

International Conference

**The Household of God and Local Households:
Revisiting the Domestic Church**

*Catholic University of Leuven, 10 – 13 March
2010*

Plenary Sessions

(in chronological order)

Michael A. Fahey, S.J.

Professor of Catholic Theology,
Boston College, MA, USA

Fine-tuning the Notion of "Domestic Church"

The notion of family as "domestic church", stated at Vatican II and further articulated in modern papal documents, has continued to evolve over the last forty years. Less idealized assumptions about the stability of family life, and increased appreciation of cultural differences from nation to nation, are promoting new emphases and opportunities. Still, further study is much needed to promote dialogue between local parishes and home settings that will shed light on liturgical and instructional spheres of influence.

Michael A. Fahey is research professor of theology at Boston College, USA. He is past president of the American Theological Society and of the Catholic Theological Society of America. He studied philosophy at the Jesuit Faculty at Egenhoven-Leuven, and is a graduate of the University of Tübingen. He taught for twenty years in Montréal and Toronto. For ten years he served as editor-in-chief of the journal *Theological Studies*. He is the recipient of the John Courtney Murray Award for outstanding contributions to theology. His areas of special concentration include ecclesiology and Eastern Orthodox theology. A Festschrift in his honor has been published as *In God's Hands: Essays in Ecclesiology and Ecumenism* (Leuven: Peeters, 2006).

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Bernd Jochen Hilberath

Professor of Dogmatic Theology
University of Tübingen, Germany

Relations in the Community of Faithful

Since the Extraordinary Roman Synod of Bishops in 1985, the ecclesiological discussion has focused on the notion of *communio*. Some see therein a concept that links together sameness and difference, autonomy and relationship. Others criticize a devaluation of the individual, the usurpation of the individual / by a giant we. Controversial is the question, to what extent the inner-trinitarian relationships can serve as a model for shaping the relationships within the Church and society. It becomes clear, that not only theological options but also personal experiences and preferences determine the stance taken. In this context, theological reflection has the task of clarifying: - what significance does the relationship take on in theological perspective? - what is common to the diverse relationships (God – man, marriage and family, community, parish, diocese, world church), wherein do they differ? I propose the following thesis for discussion: The relationships in the Church need not necessarily have a familial, friendship, or kinship character. On the other hand, they are not relations of a businesslike character either. Nevertheless I believe that, for the concrete life and for the survival of the believers, closer relationships are important: in such relationships the divine economy and the human relationships are more intimately interwoven: family, friendship.

Bernd-Jochen Hilberath was born in 1948 in Bingen/Rhein, he is married and has 4 children. He studied philosophy and theology in Munich and Mainz, Germany, and received his Ph.D. in 1977 and his "Habilitation" in dogmatic and ecumenical theology in 1984 from the University of Mainz.

He has taught at the University of Mainz as assistant of Prof. Theodor Schneider (1972-1984), and as professor at the Kath.-Theol.Seminar of the University of Marburg (1978-1981) and at the University of Mainz (1985-1989).

From 1989-1992 he was professor of dogmatic and fundamental theology at the Katholische Fachhochschule in Mainz. Since 1992 he is professor of dogmatic theology at the Kath.-Theol. Fakultät, University of Tübingen (successor of Walter Kasper) . Since 1996 he is also the Direktor of the Institut for Ecumenical Research Tübingen (successor of Hans Küng).

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Mary McClintock Fulkerson

Professor of Theology

Duke University Divinity School, Durham, NC, USA

Redemptive Disruptions and the Potential Power of Domestic Difference

The church, at least in the U.S., is dominated by racial and class homogeneity. Even such practices as the Eucharist, which portend to be about hospitality and welcoming the stranger, are typically practiced with those “like us.” Few strangers, defined via markers of social marginalization, typically appear, even as social/institutional forces continue to reproduce inequalities and culturally embedded prejudices. As important as change is at the social/institutional level, this paper will argue that certain “disruptions” are required to the comfort of homogeneity, and that they must occur in face-to-face contexts. Face-to-face communities shaped by “traditions” of honoring the other, accountability, and space for change and transformation are crucial to addressing these larger social sins such as racism, classism, racism, and so on. In light of the homogeneity of such face-to-face networks in many North American churches, I will explore the potential resources of domestic face-to-face relations, the presence and role of difference in such relations, and how they might provide insights into redemptive disruptions of social homogeneity.

An ordained minister in the Presbyterian Church (U.S.A.), Mary McClintock Fulkerson is Professor of Theology at Duke University Divinity School. She also teaches in the Duke Women’s Studies Program and directs the Gender, Theology and Ministry Certificate Program. Her first book, *Changing the Subject: Women’s Discourses and Feminist Theology*, examined the liberating practices of non-feminist church women and feminist academics through the lens of poststructuralism and Marxist/feminist literary criticism. Her recent book, *Places of Redemption: Theology for a Worldly Church* explores the practices of an interracial church (United Methodist) that includes people with disabilities. In contrast with theology’s typical focus on beliefs, this project offers a theory of practices and place that foregrounds the affective reactions and communications that shape all groups, particularly around perceptions of “otherness.” Her current project is *The Oxford Handbook of Feminist Theology*. co-edited with Sheila Briggs and organized around the theme of globalization.

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David G. Hunter

Cottrill-Rolfes Chair of Catholic Studies

University of Kentucky, Lexington, KY, USA

Family and Household as a Context of Christianization in the Early Church

The past generation of scholars of early Christianity and late antiquity has done much to rediscover and develop an appreciation of the ascetical and anti-familial aspects of the ancient church. Magnificent studies, such as Peter Brown's *The Body and Society*, have focused on the vocal minority of early Christians who embraced celibacy and other forms of social and cultural renunciation. But too often lost in this approach are the views of the "silent majority" of Christians who continued to marry, bear children, and remain committed to life in "the world". Is it possible to recover something of the importance of the family and household as an environment for the transmission of genuine Christian values? This presentation will examine the evidence of Christian writers from the first four centuries, such as Clement of Alexandria and John Chrysostom, who devoted sustained attention to the family and household as the context of formation in the Christian life.

David G. Hunter is the first occupant of the Cottrill-Rolfes Chair of Catholic Studies at the University of Kentucky. He received his Ph.D. in 1986 from the Department of Theology at the University of Notre Dame and has taught at Iowa State University and the University of St. Thomas in St. Paul, Minnesota.

Hunter's academic interests lie in the early history of Christianity and the history of Christian thought. He has published several books and numerous articles on Greek and Latin writers of the early church, among them Augustine, Ambrose, Jerome, Clement of Alexandria, and John Chrysostom. His most recent book, *Marriage, Celibacy, and Heresy in Ancient Christianity: The Jovinianist Controversy* (Oxford University Press, 2007), examines early Christian debates about marriage and celibacy. Co-editor of the recently published *Oxford Handbook of Early Christian Studies* (2008), David is past president of the North American Patristics Society.

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Warren Zev Harvey

Chair, Department of Jewish Thought
The Hebrew University of Jerusalem, Israel

Family and Religion in Judaism

In *Rome and Jerusalem* (letter 1), the 19th-century Jewish philosopher Moses Hess writes of the "infinite love of family" that characterizes the Jewish tradition, and asserts it is the source of the *amor Dei intellectualis* discussed in Spinoza's *Ethics*. According to Hess, therefore, familial love has consummate theological significance, since it makes possible the love of God. This connection between love of family and love of God may explain in part why the Bible uses familial metaphors in referring to God: He is the loving husband of Israel (e.g., Jeremiah 2:2; Hosea 2:21), He is our Father and we are his children, and thus we are all brethren (e.g., Malachi 2:10). Judaism is primarily a family religion or a home religion. While the Synagogue has an important role in Judaism, that of the home is more important.

In order to illustrate the importance of family in Judaism, I would like to examine two examples: Sabbath and Passover. My discussion will be based on the Bible, the Talmud and Midrash, and medieval and modern sources.

Prof. Warren Zev Harvey studied philosophy at Columbia University, New York (Ph.D. 1973). He taught at McGill University, Montreal, before moving to the Hebrew University of Jerusalem in 1977. He is currently Chair of the Department of Jewish Thought at the Hebrew University of Jerusalem. He is the author of many studies on medieval and modern Jewish philosophy, including *Physics and Metaphysics in Hasdai Crescas* (1998).

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Henk Witte

Associate Professor of Dogmatic Theology
University of Tilburg, Netherlands

Shapes and Changes of Domestic Church in Western Europe

In advanced modernity, the Catholic Church in Europe experiences far-reaching transitions. They concern the Church formation. The formation of the ultramontane mass Catholicism is disappearing, while it is still unclear which new formation is coming. It is clear, however, that a new Church formation must deal with individualisation, autonomy and pick-and-choose behaviour, which, apart from that, does not exclude a life-long commitment to the Church. The decline of the parish system (clustering parishes), the changing role of ordained ministers, and the increasing importance of intermediate levels in the Church (dioceses) can be considered as phenomena that indicate this transition. What are chances, possibilities and difficulties of being Church in more domestic forms (small Christian communities, new ecclesial movements)? What is it that motivates into being Church that ways? And how the old and new structures are connected?

Henk Witte (Netherlands, 1947) is a lay theologian and associate professor of dogmatic theology at the Faculty of Catholic Theology, University of Tilburg. He studied in Tilburg and Nijmegen, and wrote his dissertation on Vatican II's statement of the hierarchy of truths (1986). From 1995 to 2005, he combined his academic work with a function as a member of the theological staff of the Dutch Bishop's Conference. His research concerns issues of ecclesiology, ministry and ecumenism. Some recent publications: *The Local Bishop and Lay Pastoral Workers: A Newly Created Function in the Church and Its Impact on Episcopal Collegiality*, in *The Jurist* 69 (2009), 84-115 and *Vatikanum II Revisited: Kontext und Entstehung der Aussage über die 'Hierarchie' der Wahrheiten*, in *Bijdragen* 68 (2007), 445-477. Henk Witte is a member of the Commission for Ecumenical Affairs of the Dutch Bishop's Conference.

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Francis Appiah-Kubi

Professor of Theology

St. Peter's Regional Seminary, Cape Coast, Ghana

Relevance and Pertinence of the Metaphor "The Church, Family of God in Africa": Theological and Pastoral Challenges

When the Church of God passes from one generation and culture to another, it offers each generation and culture the integrity of Christian Truth. However, there is a distinction between the Truth and its various expressions and actualisations. Understanding and expressing this Truth to the Africans, the Church in Africa during the Special Assembly of Synod of Bishops for Africa held in Rome 1994, choose for its evangelization the ecclesiological paradigm family of God as the new self-understanding of the Church in Africa. Our paper seeks to stress the relevance and the credibility of the Church Family of God and its mission in relation to the life situation of the people of God in Africa. Contextually, it tackles some burning issues that seem to be more challenging for the edification of the Church as Family of God and stresses that the vitality and the richness of the Church Family of God can only be effective if all Christian families become authentic domestic Churches, nourished by the Word of God and the Eucharist. The paper finally asserts that the Church Family of God differs from all families. It transcends the sphere of all blood relationship. It is the Family of families.

Born in March 19th, 1962, at Bamang in the Ashanti Kingdom, Prof. Appiah-Kubi Francis is a Ghanaian Catholic priest of the Konongo-Mampong Diocese. After his philosophical studies at St. Paul's Catholic Seminary, Accra, Ghana, he continued and obtained his BA and Masters degrees in theology at the Facultés Catholiques de Kinshasa, Democratic Republic of Congo (Ex-Zaire), in 1993 and 1995 respectively. Since 2005, he holds a PhD in theology, precisely in Ecclesiology from the Institut Catholique de Paris, France and the Catholic University of Leuven, in Belgium. Presently, Prof. Francis Appiah-Kubi is a lecturer and formator at St. Peter's Regional Seminary, Cape Coast, Ghana. He is a lecturer in Ecclesiology, Fundamental Theology, Missiology, Christology, Sacramentology, Pastoral Theology and African Theology. He is also the PRO for the National Union of Ghana Diocesan Priests Association (NUGDPA) and the Chief Editor of their Magazine "Ecce Sacerdoce". Among his Publications: *L'Eglise, famille de Dieu. Un Chemin pour les Eglises d'Afrique*, Paris, Karthala, 2008. 334p. ; *The nature of the Church and its Mission According to the Apostle Paul in Pedu Today*, Special Edition, December 2008, pp. 14-19. ; *The Phenomenon of Globalisation and the Promotion of Peace: Theological Perspective in Pedu Today* (forthcoming) ; *The Presidency of the Eucharist*, in *Ecce Sacerdoce*, vol. 1, N° 1, 2009, pp.2-5. ; *L'Eglise, Famille de Dieu et la question de la globalisation in Questions Actuelles* (revue Internationale de réflexion chrétienne), Novembre-Décembre 2003, pp.14-15.

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Brent Waters

Jerre and Mary Joy Professor of Christian Social Ethics, and Director of the Jerre L. and Mary Joy Stead Center for Ethics and Values
Garrett-Evangelical Theological Seminary, Evanston, IL, USA

Is there a Normative Christian Family?

This paper presents a Christian normative account of the family based on the scriptural teaching of the one-flesh unity of marriage and derived theological precepts. Ideally, the core of the Christian *family* is an association of persons comprised of a woman and man married to each other, and who are the parents of children to which are both biologically related. This familial association is in turn related to broader social and political associations comprised primarily of strangers. The *Christian* family embodies a providential witness to the good of the created order. This witness in turn complements the eschatological witness of the church to the good end of created order, particularly as exemplified in vocational singleness. Together the familial and ecclesial households bear a singular witness to the providential unfolding of creation being drawn toward its eschatological end in Christ. The church should lift-up and support the ideal familial core indicated above. There are, however, variations deviating from this norm, but which nonetheless remain within this normative purview. The resulting challenge is to determine how broadly or narrowly this purview extends. To plot where a problematic point might be reached the instances of single-parent families, adoption, and intentionally childless couples are examined.

Brent Waters, D.Phil., is the author of *Economic Globalization and Christian Ethics* (forthcoming), *Christian Moral Theology in an Emerging Technoculture* (forthcoming), *This Mortal Flesh: Incarnation and Bioethics*, *The Family in Christian Social and Political Thought*, *From Human to Posthuman: Christian Theology and Technology in a Postmodern World*, *Reproductive Technology: Towards a Theology of Procreative Stewardship*, *Dying and Death: A Resource for Christian Reflection*, and *Pastoral Genetics: Theology and Care at the Beginning of Life* (with co-author Ronald Cole-Turner), and editor of *God and the Embryo: Religious Voices on Stem Cells and Cloning* (with co-editor Ronald Cole-Turner). Waters has also written numerous articles and lectured extensively on the relationship among theology, ethics and technology. Waters has served previously as the Director of the Center for Business, Religion and Public Life, Pittsburgh Theological Seminary. He is a graduate of the University of Redlands (B.A.), School of Theology at Claremont (M.Div., D.Min.), and the University of Oxford (D.Phil.).

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Jana M. Bennett

Assistant Professor of Religious Studies
University of Dayton, OH, USA

A Mystagogy of Family

Does a family “begin” with the sacrament of marriage or with the sacrament of baptism? Some scholars note tensions in bishops’ and magisterial documents regarding sacraments in relation to the “domestic church” and the founding of family. If we focus on marriage as “primordial sacrament” as recorded in Genesis, then family is indeed properly associated with the sacrament of marriage and the specific couple giving their consent to the marriage. The difficulty is that the New Testament and early theologians do not cull this “primordial sacrament” outright. There is also a distinctive view of baptism as a person’s entry into a marriage between Christ and the church. In the face of this relationship that baptized Christians have, what then does family look like? This paper examines the type of family needed for the church by discussing mystagogical sermons from Ambrose, Augustine and John Chrysostom. I claim that the idea of Christian family is best when it informs and draws upon a variety of states of life. At the same time, I show that the sacrament of baptism provides a boundary to the understanding of family, for it is not every Christian community that counts as family.

Jana M. Bennett is Assistant Professor of Religious Studies at the University of Dayton, Dayton, OH, USA. She studied theological ethics with Stanley Hauerwas at Duke University, and her research interests involve studying contemporary ethical questions in relation to sacraments and theological history. She is the author of *Water is Thicker than Blood: An Augustinian Theology of Marriage and Singleness* (Oxford, 2008), and *Free to Stay, Free to Leave: Fruits of the Spirit and Church Choice* (Cascade, 2009), as well as published articles and essays on such topics as feminism and disability, Christians living in a state of singleness, and Catholic social teaching. She is currently at work on a study of the sacrament of reconciliation and the nature of sin. Dr. Bennett is married to Dr. Joel Schickel, a philosopher, and they have a daughter, Lucia.

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Stephanie B. Klein

Professor of Pastoral Theology
University of Lucerne, Switzerland

***Overcoming the Discrepancy Between Ecclesial and Domestic Community.
Suggestions for a Church Sensitive to Families' Life and Faith***

Starting point for the paper is the perception of the plurality of family life in modern society. It provides examples for actual forms of Christian communal living in different countries, sometimes referred to as „domestic churches“. After a short examination of the magisterial and theological teaching on family as based on the sacrament of marriage and a brief analysis of the growing discrepancy between house and church, family and congregation, I will point out the importance of baptism as foundation for a contemporary understanding of domestic churches. The paper ends with some considerations about the position of families within the church: How can the church become sensitive to families' life and faith, integrate them into the ecclesial communion and treat them as subjects of their faith rather than as objects of pastoral concern?

Stephanie Klein is Professor of Pastoral Theology at the University of Lucerne, Switzerland. Her research fields are theological dimensions of biographical research, qualitative-empirical research methods in practical theology, and theological gender research.

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Andrea Grillo

Professor of Sacramental Theology
Pontificio Ateneo S. Anselmo, Rome, Italy

A Model for the Church That Takes the Family as its Paradigm: Dining Room, Bedroom, and Bathroom as “Sensitive Areas” in the Christian Life?

The objective of this paper is to develop a theory of the “domestic church” that is informed by two models of family life that are diverse but which can be compatible: the domestic family and the monastic family. Both have three typical areas in common (dining room, bedroom, and bathroom) that force ecclesial experience to step out of its ideological or clerical mindset. The power of communion in these areas, and their crisis in today’s society, offer possibilities as well as risk for the future.

Andrea Grillo was born in Savona, Italy in 1961 where he still lives with his children Margherita and Giovanni Battista. He is on the theology faculty at the Pontifical University of St. Anselm in Rome. He also teaches liturgy at the Institute of Pastoral Liturgy (ILP) of the Monastery of Santa Giustina in Padua and theology at the University of Lugano in Switzerland. His areas of research also include anthropology and the philosophy of religion.

Among his latest publications are included:

- *Introduzione alla teologia liturgica. Approccio teorico alla liturgia e ai sacramenti cristiani.* (Introduction to Liturgical Theology: Theoretical Approach to Liturgy and the Christian Sacraments), Padua, EMP, 1999;
- *Tempo e preghiera. Dialoghi e monologhi sul "segreto" della Liturgia delle Ore* (Time and Prayer: Dialogues and Monologues on the “Secret” of the Liturgy of the Hours), Bologna, EDB, 2000;
- with Giorgio Bonaccorso; *La fede e il telecomando. Televisione, pubblicità e rito* (Faith and the Remote Control: Television, Publicity, and Rite), Assisi, Cittadella, 2001;
- *La nascita della liturgia nel XX secolo. Saggio sul rapporto tra Movimento Liturgico e (post-) Modernità* (The Birth of the Liturgy in the 20th Century: Essay on the Relationship between the Liturgical Movement and (Post)Modernity), Assisi, Cittadella, 2003;
- *Oltre Pio V. La riforma liturgica nel conflitto di interpretazioni* (Beyond Pius V: Liturgical Reform in the Conflict of Interpretations), Brescia, Queriniana, 2007;
- *Grazia visibile, grazia vivibile* (Visible Grace, Livable Grace), Padua, Messaggero, 2008.

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Richard R. Gaillardetz

Murray/Bacik Professor of Catholic Studies
University of Toledo, OH, USA

***The Christian Household as School of Discipleship: Reflections on the
Ecclesial Contributions of the Household to the Larger Church***

At the heart of Jesus' life and ministry was his preaching of the coming reign of God. Jesus taught that under God's rule, kinship relations were to be subordinated to the spiritual bonds of discipleship. Therefore the ecclesial significance of the household must lie in the complex of human relations and practices that constitutes a household and which, together, forms household members as disciples. To the extent that the Christian household is related to the sacrament of marriage, it calls forth a theology of marriage that goes beyond the modern romantic and largely introverted conception of sacramental marriage to one defined by Christian mission.

Dr. Richard R. Gaillardetz is currently the Margaret and Thomas Murray and James J. Bacik Professor of Catholic Studies at the University of Toledo. He received his Ph.D. in systematic theology from the University of Notre Dame. Dr. Gaillardetz has authored numerous articles and seven books including, *Ecclesiology for a Global Church: A People Called and Sent* (Orbis, 2008) and *A Daring Promise: A Spirituality of Christian Marriage* (Liguori, 2007). In 2000 he received the Sophia Award from the faculty of the Washington Theological Union in recognition of "theological excellence in service to ministry," and he has received numerous awards from the Catholic Press Association for his occasional pieces. Dr. Gaillardetz was an official delegate on the U.S. Catholic—Methodist Ecumenical Dialogue from 2001 to 2005 and he served on the board of directors for the Catholic Theological Society of America, 2006-08. He is married to Diana Gaillardetz and they are the parents of four boys.

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Antoine Arjakovsky

Professor of Theology

Ukrainian Catholic University, Lviv, Ukraine

Corporeity in an Ecclesial and Familial Perspective

The Christian Orthodox theological tradition is grounded on the epistle of Paul to Ephesians (5, 21-32) to understand the mystery of the symbolic bond, fractal and eschatologic, between the small Church which form the family unit and the large Church of the people of God (cf Gleb Kaleda, *The Church at Home*).

To read again today this tradition starting from contemporary authors such as S. Boulgakov and Marc Ouellet, O. Clément and Peter Neuner, C. Yannaras and J.L. Marion, makes it possible to pass from an apophatic ecclesiology to a theantropic ecclesiology. In this personalist and sophiologic ecclesiology, the concepts of personhood, wisdom and hypostasis reveal the concept, neglected a long time by theology, of non-hypostatic corporeity.

The corporeity in love, fundamental expression of the trinitarian life, is also found in the family life and connected with the church. This vision of the Church like the Spouse of the Lamb, of the unfinished world, waiting for its nomination, and of the union in "only one flesh" (Gen II, 24) of the man and his wife as event of the meeting between the created Wisdom and the uncreated Wisdom has significant consequences.

On the life of the Church, the family space time could be better understood and lived like a place of divino-humanity. Thus the corporeity of the interchurch families, which defies the legal definition of the sacramental borders of the Church, would be integrated better into the life of the Churches like a cell, showing a way, one among others, of the unity to all the Church.

On the social life, that implies to invent a governance which takes better into accounts the various degrees of corporeity of the Church locally and universally, but also of a nation and of the family of the nations.

Thus baptismal, eucharistic and pastoral ecclesiology finds in the family life an equivalent of choice through the power/exousia of forgiveness, the communion of the bodies, and the guidance with confidence and donation of oneself.

Antoine Arjakovsky is a French historian teaching at the Ukrainian Catholic University in Lviv, Ukraine, and guest teacher at the Centre Sèvres, Paris. He is the director of the Institute of Ecumenical Studies at the Ukrainian Catholic University. He is preparing an international and ecumenical conference in La Salette, France (24-30 July 2010) on the topic of 'Family life in Europe : Crisis and Renewal.'