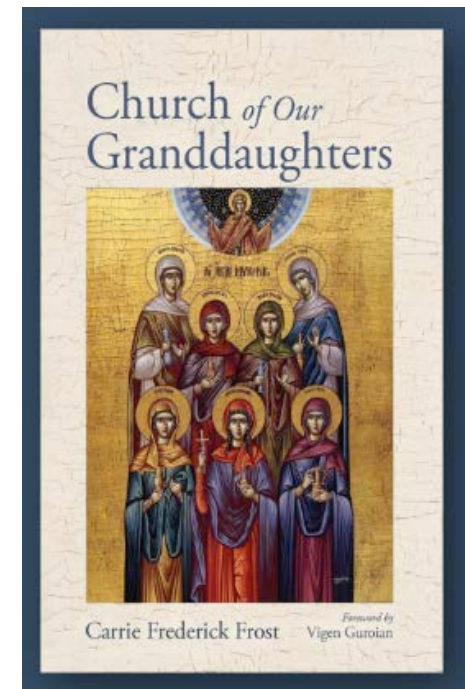


Church of Our Granddaughters...

Theological Anthropology

Church of Our Granddaughters

- ▶ Welcome/Introduction–Moderator
- ▶ Opening Prayer
- ▶ Introduction of Speaker
- ▶ Preview – Terms
- ▶ Chapter summary–Speaker
- ▶ Breakout Groups
- ▶ Plenary
- ▶ Preview – Next Meeting
- ▶ Concluding Prayer



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▶ Opening Prayer

Most holy Phoebe, who was found to be worthy of the diaconate; who was Paul's helper and carried his words to the people of Rome; who is called the lamp of Cenchrea; we now humbly ask that you intercede for us, and pray to Christ our God for us as we discern His will for revival of the ordained female diaconate for the upbuilding of the entire Church today. Pray that we will be blessed and fruitful in our works this day and always, to God's glory.

Amen.



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▶ Speaker – Carrie Frederick Frost

- Life-long Orthodox Christian
- Scholar of theology
- PhD in Theology and Ethics–Univ of VA
- Work–motherhood, family, children, **theological anthropology**, iconography, theology in literature, contemplative prayer
- Monographs:
 - *Material Body: A Theology of Incarnation from the Christian East*
 - ***Church of Our Granddaughters***
- Teaching: St. Sophia Ukrainian Orthodox Seminary, Western Washington University



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▶ Terms

- **Theological anthropology**—the understanding of who we are as human beings (from a theological perspective) including consideration of sex differentiation and gender
- **Sex differentiation**—humans divided into Male and Female [bracketing out any conversations outside of this binary]
 - **Sex**—expressions of humans as male and female represented by, but not limited to, biological and physical characteristics
 - **Gender**—socially and culturally understood roles of the sexes

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▶ Terms

- **Essentialist**—qualities that are inherent, inborn, determinative and purposefully of the essence of our creation and deification
- **Deification** – the process of becoming more and more God-like (i.e. *theosis*); what we mean by salvation from an Orthodox perspective

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▶ Terms

- **Edenic**—derives its ideal sex differentiation from the depictions and interpretations of the Garden of Eden in Genesis before the Fall; views man and woman as complementary and sex differentiation as part of God's original plan
- **Eschatological**—concerning the end times/final things; views sex differentiation basically as only necessary for this life and transcended in the next life

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▶ Terms

- Incarnational Reality—(i.e. in between/middle) we are defined not exclusively by our beginnings or ends, but by our existence in light of the Incarnation; our lived experience as human beings in light of the Incarnation
- Incarnation—the coming into this world (time and history) of the second person of the Trinity as Jesus Christ including his life, ministry (death and resurrection)

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▶ [Video](#)

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▶ Conduct Guidelines

The St. Phoebe Center seeks to promote respectful and reasonable discussion about once again ordaining women to the diaconate in the Orthodox Church and **tonight's topic of theological anthropology**. We expect that all participants, both panelists and attendees, will treat each other with the highest regard, acknowledging that we are all children of God, and will engage with the topic at hand and refrain from personal criticism. We ask that if a specific example of an incident in the life of the church is offered, that any identifying remarks of people involved or, if a personal story, of any others involved, be withheld so that we may discuss these issues generally and with respect for privacy. Participants who engage in personal attacks or otherwise denigrate the conversation will not be welcome at our events. Finally, we encourage your curious, robust, and respectful engagement with the work of the St. Phoebe Center.

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▶ Discussion Questions

- What is the import of our life experiences as women in regards to our experience (1) of/with God and (2) within the Church?
 - Does being embodied as women inform, but not define or delimit (as the complementarians would have it) our actions and ways of thinking and if so, how?
 - Why does being embodied as women matter (whereas the eschatologists would say it does not matter)?

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▶ Discussion Questions

- What is your understanding of the Incarnation in terms of its relevance for women? (i.e. How does Christ's Incarnation affect the way we regard being embodied?)
 - Can one argue that the divine traits shared by all Christians, by virtue of our baptism, are further “equalizers” between the genders of female and male? What are a few of these Godly traits?

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▶ Discussion Questions

- In her book, Carrie urges that women must inevitably (and rightfully) be part of the conversation on theological anthropology. On the ecclesial/church level, what would such involvement and dialogue entail? What might this conversation look like?

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▶ Looking Ahead



Book Club Discussion Series
"Church of Our Granddaughters"
by Carrie Frederick Frost
Tuesdays, June-July, 7:30pm EDT

Book Discussion Series
"Church of Our Granddaughters"
by Carrie Frederick Frost
Tuesdays, June-July, 7:30pm
EDT

6/16 - Menstruation

6/23 - Churching of Mother and Child

6/30 - Miscarriage

7/7 - Leadership

7/14 - Ordination and Conclusion

You will use the same link for each Zoom event

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▶ Closing Prayer

O All Merciful God! Thank you for bringing us together this evening in Your Name. Bless our work. Grant our Hierarchs wisdom, strength, courage, and compassion as they discern the many calls for revival of the ordained female diaconate. May they be guided by the grace of the Holy Spirit, and may the Spirit of unity and love inspire them to consider how the revival of this ancient order can help in the upbuilding of the entire Church today.

Amen.

