 20. This will aid in the determination of the function of Peace be with you in the story about Jesus post-resurrection appearances. This writer intends to apply the disciplines of redaction and narrative critical approaches, as well as word study of key terms, on John 20.19-29. The exegetical yields from the analysis of the peace greetings in John 20 will be used in assessing the violent responses of the conservative, evangelical wing concerning the United Methodist Church's (UMC) stance towards the LGBTQ issue. The position of The United Methodist Church in the Philippines is in some ways similar to that taken by Pope Francis on the issue. The actions taken by the conservative and evangelical wing of the Church are deemed violent because it has chosen to take extreme measures like barring the UMC from using church properties, in resorting to disaffiliation (cutting of ecclesial ties with the UMC and adopting an independent polity) and even resorting to propagating fake news against the Church and its leadership. The disaffiliated Church's choice