



INTAMS Chair for the Study of Marriage & Spirituality  
Faculty of Theology and Religious Studies

## **Intolerable Dissent or Overdue Emancipation? Lay Perspectives on Marriage and the Family**

International Colloquium, KU Leuven  
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## **Paper Presenters**

(in alphabetical order)

### **Bridget Burke Ravizza & Julie Donovan Massey**

St. Norbert College in De Pere, Wisconsin

#### **Sexual Ethics at a Catholic College: Curricular and Extra-curricular Challenges and Responsibilities**

This paper will argue that helping our students develop a convincing, meaningful, and theologically informed sexual ethic today requires an interdisciplinary approach. Magisterial teaching must be in dialogue with and informed by sociology, women's and gender studies, ecumenism (especially as it relates to gay and lesbian relationships), and a scientifically informed anthropology. The paper will note some of the challenges faced when taking an interdisciplinary approach to sexual ethics on a Catholic college campus, particularly related to church authority. In light of these challenges, we argue that theologians and ministers need *courage* to engage in difficult conversations responsibly in a church environment that often feels punitive and defensive. To encourage our students to think critically and be broadly informed is in fact the best of the Catholic tradition, which honors both faith and reason. Our students will subsequently (ideally) have a more integrated understanding of their sexuality, make more informed sexual choices, work for

sexual justice in church and society, and have committed relationships marked by equality and mutuality. Surely these are worthy goals of Catholic education; we share a responsibility to work toward them.

Bridget Burke Ravizza is an Associate Professor of Religious Studies at St. Norbert College in De Pere, WI, where she teaches both undergraduates and graduate students in the College's Master of Theological Studies program. She regularly teaches a "Marriage and Family as Vocation" course and contributes to minor programs in Peace and Justice and Women's and Gender Studies. Bridget earned a Master's degree in Theology at the University of San Diego and a doctorate in Theological Ethics at Boston College. Areas of scholarly interest are the ethics of marriage and family and sexual ethics.

Julie Donovan Massey is Senior Director for Mission & Ministry at St. Norbert College in De Pere, WI. In this position she directs Campus Ministry and the Program of Faith, Learning and Vocation, and provides leadership for mission-related programs and education. Julie serves as a Campus Consultant through the Network for Vocation in Undergraduate Education, offering guidance to colleges and universities working to establish programs for the exploration of vocation. Julie earned a Master of Divinity degree from Loyola University Chicago. She presents and publishes on various topics, including calling and the experience of holiness in everyday life.

Together, Bridget and Julie are currently researching marriage as a path to holiness, a project rooted in the experience of married couples in Catholic parishes in the Midwestern U.S.

### **Leonora P. Butau**

St Mary's University College, London

#### **Magisterial Teaching and Infertility Treatment: A theoretical and empirical inquiry into NaProTechnology**

According to the Human Fertilisation and Embryology Authority (HFEA) one in seven couples have difficulties conceiving. For Catholic couples suffering from infertility, the Church's resounding "no" to assisted reproductive technologies can appear overly prohibitive and negative, showing little sensitivity to their anguish and their needs. For other infertile couples encountering the teachings of the magisterium in documents such as *Donum Vitae* and *Dignitas Personae*, whilst they might appreciate the Church's affirmation of the dignity of each human person, they might not find that it assists them in any practical way in the resolution of their situation. As a result, infertile Catholic couples might have great difficulty in reconciling magisterial teaching with their desire to have a child of their own.

The aim of this research is to critically examine the use of NaProTechnology as a response to the needs of infertile Catholic couples. NaProTechnology (Natural Procreative Technology) is a newly emerging women's health science which focuses on the treatment and diagnosis of the underlying medical problems causing infertility. It proposes to meet all the exigencies of Catholic teaching in theory, but does it do so in practice?

This study includes semi-structured interviews with 15 couples using NaProTechnology in three clinics in the United Kingdom. This presentation will discuss the need to evaluate the relationship between Catholic reproductive ethics with the lived experience of Catholic married couples.

After receiving an MA in Bioethics in 2011, Leonora P. Butau has been teaching and lecturing in Christian Ethics and tutoring students at St Mary's University College, London. Her research interests include Theology of the Body, Reproductive Ethics, Catholic Marital Ethics and Human Genetic Engineering. As well as organising theological and bioethical conferences, Leonora chairs the Logos Series of public lectures with invited speakers from a diverse range of backgrounds. She is currently working towards a PhD exploring the lived experiences of couples using NaProTechnology for the treatment of infertility in the context of Catholic theological and ethical analysis.

## Judith Cockx

KU Leuven

### **Experiences of pregnancy, childbirth and early parenting: loci of 'lay spirituality'**

For many men and women parenting is an ordinary, common, and constant feature of their everyday lives. Despite – or rather thanks to – these ordinary and common features, pregnancy, childbirth and parenthood also imply intense and deep existential experiences that may bring forth a specific form of spirituality.

In interviews I had with 12 Flemish heterosexual couples around pregnancy and birth, I discovered a facet of what could be called 'lay spirituality'. All interviewed men and women are familiar with Catholic beliefs and practices since their childhood, and – to a certain degree – all bear witness to the significance of these ideas and practices, especially for their children's upbringing. However, as much as these parents appropriate and reinterpret Catholic ideas and practices, they also challenge and criticize them and develop a sort of individual spirituality.

I will show how these parents experience an authentic form of spirituality in relation to official and organized (Catholic) Christian spirituality. In my empirical analysis, I order their experiences in 9 spiritual categories: wondering, gratitude, care,

responsibility, self-development and self-realization, corporality, connectedness, being in control and letting go, and a fundamental trust that 'all will be well'. In my paper I will focus on the two last categories concerning experiences of trust and hope, of control and letting go, of relief and anxiety, of certainty and concern during pregnancy, childbirth and early parenting. To conclude, I will link these spiritual experiences to ethical issues around pregnancy and birth, showing that in ecclesial and theological literature pregnancy and birth are primarily approached from an (bio-)ethical perspective focused on the protection of life. My research results may broaden this perspective towards spirituality and shed new light on the concerns, desires and intentions of parents in ethical conflicts.

Judith Cockx, born in 1987 in Flanders, Belgium, is a PhD student at the Faculty of Theology and Religious Studies, K.U.Leuven. In 2010 she wrote her master's thesis with the title "Experiences of pregnancy, childbirth and early parenting in the light of meaning-making: a practical theological research". Presently, she is working on a doctoral dissertation regarding the hermeneutical methodology of practical theological research concerning concrete (religious) experiences, focusing especially on experiences of men and women becoming father and mother. The working title of her dissertation is: "Practical theology as a hermeneutics of 'lived religion': a qualitative empirical research on the spiritual and religious experiences of pregnancy and birth with Flemish heterosexual couples".

## Elizabeth Davies

Bishops' Conference of England and Wales, London

### **The Priority of Family Ministry in the Roman Catholic Church in England and Wales**

Family ministry is authoritatively defined first in 1980 in a letter to families from the bishops attending the World Synod on Family. Affirming its importance to the Church, the bishops describe family ministry as "efforts made by the whole people of God through local communities, especially through the help of pastors and *lay people* (my emphasis) devoted to pastoral work for families." Thomas (1980) too states that family ministry is primarily the responsibility of lay people, although like the bishops he acknowledges that participation of clergy and religious adds "a significant dimension".

Since and even before 1980 there have been various efforts to develop family ministry in local parish communities in England and Wales (Nichols, 1979) (CMFL 1987-90) (CBCEW 2004-2013). Yet those charged with coordination at diocesan level still struggle to attract sufficient resources. Despite the esteem with which the

Church holds family, as evidenced in its documents, and the potential of so much support, the path of coordinating family ministry is not easy.

Is this because it is primarily a lay ministry, and lay people are themselves reluctant to claim their place in it? It is because family ministry itself is poorly articulated because formation opportunities have been few? Is it that this area of work is one where the working relationship between laity and clergy is insufficiently mature? Or is the problem related more to the tensions/discrepancies that frequently disrupt Church discourse on family? These are other possible explanations will be explored in this short paper originating from the author's doctoral studies.

Elizabeth Davies is employed by the Catholic Bishops' Conference of England and Wales as Marriage & Family Life Project Officer. Since 2003 she has been supporting the development of the bishops' national pastoral strategy for marriage and family life, focussing on listening to families and promoting the development of family-friendly parishes, awareness of marital and family spirituality and clarifying the role of parents and grandparents in passing on faith in God. Elizabeth has tutored a module in family spirituality for Ushaw College (2005-9) and developed and taught a Diploma/Certificate programme in Family Ministry and Evangelisation for Maryvale Institute in Birmingham (2003-5). Elizabeth obtained a master's degree in family ministry at Regis University, Denver CO (2001) and since 2008 has been undertaking a professional doctorate in Practical Theology at Anglia-Ruskin University. Topic: the role of the Diocesan Coordinator of Family Ministry in the Roman Catholic Church in England and Wales.

## John Farina

George Mason University, Fairfax, VA

### **The Role of the Family in Democracy in America**

What role does the family play in democratic societies? Specifically, does the family provide any functions essential for a successful democracy? Are non-traditional forms of family able to fulfill those functions? Does the society have an obligation to accommodate and encourage those forms of families that provide those functions?

To answer those questions, I shall take as my primary text the nineteenth-century work by Alexis de Tocqueville, *Democracy in America*, still considered by many one of the most insightful writings on democracy ever produced by political theorists. Tocqueville looked to the United States as a laboratory of democracy, confident that Europe and the world would see the proliferation of democratic governments. Sanguine about the possibilities that the new forms of social equality brought to

politics, he was also concerned with the problems raised by democracies, specifically the problems of the "tyranny" of majorities and the accompanying pressures of social conformity. The family for Tocqueville played an essential role in teaching those "habits of the heart" that would facilitate self-government.

Tocqueville writes of mid-nineteenth century America: "America is undoubtedly the country in the world where the marriage bond is the most respected and where they have conceived the highest and most just idea of conjugal happiness. In Europe, almost all the disorders of the society are born around the domestic hearth and not far from the nuptial bed." Whereas the European in Tocqueville's eyes sought to escape his domestic distress by disturbing the society with new schemes for political upheaval, the American drew from his home the love of order, which he brought to public matters of the state. Just how this is done, Tocqueville further explores with his observations on political psychology and political theory.

In this paper I will explore Tocqueville's theories and evaluate them for today.

John Farina is Associate Professor of Religious Studies, George Mason University, Fairfax, VA (since 2006). Before that, he was a Senior Fellow, Georgetown University, Woodstock Theological Center, Washington, DC (2002-2005). He teaches undergraduate and graduate courses, including courses in religion and law, religion and public policy, and comparative religion.

## Andrew Galbraith

KU Leuven

### **The Natural Dimension of Marriage-Based Family: A Critique of the Concept of Nature in Liberal Individualistic Family Theories.**

My paper is a critique of some liberal theories of the family qua natural. I look particularly at Jeffrey Blustein's theory of parenting. He argues parents are mere caretakers of children's rights and interests. On such basis, rights of traditional parents may be questioned not only in cases of abuse, for example, but in principle, according to Rawlsian egalitarian principles of fairness and equal opportunity. Such reasoning, however, involves an individualistic reduction of the natural dimension of family. Procreation is seen as merely physiological. Family centers formalistically on parent-child relations, while the relevance of biologically influenced child-parent belonging, marital relations or sibling relations are obscured. Similarly in Hobbes, the state of nature is the locus of a brutal individualism, wherein there is little account for any socially unitive dimension of family as a natural phenomenon. Similarly, Blustein draws on Rawls' original

position wherein all natural endowments and familial ties are excluded for the sake of equality; he draws also on Locke's largely voluntaristic basis for parenting. However, the natural dimension of marriage-based family is more important and complex than this suggests. In broad terms, MacIntyre in *Dependent Rational Animals*, points out the naturalness of humans involves an intrinsic interdependency, a premise de-centralized in the liberal theorists' view of family. Other natural law theorists, such as John Finnis, Robert George and Edward Feser emphasize an holistic, comprehensive view of the marriage-based family qua natural. In light of this, one wonders at the absence of a fuller account of the natural phenomena of family in liberal theories. Instead I argue a fresh, positive view of marriage, based mainly but not exclusively on natural law theory, is a key to re-comprehension of the natural harmony of the traditional natural family.

Andrew Galbraith comes from Melbourne, Australia. He has a Masters Degree in Western Literature from the KU Leuven with a thesis on truth and affectivity in "Paradiso", the third part of Dante's *Divine Comedy*. Andrew is currently completing an advanced-masters in philosophy. The working title of his thesis is "The Natural Dimension of Marriage-Based Family: A Critique of the Concept of Nature in Liberal Individualistic Family Theories".

## **Christine Galea**

University of Malta ; Institute of Pastoral Formation Malta

### **Loving chastely – proposing the Church's teachings on sexual morality to young couples preparing for marriage**

The period of preparation for Christian marriage constitutes a providential and favorable moment in which the young couple discern their vocation to marriage and family life. During this time, they are invited to understand the full meaning of marriage and family as a community of life and love. It is also a time for them to discern whether they are genuinely disposed to the holiness and obligations of their new state.

The importance of education in human sexuality within the context of this formation cannot be over-rated. This teaching should build upon the prudent and gradual formation which may have been offered to the young couple during their childhood and adolescent years, with the difference that particular emphasis should now be placed upon marital love.

For this reason, in order to appeal to today's contemporary society, the Church is required not only to draw upon its rich body of teachings on this topic, but to

present such traditions in a way that will serve to increase significantly the acceptance of a Christian viewpoint on sexual morality.

Stress is to be placed upon sexuality as encompassing the entire human person, with its intrinsic end as being authentic love – as a gift – given and received. In this light, marital love calls for the practice of the virtue of chastity, which renders the human person mature, balanced and capable of respecting oneself and one's spouse as an equal. Besides, chaste love leads the couple to love for God, in such a way that in the context of sacramental marriage, the sexual activity of the couple becomes integrated into a path to holiness, through a bond reinforced by the indissoluble unity of the sacrament.

Christine Galea is a pastoral worker in the field of marriage and the family. In 2012, she graduated with an M.A. in Family Ministry from the University of Malta, with a thesis entitled "The Cana Movement's Marriage Preparation Course – a theological and pastoral evaluation". Her principal areas of research are the Church's teachings on marriage and sexuality, with a focus on transmitting these teachings to young couples preparing for marriage. Christine is the Secretary General of the Cana Movement in Malta, a Church institution which primarily offers pastoral services to Maltese families, and a member of the service team at Genesis 2, the privately-run Institute for Marriage and Family. Christine is also a part-time lecturer in theology of Marriage and the Family at the Institute of Pastoral Formation of the Malta diocese.

## **Carla Grosch-Miller**

University of Chester ; United Reformed Church Oxford

### **Lived experience in critical-liminal conversation with scripture and tradition: A model of poetic practical theology instanced in the creation of Christian sexual ethics**

The lived experience of sexual expression is an arena in which human beings encounter self and other, revealing and creating personal identity, agency and the capacity for relationship. Christians make sense of sex and faith through a poetic and phronetic process as they wrestle the four sources of theology (scripture, tradition, reason and experience) to craft a personal Christian sexual ethic. Experience is key to the process and critical reflexivity and reflectivity play essential roles. The process is poetic (a poesis) in that it is a making that is a function of how persons seek and create narrative intelligibility as the story of self develops. It is phronetic as it creates a practical wisdom that shapes sexual attitudes and expression. Poetic sexual phronesis describes the means of sexual-spiritual integration by which the tradition is appropriated and may be embodied.

Finally, personal sexual sense-making through poetic phronesis is posited to be a micro-example of how lived experience may develop Christian tradition through poetic practical theology. A model of poetic practical theology that describes critical-liminal conversation between experience validated by outcome and the other sources of theology will be proffered.

Carla A. Grosch-Miller is a minister in the United Reformed Church (UK) serving in Oxford, a theological educator in the area of sexuality and ministry, and a member of the theological educators' network of the Centre for the Study of Christianity and Sexuality. She will receive the degree of Doctor of Professional Studies in Practical Theology from the University of Chester in November 2013. Published article in this field: "Let's talk about sex: equipping ministers for the 21st century", *Journal of Adult Theological Education* 5(1):53-71. DOI: 10.1558/jate2008v5i1.53 (2008). Other publications are in process.

## Sylvia Hübel

Higher Institute for Family Sciences, Brussels ; KU Leuven

### **The lived experience of responsibility in prenatal choices. Between personal discernment and normative frameworks**

Prenatal diagnosis allows prospective parents to find out more than ever before about the health status of their unborn child. However, when an anomaly is discovered it also confronts them with extremely difficult ethical dilemmas. They are often called upon to reconcile several responsibilities towards the unborn baby, the children they already have or their extended family. Moreover public discussions confirm a growing tension between individual responsibilities and community expectations. Some parents experience a clash between what is considered the medically or socially responsible course of action and their own intuitions and values. Yet others feel conflicted about the tension between the official doctrine of the Church and their personal ethical discernment in this regard. To date, little attention has been given to parents' lived experience of responsibility. Their personal stories, their decision-making process have been excluded from the ethical discussions. Drawing on case studies, we would like to illustrate the ways how parental responsibility is interpreted and negotiated inside the families.

The lived experience of couples as embodied, relational subjects, embedded in a specific life context should inform not only the clinical practice but also the psycho-social and pastoral support systems. The integration of this empirical data into

ethics would help clinical ethicists and pastoral workers to attend to parents' needs in the best possible way.

Sylvia Hübel is a researcher at the Higher Institute for Family Sciences (University College of Brussels) working on a project dealing with the ethical issues surrounding prenatal diagnosis. She has graduated in Theology and English Language and Literature from the University of Cluj, Romania. Afterwards she obtained a Master's Degree in Theology at the Catholic University of Louvain-la-Neuve (UCL) with a thesis entitled: "The Deconstruction of Male Discourse in the Theological Work of Elizabeth Schüssler-Fiorenza." After a two years' work experience as an assistant at the European Parliament, consulting on issues of women's rights and health care policy, she decided to complement her studies with a degree in Family and Sexuality Studies. Currently she is in her final year as a doctoral student at the Faculty of Theology in Leuven, finishing a thesis on women's experience of reproductive technologies. Her research interests include: medical ethics, reproductive ethics, women's studies, family sciences, health care policy and social justice.

## Marion Kühn

Center for Marriage and Family Studies, Katholische Universität Eichstätt-Ingolstadt

### **Value orientations and attitudes of young Christians towards Marriage, Sexuality, Faith and the Family**

This paper displays the results of the *Jugendwertstudie* of the Center of Marriage and Family Studies at the Catholic University Eichstätt-Ingolstadt (ZFG). This survey deals with value orientations and attitudes of catholic adolescents. It focuses on topics like marriage, religious values, sexuality, family and partnership. These moral concepts are compared with the positions of the parents and the attitudes of the German average population. The first target of the study is to test if there is a discrepancy between the official position of the Catholic Church and the practiced family life. The second aim is to investigate if the young Christians accept the traditional family constellations or tend to new individual life-forms. The *Jugendwertstudie* took place in 2010 and 2012. Overall 300 German catholic adolescents were questioned. These teenagers were between 16 and 21 years old and were involved actively in the Catholic Church. Also their parents were questioned the same census. So the results can be compared over the generations.

Statistical analysis shows interesting effects in all fields, especially different orientations between the two generations and also between catholic and average teenagers. The young Catholics are more religious and prefer traditional family-

types. They are also older when they have first sexual experiences and they like to have more children than the average teenagers. Furthermore it seems to exist a special catholic milieu, which shares particular value orientations founded on religious concepts. Details of the analysis can be presented on a paper for the Colloquium.

Marion Kühn is a social scientist and works at the Center for Marriage and Family Studies since September 2011 as a research assistant. After the general qualification for university entrance she studied historical and political science for a Bachelors Degree at the University of Regensburg. Afterwards she gained a Master Degree in the Study of empirical political and social sciences at the University of Stuttgart. She concluded her Master's Degree with a master's thesis about "Political Confidence and Representation".

At the Center for Marriage and Family Studies, Marion Kühn is preparing her doctoral thesis about "Family policy and models of welfare state – a comparative analysis". She is also responsible for the research project "Values and orientations of adolescents" and supports and coordinates the scientific activities of the Center throughout the university and beyond.

## **Jude Mukoro**

KU Leuven

### **Three Models of Sexual Education in an Ancient African Community**

It is fascinating to wonder how sexual education is organized in a typical African society where the subject of sex is a taboo for discussion and where it is rare for parents to confront their children with a lecture on the most private issue of voluptuousness. Even though anthropologists have discovered some extreme cases of sexual ignorance among young couples, there are also ample instances of successful sexual education and trans-generational communication of traditional sexual norms and values. In this age of postmodernism, sexual education, especially traditional religious sexual education is even more complex considering the vast array of differences in sexual norms, values and opinions and the multiplicity of influences. Perhaps, the three models of sexual education; models of action, indirect observation and direct instruction applied by African communities in that ancient time of sexual clandestineness can be wisely applied in this age. This paper will explore this possibility and will conclude with a synthesis of the strengths of the three models in a fourth model that will be suggested as most suitable for sexual education in an age of postmodernism.

Jude Mukoro is the author of two poetry collections, *Entwined Waters* and *The Atomist*, and a novel, *Three Eggs in the Whirlwind*. He has a degree in Philosophy from the KU Leuven, Belgium. Soon to begin a doctoral research in education science, entitled *Thinking with Derrida on Multicultural Education: Tradition, Interpretation, Discourse and Emergence*, his research interests include several topics in philosophy and education namely; process philosophy, new thought, postmodernism, ethics in education, selfhood and phenomenology. He is also the founding president of Top Performance Institute (TPI), an organization dedicated to the creation and publication of multimedia educational resources aimed at promoting personal and professional development and mastery.

## **Cassien Mulindahabi**

KU Leuven

### **Between Heterosexual Marriage and Some Issues in Conflict with Christian Sexual Ethics. For a Balanced Dialogue in a Pluralistic Society**

In her theological investigation, Marcella Althaus-Reid discovers the phenomenon of exclusion which is mainly sustained by a patriarchal system in today's society. Marginalized people are found in every sphere of life and they suffer much from lack of attention. Unfortunately, as she notes, the Church does not seem to do much in responding appropriately to improve their situation. The case of the recent African synod process is one of the clear illustrations to this fact. Furthermore, Eugene Rogers echoes their presence when he writes that gays and lesbians are a reality in today's Church. For him, this evidence can no longer be ignored and it is important to reflect about the attitude to adopt for this issue. At the same time, we have to be aware of some other forms of life that are not in good terms with Christian sexual ethics, including cohabitation and remarriage of divorced persons. On his way back from Rio to Rome in July 2013 and in response to a reporter who evoked the question of divorced and remarried Catholics, Pope Francis stated that the Church is a mother who must embark on the path of mercy. As for gays people, he does not see himself ready to judge.

All these situations require an appropriate reflection to reconsider marriage in a pluralistic society. While recognizing the value of the institution of marriage as a union between a man and a woman, a balanced dialogue is necessary to listen to those who disagree with this option. It is our opinion that such attitude, in respect of everyone's faith, opens new way for a mutual respect. In a pluralistic society, such position acknowledges the importance of a dialogue on various forms of

sexual life and an indissoluble marriage both heterosexual and monogamous seen as an appropriate space for a responsible and a sexual relationship open to life.

Cassien Mulindahabi is a priest of the Diocese of Ruhengeri (Rwanda) and founding member of the Institut d'Enseignement Supérieur at Ruhengeri (INES-Ruhengeri), founded in 2001. Since September 2011 he is a PhD student at the Theological Ethics Department of the Faculty of Theology, KU Leuven. The working title of his doctoral project is "The recent two synods for Africa. Comparative and critical study of the synod process for the ethical reconstruction of the African social fabric".

## **Mary Catherine O'Reilly-Gindhart**

Adjunct Professor, Villanova University

### **Different Schools Different Rules: How Catholic Colleges and Universities in the United States Drastically Differ on Rules of Cohabitation and Opposite-Sex Visitation in Campus Dormitories.**

Catholic university and college dormitories are no longer just buildings that students sleep in, they are sexual playgrounds. There are around 200 catholic universities and colleges in the United States that provide on-campus housing for undergraduate students. My research is to expose the fascinating dissimilarity between most of the 200 catholic colleges and universities in the United States. There are for example, catholic colleges and universities in the United States that acknowledge the idea of cohabitation in the dormitories. There are also catholic colleges and universities that impose strict heterosexual visitation policies which can possibly forbid students from entering the dormitory of a member of the opposite-sex seven days a week. There are some catholic colleges and universities that have no visitation policy at all. So why are there so many different rules for schools that identify as a catholic college or university?

A young high school graduate's decision to attend one catholic college or university over another can now alter their perception of the catholic sexual ethic due to the lack of standard rules or codes of conduct regarding visitation rules for catholic colleges and universities. The vast discrepancy in policies regarding sexual conduct and dormitory visitation amongst catholic colleges and universities is what either allows students to explore their sexuality in college, or it could shut them off from even having that option. By not having an overall understanding or definite policy for all catholic colleges and universities regarding dormitory cohabitation and visitation rules students can become confused on how to interpret

their institution's policy compared to attending another school with a different policy.

I look forward to hopefully be given the opportunity to share my research and findings on the drastic differences in the areas of heterosexual visitation, and cohabitation policies on catholic college and university campuses. I also will address my own personal findings of conduct and policy regarding sexual relationships, visitation and cohabitation in the catholic college and university dormitory life by sharing my experiences as a Resident Assistant at Villanova University. I believe my research is inherently important to be discussed at the conference because cohabitation is beginning not after college, but in the college dormitory rooms.

Mary Catherine O'Reilly-Gindhart is an adjunct professor at Villanova University. She received her M.A. in Theology with a concentration in Systematics from Villanova University in May 2013. Mary Catherine also attended Villanova as an undergraduate. She was a triple major in Theology, Spanish and Education and was inducted into all three honor societies before graduation in May 2012. During her time as an undergraduate at Villanova, Mary Catherine worked for the Archdiocese of Philadelphia in the Office of Catechetical Formation where she assisted in the transition of installment of the Third Roman Missal in all Philadelphia Archdiocesan schools. She is currently applying to doctoral programs and continues to work on her independent research in the area of Catholic sexual ethics.

## **Ray & Elizabeth Partridge**

Archdiocese of Southwark, UK.

### **Holy Week – A Paradigm for Marital Spirituality (Marital Spirituality, Theory and Practice)**

This approach to marital spirituality originated from giving marriage preparation courses over 35 years and the difficulties engaged couples experienced in understanding the magisterial teaching on the domestic church being one, holy, catholic and apostolic. The paradigm offered here finds a resonance with engaged couples as demonstrated by feedback. Magisterial teaching is a basis for family theology but does not point adequately to marital spirituality. Theological developments have pointed to a spirituality that is specific to married couples rather than from a celibate origin. However there is a divergence of opinion as to what drives this spirituality, from it being based on sexuality to being centred on the human need for a spiritual context. The spiritual aspiration of celibates is seen as "higher" and little seems to be expected of married couples.

Conventional theology frequently links marital spirituality with piety and prayer but this does not consider the call to unity as being part of that spirituality which includes the whole of married life. Married and family life is nearly always heroically virtuous in the sacrifices made.

Four characteristics of the Sacraments are: (1) The primacy of God's actions - Love, (2) The Centrality of Jesus - Sacrifice, (3) The Holy Spirit - Empowering, and (4) Community - Other centred. In marriage the call to fulfil these characteristics is found in Ephesians 5:21-33 and expanded in "The Theology of the Body" of JP II.

Marital spirituality is complicated by the uniqueness of each marital relationship. This does not lend itself readily to categorisation of couple spirituality in terms of the rules of religious orders or societies of religious life. Each relationship and couple spirituality resides within the common bond of covenanted love, of the same order as God's covenant with His people. This is profoundly linked to the life of Jesus Christ and He provides an envelope within which all marital spiritualities' can exist, a source for a universal understanding of what marital spirituality is in practice. The envelope can be found in the experiences of our Lord during Holy Week, from His triumphal entry into Jerusalem through His betrayal and sacrifice on the Cross to His resurrection. It is expressed in Ephesians 5 and celebrated in the Holy Week liturgies. The presentation will conclude with personal examples of the relevance of the paradigm, as time permits.

Rev. Deacon Ray and Elizabeth Partridge both have a Master of Arts degree in personal, spiritual and moral development in a theological background. Ray also has completed a formation in Permanent Diaconate, and Elizabeth holds a degree in relationship counseling. They are the Kent Pastoral Area Coordinators, Marriage & Family Life, Archdiocese of Southwark. As Founders and Principles of Catholic Video Education they have developed catechetical videos for, amongst others, "Marriage Preparation" and "Matrimony, a Sacrament of the Church".

## **Jane & Charles Perryman**

Marriage Preparation, Diocese of Hallam

### **Creating Spiritual Connections - Linking Psychology with Theology**

The official teaching of the Magisterium is mainly couched in an esoteric language that is far removed from the dialogue of the vast majority of lay people. Furthermore it does not begin to address the key question for married couples of "How do we live the life to which we are called?" We present this paper from the perspective of having worked in a ministry with engaged and married couples for

many years. The beginnings of the answer to the "How?" question is to be found in the recent research of social psychologists. We show, in outline, that this research is consistent with the Christian understanding of marriage. We demonstrate that the communication of feelings between the couple is the most important feature in the strengthening and maintenance of their emotional bond. Listening at a deep level and forgiveness are the two key marital virtues that the couple need to cultivate in order to enhance their bond. In this they will begin to equip themselves with the necessary tools to discern an ethical approach to living out their marriage. At the level of the local church there is no practical teaching on how couples should go about weighing moral decisions, only arbitrary rules. Finally we show how we have incorporated the issues we have raised above into a marriage preparation programme we have developed in the Diocese of Hallam in a language that is accessible to our couples.

Jane and Charles Perryman have worked in the ministry for marriage for over 30 years as marriage counsellors with Marriage Care, and in developing and presenting marriage preparation programmes, principally in the Diocese of Hallam. In 1981 they initiated and largely wrote the first diocesan marriage preparation programme for the Diocese. Jane is also trainer for marriage preparation facilitators; Charles has trained new counsellors to diploma level. They have provided marriage preparation courses for over 600 couples during the past 35 years (Marriage Encounter, Retrouvaille). In June 2013 they presented a workshop at the annual conference of the International Commission on Couple and Family Relationships in London.

## **Lorenz Reichelt**

Catholic University of Eichstätt-Ingolstadt

### **Sexuality and Apostolate with adolescents aged 16 and above, willing to believe. Proposals for the Pastoral Care of Confirmees**

Confirmation is all about being assigned to apostolate. Since a higher confirmation age is supposed to be appropriate, the build-up of adolescent confirmees' sexuality plays a central role. Until now, these aspects have hardly been dealt with by the pastoral care of confirmees. With confirmees "willing to believe", this development should be reconsidered, since: 1. Adolescents witness a striking divergence between their own life experience and the Church's sexual teaching. Thus, quite pragmatically, their ability for apostolate is affected. 2. Apostolate includes



wordless testimony – also in the context of the confirmed Christians’ romantic relationships and marriage. 3. The “gospel of the body” inscribed in man as an image of God can be the source of a mystagogic catechesis of confirmees. Today’s religious pedagogy must begin with man: How do adolescents imagine and experience sexuality and partnership, which are the values they associate with them and to what extent are there (implicit) religious interpretations? There are empirical findings about these questions from different sources. When applying John Paul II’s biblical anthropology about human love in the divine plan of salvation (“theology of the body”) it comes out that the adolescents’ values and interpretations can be correlated abductively with Christian interpretations very well. That marriage is a prerequisite for sexual intercourse, however, cannot be understood immediately. Detached from faith, convincing arguments can hardly be found. When taking for granted the option for the faith, it is possible, in the sense of mystagogic catechesis, to make plausible and accessible the reference to revelation and so the “great mystery” (Eph 5) of the sacrament of marriage. Hence new options for the catechesis of confirmees arise and, because of the adolescents’ religious and moral development and their information preferences, online and magazine advisory and informational offers suggest themselves.

Lorenz Reichelt has a degree in Catholic theology and mathematics from the Catholic University of Eichstätt-Ingolstadt (Bavaria, Germany) before becoming a teacher at a grammar school/high school. He was awarded a scholarship from the "Max Weber Programm", part of the Elite Network of Bavaria. In theology, his main field of interest is marriage and family ethics, based on John Paul II's teaching.

## Remco Robinson

Old Catholic Seminary, Utrecht University; Radboud University Nijmegen.

### What do people believe about love, sex and marriage?

In this paper I would like to present my findings about the relation between people’s beliefs about love, sexual relationships and the marriage bond. In 2005 I collected data among Dutch catholic marital couples and their wedding guests by distributing surveys including questions about love, sexual relationships and the marriage bond. By collecting data among catholic marital couples and their wedding guests, I was able to find data specifically from a lay perspective. In addition, two of the wedding guests were actively involved in a church and two of them were not, allowing for a comparison between church affiliated and non-church affiliated people.

I would like to report on people’s opinions about four types of love: charity, desire, friendship and care. In addition, I would like to show to what extent people condoned sexual relationships outside marriage and within same-sex relationships. Third, an account will be given on the way people see the marriage bond: as a civil, a personal, a religious or a social bond and whether they accept alternative forms of cohabitation. Finally, I would like to show to what extent these opinions are connected to each other, allowing for a limited typology. It is my hope that my paper can add to the lay perspective on these important issues.

Remco Robinson is assistant professor of practical theology at the Old Catholic Seminary, Utrecht University and researcher within the Department of Empirical Religious Studies at the Radboud University Nijmegen. After his secondary education, Robinson studied theology, graduating with a thesis about the marriage theology of Edward Schillebeeckx. Next, he wrote a doctoral thesis in the field of empirical theology (liturgical studies) on people’s notions about the Catholic wedding liturgy. Besides his academic work, Remco is parish priest of the Old Catholic Church in Middelburg and port chaplain of Vlissingen. He is also trained as supervisor and coach for pastors and social workers and is specializing in the field of church development and organization studies.

## Agneta Sutton

Heythrop College, University of London

### A call for dialogue

The Roman Catholic Church has lost some of its credibility because of the encyclical *Humanae Vitae* to which many Catholic couples turn a deaf ear. That so many Catholic couples pay no attention to the encyclical calls in question the status of the encyclical. Starting with a critical look at references to Augustinian authority in Pius XI’s and Pius XII’s arguments against contraception, this paper points to a trend towards an increasingly personalistic approach in 20th century discussions about marriage and sexuality. It is argued that given this trend it is clear that the main objection to contraception in *Humanae Vitae* is that contraception is anti-unitive. It is argued that this is not a valid objection, since couples practicing contraception do not experience it as anti-unitive. Furthermore, it is noted that there is an element of hypocrisy among advocates of natural family planning (NFP), since NFP is often used with a ‘contraceptive mentality’.

Agneta Sutton lectures in bioethics and sexual ethics at Heythrop College, University of London. She was formerly Senior Lecturer at Chichester University. Having worked in

bioethics for 40 years, she has published widely in the fields of bioethics and sexual ethics. She is particularly interested in areas of reproductive technology and intergenerational relations. She was for many years involved in the European Association of Centres of Medical Ethics and served as the Association's treasurer between 1997 and 2002. She is a Fellow at the Center for Bioethics and Human Dignity (CBHD), attached to Trinity International University, on the outskirts of Chicago. For many years she served as Deputy Editor of the journal *Ethics and Medicine*, published from CBHD and she remains on the Editorial Consulting Board.

## David Thomas

Dominican University, Illinois

### **The Lay Experiential Response as Completing the Circle of Faith Understanding**

Much of the attention given to official Catholic Church teaching regarding marriage and family life focuses almost exclusively on the source of that teaching, namely the words of the Magisterium, most of which come from a papal source. Using a phenomenology of communication, I propose that when attending to matters of faith and belief (especially those connected with marriage and family life), it is necessary to include in a some meaningful way the response of faithful lay people who, through their response add to the official teaching by their understanding and appropriation of whatever is addressed by the magisterial teaching. Thus is achieved a necessary circle of communication where both the speaker/writer and the listener/ reader are part of a conversation on the meaning of faith content as both understood and lived. Unless this circular process of faith understanding includes in some way the words of the responding lay faithful, the teaching runs the risk of remaining a one-way act, lifeless and inert and in the end, possibly meaningless. The whole church would thereby lose an opportunity for growth and enrichment. All would lose.

What we mostly have now in the church is only an initial element of a meaningful faith conversation. We perceive an active speaker/writer and a passive listener/reader. One-way communication fails the test of good communication, especially any dialogue intended as a life-enhancement event. (Recall the insights of Martin Buber) We can also connect this truncated communication process to an understanding of good teaching, which must involve more than the lecturer talking to a mostly passive student audience. Good pedagogy, especially when involving adults (often called androgogy) involves a two-way process where the effective educator not only teaches her or his students, but also learns from them. All are enriched in this process of mutuality and dialogue. As an example of an effective

communication process used to achieve a fuller faith understanding, I would argue that what made the teachings of Vatican II so effective was not only what was said and written, but also the many conversations that took place earlier between the assembled bishops, theologians and the bishops' own lay people. They all contributed to a final articulation of faith understanding that made their way into the documents of the council.

David Thomas is a lay Catholic theologian who specializes in the theology and spirituality of marriage and family life. He is general editor for the RCL/Benziger family life program, a role he has fulfilled for many years. He has taught at St. Louis University, St. Meinrad School of Theology, Regis University and Dominican University. He earned his doctorate in theology from the University of Notre Dame. He also has graduate degrees in sociology and cultural anthropology. His book, *Christian Marriage: The New Challenge* received an award from the Catholic Press Association. David has served on various committees for the United States Bishops' Conference. His writings have been published by multiple Catholic publications. He is currently in charge of theological education for the diaconate formation program in his home diocese of Helena, Montana. He served as a *peritus* (theological consultant) to the United States bishops for the world synod on family life at the Vatican in 1980.

## Shelagh Tomkinson

Maryvale Institute, Birmingham, UK

### **The nature of spirituality in Spousal Bereavement, its affect on the grief of the surviving spouse and how Catholic Spirituality provides hope for the future**

Empirical studies of bereaved spouses involving questionnaire and interview data indicated that existing models of bereavement do not fully address the experiences of those going through this particular form of loss. The sense of a continuing bond with the deceased spouse necessitated a view that often the model of relationship experienced through prayer and spirituality provided greater comfort and made more sense for bereaved spouses. This paper provides some theological reflection on these data.

The appropriateness of the established Kubler-Ross "Stage Theory" of Bereavement (1973) and other, more recent, psychological models of bereavement will be discussed in the light of the way Spirituality affects spousal bereavement. The impact of spirituality on the understanding of such models will be considered, as will the potential contribution of bereavement models to spirituality.

Particular reference will be made to the *thought* of Blessed John Paul II (*Love and Responsibility*) and Benedict XVI (*Spe Salvi*) relating to their thoughts on ‘continuing bonds’ with the deceased spouse, ‘hope’, and the emphasis they place on the importance of ‘speaking from the heart’.

The significance of God’s Love in the Sacrament of Matrimony and the Catholic belief in the Communion of Saints and life after death will be discussed; Love and Faith forming the basis to build a new relationship with a deceased spouse.

A general consideration of the different styles of Spirituality will be included with special reference to the contribution of the Spirituality of St. Francis de Sales. It is proposed that in many ways his style of Spirituality is the most appropriate for the benefit of the bereaved spouse and some possible practical applications of this will be considered.

Shelagh Tomkinson hold a Masters Degree in Religious Education (Maryvale Institute, Birmingham, UK) and recently completed an MA in Catholic Pastoral and Educational Studies - Spiritual Formation (Maryvale Institute) with a dissertation focussing on Spirituality and spousal bereavement. Formerly she worked in Education (as a schoolteacher) and later in Emergency Planning for local authorities in the UK. Shelagh lives in Stoke-on-Trent, in the Midlands of England and has two adult sons. She is an Amateur Radio Operator and serious photographer, interests she shared with her husband Ken, who died in 2010, after forty years of marriage.

## **Julie Trinidad**

Archdiocese of Adelaide, Australia

### **Towards an understanding of the nature and importance of ‘lay perspectives’ in theology**

This paper will propose that the pneumatology of Walter Kasper can offer an important resource for strengthening the reception of ‘lay perspectives’ as a vital hermeneutical stance for the church to more deeply reflect on and live in fidelity to its identity and mission. Lay perspectives are a vital ‘theologici loci’ for the discernment of where the Spirit is at work and is leading the Church. The communal sharing and testimony of ‘lay perspectives’ can create and draw on language to speak of the experience of the transcendent in the midst of the ordinary. These perspectives develop as people come to recognise their lives as gifted with purpose and meaning. So-called ‘professional perspectives’ can and should be at the service of this impulse toward making sense of the experience of transcendence and meaning-making but can never replace it. Dialogue with and among ‘lay perspectives’ enables the whole church to grow toward ‘universal

holiness’ for the sake of the world and may alleviate what Kasper calls “a mismatch between the well-developed institutional organization of the church and its various activities on the one hand and the life, belief and conviction of the Church (as the whole People of God) on the other.” Attention given to ‘lay perspectives’ may help to address a chasm in post-modernity between the compartmentalisation and commodification of faith including institutional religion, and the sacramentalisation of faith experienced in the midst of everyday invitations and pressures to make sense and meaning of life. The task of the ‘professional’ church is to facilitate and resource communal discernment and dialogue processes, to make space for growth in the unity of faith among ‘lay perspectives’ (the *sensus fidelium*) while also honouring the unique and diverse ways that we participate in the life of God.

Julie Trinidad works in the Ministry Formation Program for the Archdiocese of Adelaide, Australia. She has recently been involved in teaching Catholic Studies at the University of South Australia and tutoring in theology at the Catholic Theological College in Adelaide. Prior to this Julie was the Archdiocesan Coordinator of Youth and Young Adult Ministry after having taught Religious Education in a number of Catholic high schools both in Australia and in the Philippines. Julie holds Masters degrees from KU Leuven and Flinders University (from the schools of theology and education respectively) and this year (2013) is a visiting scholar at the Cardinal Walter Kasper Institute in Vallendar Germany where she is pursuing doctoral research (through Australian Catholic University) focussing on the Pneumatology of Walter Kasper.

## **Hongshan Wang**

Institute for Family and Sexuality Studies, KU Leuven

### **Understanding the role of religion in relation to stress and coping in couples: An exploratory research**

Over the last 20 years, the study of religion, spirituality, and coping has received increasing attention from health and social science researchers. For many, religion is an important philosophical orientation that forms and guides their understanding of the world. It serves as the basis for peoples’ global beliefs and goals in life and makes tragedies and suffering understandable and bearable since religious meanings often play a crucial role in coping (Pargament, 1997). However, most studies have focused on the individual context of religious coping, the more nuanced aspects whereby couples apply their faith in coping with a stressful life event have rarely been studied. (Cattich & Knudson-Martin, 2009). The purpose of this study is to provide an in-depth examination of how highly practicing Christian

couples experience religion in their dyadic coping with a stressful life event and what the distinctive religious beliefs and practices that could help in the coping process. Therefore, in-depth qualitative interviews were conducted with 11 highly practicing Chinese Christian couples residing in Belgium. The transcripts of these interviews were analyzed and based on the Qualitative Analysis Guide of Leuven (Dierckx de Casterlé, et al., 2012). This study shows that religious beliefs and practices helped them include God as a third acting person in their coping process, facilitate openness and discourage complaints, and inspire religious thinking of family meaning making in coping with the stressful life event. Several distinctive religious doctrines and joint religious activities are discussed.

Hongshan Wang is currently a doctoral student in the institute for family and sexuality studies, KU Leuven, Leuven, Belgium.