

## HOUSEHOLD AND EUCHARIST IN THE EPISTLES OF PAUL

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This study attempted to clarify trajectory of Paul's thought from his authentic Epistles to the Deutero-Pauline and the Pastoral Epistles. The main concern has been to show relationship between household and the Church in Paul's Letters. This relationship goes from fruitful dialectical relationship evident in the authentic Paul letters towards conformistic theology of Deutero-Pauline in which household and Church have been equated. Household is not representing only architectural space in antiquity but moreover a social ethos embedded in it. Throughout our study, household has been viewed mainly from these social forces that represented ancient household. In the Authentic Letters Paul has been trying to give priority to Christian dynamics that should invade *household order*, reverse upside down structures in it through the most important event for the early Christians, i.e. the Eucharistic meal. Church faith and belief needed to be expressed through the Eucharist that displayed new way of relationships and social values, against and beyond 'normalcy' of the ancient household. This outcome expressed through authentic Letters of Paul gave new meaning of the Eucharist, new meanings to the community: something that we called "limited revolution". The Eucharist has been liberated from the space and social constrains of the ancient household giving to the community sense of "alternative society" in the middle of household that represented 'normalcy' of the Empire. Moreover, Paul's struggle to present dialectic between household and Eucharist served him to go beyond Jewish mentality of separation and exclusivism that Jewish household represented confining itself to Temple and synagogue ideology.

In the Deutero-Pauline Epistles and the Pastorals Eucharistic gathering has been confined and immersed into the social dynamics of Greco-Roman household and Jewish Temple ideology. Socially, through *household order* (Haustafeln) Church wanted to present herself as a responsible member of society. Theologically, continuity with Old Israel and Holy Scripture is maintained (2Tim 3:15) through the Temple imagery. The ancient household utilizes socially and