

- Edward Adams (King's College, London)

Sacra privata and early Christian meeting places

Recent research on sacra privata in the Roman world in which Christianity emerged has shown that they were a much wider phenomenon than the 'household cult'. Private religion, it is now clear, was practised in a large range of settings and by no means only the domus. This has implications for our understanding of early Christian meeting places. The consensus of opinion is that early Christians gathered almost exclusively in houses (often envisaged as atrium houses). The 'household cult' is taken as comparative evidence for this view. A properly broadened appreciation of the variety of spaces for sacra privata in Roman world of the first and second centuries prompts a broader consideration of early Christian meeting places.

- Christoph Auffarth (University of Bremen)

Nach dem Opfer. Transformation von Religion in der Spätantike: Religion in der Familie

In allen religiösen Traditionen der römischen Kaiserzeit und der Spätantike verschwindet das Ritual des Opfern als zentrales Ritual der antiken Religionen, teils erzwungen, teils gewollt: Religion öffentlich, an heiligem Ort, das Ritual, das viele Teilnehmer und Spezialisten erfordert. Religion mutiert. Neben anderen Formen der Transformation soll hier die Familienreligion im Vordergrund stehen.

- Andreas Bendlin (University of Toronto)

Religious Agency in the Household: The Praxeology of Domestic Cult in Roman Italy

- Sible De Blaauw (University Nijmegen)

The Early History of the Roman Titular Churches: Archaeological Traces, Memories and Myths

In this contribution, recent and earlier archaeological evidence regarding the Early Christian titular churches will be confronted with historical traditions about domestic worship and the cult of saints. The latter aspect has recently been reviewed by Steffen Diefenbach and stimulates a new investigation into the varying origins of the Roman tituli and into the question of their architectural shape.

- John Bodel (Brown University)

Household religion and religions of the house: The spiritual lives of Roman slaves

In this paper I examine the dual nature of the religious lives of Roman slaves during the early imperial period: their formal incorporation within the domestic worship of the Lar by the master of the house (paterfamilias) and the private cults, practices, and beliefs that individual slaves engaged in both within and outside the house. My aim is to illuminate the institutional and cultural contexts in which the seeds of Christianity first took root in the increasingly multicultural households of the early Empire. I will argue that the institutionalized cult of the Genius of the paterfamilias and the less formalized cult of the enigmatic figure of Silvanus domesticus, when considered beside the evidence for private religious practices by Roman household slaves, provided a conducive environment for the cult of Christ to flourish in Roman domestic contexts.

- David Frankfurter (University of Boston)

The Spaces of Domestic Religion in Late Antique Egypt

"Domestic religion" should properly include not only family living spaces but extend to those places in the environment to which agents of the domestic sphere travel to negotiate the hopes and crises associated with family perpetuation and fortune. Using texts and artifacts from early Christian (IV-VII CE) Egypt I will discuss the importance of traditional landscape features, ancestral tombs, and saints' shrines and festivals as vital extensions of domestic ritual space.

- Marco Frenschkowski (University of Leipzig)

Persönliche und innerfamiliäre religiöse Praxis in apokryphen Apostelakten

Die in jüngerer Zeit blühende Erforschung der "Religion des Hauses", der persönlichen und familiären religiösen Praxis in der Antike muss die verschiedenen Quellengruppen systematisch auf Ihr relevantes Material sichten. Als antike christliche Romane mit Unterhaltungsanspruch und sehr oft wenig "orthodoxer" Theologie sind die apokryphen Apostelakten dabei von einiger Bedeutung. Wie verhalten sich hier "private" oder "öffentliche" Religion? Dabei sind auch die Konkurrenzzenarien, in welche die christliche Mission eingezeichnet wird, von besonderem Interesse. Im Mittelpunkt der Rückfrage stehen die Thomasakten, es wird aber auch Material aus anderen Akten zur Sprache gebracht.

- Katharina Greschat (University of Bochum)

„Oratorium nostrum. Gregory of Tours and his Construction of a Christian *lararium*“

In the Glory to the Confessors 20 Gregory of Tours describes how he establishes an oratory for the veneration of the relics of Martin of Tours, Julian of Brioude, Saturninus of Toulouse, and Illidius of Clermont in his own house. This paper will show that Gregory does not only

establish his personal relic cult in honor of members of his family or their patron saints to promote his family and himself, but that he uses elements of the Roman domestic cult together with the ceremonies of dedication and adventus of the saints in order to demonstrate that he is the rightful bishop of Tours and a powerful aristocratic leader of the civitas.

- Caroline Johnson-Hodge (College of the Holy Cross, Worcester)

#### Through the Back Door: Christianity as Household Cult

This paper considers the ancient household as the context for the growth of Christianity, particularly in mixed households (that is, when one or a few Christians live with non-Christians). In the Roman Empire, domestic religious devotion often signaled loyalty and obedience to the head of the household. How did Christians in polytheistic households respond to this? I will suggest ways that Christianity developed as a household cult along with other domestic cults of the time, well before it becomes established as a public cult in the fourth century.

- Judith Lieu (Cambridge University)

#### Household and Family in Diaspora Judaism

Much of our knowledge of Diaspora Judaism is dependent on archaeological remains, namely of synagogues and of inscriptions, in particular of epitaphs. This paper will consider what the latter reflect about the nature of the religious dimension of the household and family life, and of how it reflects the tensions in Jewish participation in civic life.

- Margaret MacDonald (St. Francis Xavier University, Antigonish)

#### Re-envisioning Ekklesia Space: Evidence of the Flexible use of Household Space for Religious Instruction and Practice in the Pastoral Epistles

While the Pastoral Epistles do not explicitly mention church groups meeting in houses, they are infused with household ethics and preoccupations. The purpose of the essay is to challenge dominant notions of religious instruction and practice being restricted to communal gatherings of the ekklesia. Drawing especially on scholarship on education in the Roman world, the paper will argue for a much more flexible use of household space for the life of early church communities and a merging of aspects of home and school.

- Andrew McGowan (Yale University)

#### Carcer autem pulcher: Christian ritual, gender, and space

In a number of texts from the second and third centuries, Christians are reported to have claimed the space of Roman prisons by means of ritual. Prisons were arguably outside of the usual polarity of public and private spaces, but practices more typically understood as domestic or private in character serve to appropriate them as associational or even liturgical venues. Women are prominent as practitioners in these events, and while the eucharistic meal is important in these instances so too is the practice of foot washing, a neglected ritual whose gendered character is closely related to its spatial associations.

- Andreas Müller (University of Kiel)

#### Der Kult in der Zelle. Häusliche Religiosität im spätantiken Mönchtum.

- Andreas Pülz (Austrian Academy of Sciences)

#### Architectural decoration with Christian Symbols in late antique/early Byzantine houses

- Günther Schörner (University of Vienna)

#### Lokalisierung von Hauskult im Imperium Romanum: ein interprovinzialer Vergleich

Im Hinblick auf die Lokalisierung häuslicher Kulte wird gemeinhin von einer einheitlichen Praxis innerhalb des Römischen Reiches ausgegangen. Wenn überhaupt die Platzierung entsprechender Schreine und sonstiger Anlagen thematisiert wird, so sind diese Differenzierungen eher konzeptuell zu verstehen, da zwischen öffentlichen und privaten Räumen (Atrium, Peristyl - Küche, cubicula) unterschieden. Hierbei ergibt sich jedoch insofern ein Problem, als 'Privatheit' als modernes Konzept sehr schwierig in römischen Häusern zu greifen ist. Im Vortrag soll nun das setting von Hauskultanlagen im Mittelpunkt stehen. Unter Zugrundelegung von Methoden der Architektursoziologie wird die Lokalisierung von Kultanlagen innerhalb des Hauses, ihre Zugänglichkeit für Personen und ihre Integration in das räumliche Gefüge analysiert. Diese Parameter erlauben interprovinziale Vergleiche: Ausgehend von den am besten erforschten Anlagen in den Vesuvstädten werden Platzierung und Ausstattung des Hauskultes in unterschiedlichen Regionen des Imperium Romanum untersucht, wobei sowohl die Übernahme italischer Vorbilder, die Tradierung lokaler Eigenheiten oder die Entwicklung neuer Formen die rituellen Aktivitäten prägen können. In einem zweiten Schritt kann die Diskussion um die ‚Privatheit‘ dieser Räume aufgegriffen werden.

- Ulrich Volp (University of Mainz)

#### Domestic Religion and Family Duties: Insights from the Fathers and Cultural Anthropology

When discussing boundaries between domestic and public religion, society and family, a look at ancient rites and rituals might prove to be illuminating despite the given difficulties in reconstructing non-verbal ritual acts through verbal texts and archaeological remains. Ever since the discipline's origins in the 18th and 19th century, cultural anthropology has attempted to describe, analyse and systematize the ritual functions of defining and maintaining boundaries between different realms and stages of human life. The paper endeavours to investigate some more and some less successful attempts by the Fathers to come to terms with rather complicated ritual dynamics.