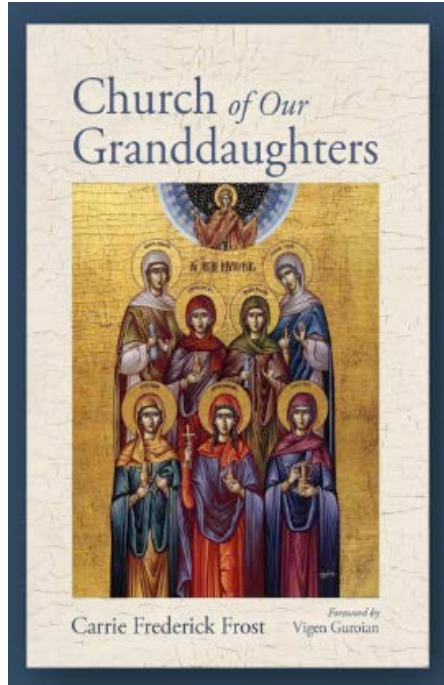
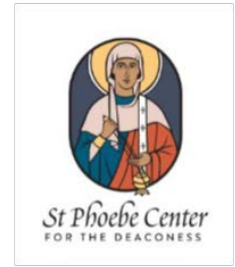




Church of Our Granddaughters...

Leadership
Administrative and Liturgical

Church of Our Granddaughters

► Speaker – Dr. Teva Regule

- Life-long member of the Orthodox Church (Grew up in Romanian diocese of OCA)
- MDiv (HCHC), PhD (Boston College)
- Focus: Liturgical Theology and History
- Adjunct professor–Boston College
- Many years of youth and young adult work (Served 2 years at National President of the American Romanian Orthodox Youth (AROY))
- Many years of advocating for Women in the Church and our ability to participate more fully (SNQ, St. Phoebe Center for the Deaconess)
- Immediate Past-president of the Orthodox Theological Society in America (OTSA)
- Presently serves as her parish Catechist



Church of Our Granddaughters Leadership

- *“I envision women welcomed and engaged in every level and aspect of Orthodox Church governance and administration in the Church of our granddaughters. This includes women abundantly present and involved in the day-to-day leadership of the church, planning for its future alongside hierarchs, and with women populating the minor orders; tonsured by the hierarchy into such ministries as sub-deaconess [and altar server], reader, and cantor.”*

Church of Our Granddaughters Leadership

► Introduction

- Make up of the Council at Crete (2016)
 - Decisions made that affect the life of the Faithful
 - Only 4 women (as non-voting special consultants)
 - Ecumenical Patriarchate
 - Church of Albania
 - “Excluding women from contributing to the leadership and governance of the Orthodox Church not only is bad for women, but it also prevents it from flourishing”
 - E.g. GOA Archons
 - Archon – defend the Orthodox faith, protect the Ecumenical Patriarchate, champion fundamental human rights and freedom of religion; deep commitment to the church’s welfare and sustainability

Church of Our Granddaughters Leadership

► Leadership – Past

- Long history of women in leadership and authority
- Examples
 - Myrrh-bearing women – first to witness the Resurrection
 - “Apostles to the apostles”
 - Theotokos – Annunciation; model for all humanity by a cooperative act of her will
 - St. Photini– one of the first evangelists
 - Prisca – integral to the life of the nascent church
 - Monastery abbesses
 - Deaconesses
- No golden era of shared leadership, but today witness a falling away from early ideals

Church of Our Granddaughters Leadership

► Leadership – Present

- Women are essential to the life of the Church
- Examples
 - Parish life
 - Work of Dr. Patricia Fann Bouteneff: “invisible leaders”
 - E.g. Chaplains, spiritual directors, church diplomats, administration, parish and diocesan leadership, musicians/artists, scholars, religious educators, activists, priests’ wives, women’s guilds, readers
 - Axia Women *Women of the Week* (WoW) series (www.axiawomen.org/wow-general)
 - Church in Africa
 - Consecrated deaconesses (later an ordination), ecclesiarch (altar management), order of “preacher”

Church of Our Granddaughters Leadership

► Leadership – Councils

- Church governance – many qualified women serving
- Lay delegates to diocesan councils (e.g. OCA, ANT, GOA, Ukrainian)

Church of Our Granddaughters Leadership

► Leadership – Minor Orders

- Special role in the church community that come with particular responsibilities
 - E.g. sub-deacon [altar server], cantor, reader
 - “tonsured”/ “blessed” or “consecrated” NOT “ordained”
 - Ordination – greater authority, connection to the Eucharist and role of the Holy Spirit
- **Reader** – reads passages of Scripture within the service (e.g. Epistle, not Gospel), might be called upon to lead a (non-Eucharistic service) in absence of a priest (re: Alaska)
- **Cantor/Chanter** – chants and sings hymns particular to any day/service
- **Sub-deacon** – assist in the Eucharist liturgy and cares of altar and vestments, etc.

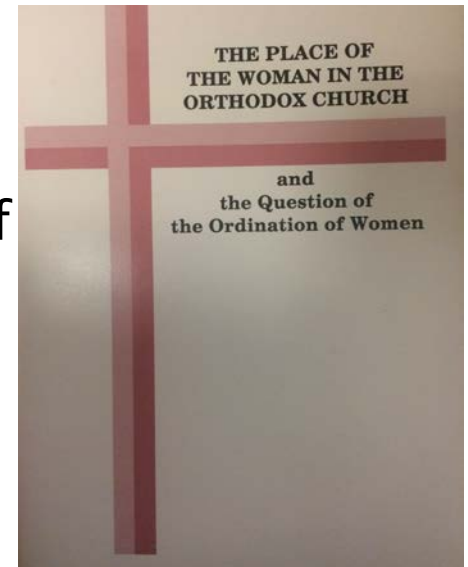
Church of Our Granddaughters Leadership

► Leadership – Minor Orders

- No canonical, theological or pastoral prohibition on women's participation, but men still occupy the majority of these roles
 - Sometimes seen as the “path to priesthood”/presbyterate
 - Eg. “Reader” addendum (“*Cursus Honorum*”)
 - Sometimes women function in these roles (e.g. Reader, Chanter), but are rarely blessed/tonsured to do so
 - –> Women's participation is never secure; subject to the caprice of men in authority
 - Eg. Story

Church of Our Granddaughters Leadership

- ▶ Leadership – Minor Orders
- ▶ Calls for participation in the “minor orders” of the Church
 - 1918 – Bishops of the Russian Orthodox Church
 - 1976 – Metropolitan Emilianos Timiadis (Agapia Consultation), “women be admitted to Minor Orders, as readers and acolytes”
 - 1988 – Rhodes Consultation – possibility of “opening up ‘lower orders’ to women as sub-deacons, [tonsured] readers, cantors, teachers, etc.”



Church of Our Granddaughters Leadership

- ▶ Why bless women to read?
 - Important to recognize and support their service
 - Stability of ministry
 - Modeling for Assembly: Women's Voices need to be heard
- ▶ Example – Metropolitan Philip (ANT)



Church of Our Granddaughters Leadership

► Leadership – Ministry of Girls

- Little precedent of children of either sex serving in the altar, (in the West especially) boys are usually tonsured to do so –> “Altar servers”
 - Help the priest conduct the liturgy, hold candles during the processions, etc.
 - If this is to continue –> girls should be included
 - “Perpetuates misperception of girls (and women) as unworthy and unfit for ministerial leadership in the local church and second-class citizens in the church at large.”

Church of Our Granddaughters Leadership

► Leadership – Ministry of Girls

- Axia and St. Phoebe Center series of webinars on the Liturgical participation of Women and Girls
 - Integrating Girls (and Boys) in Liturgy:
<https://www.youtube.com/watch?v=N9W3ubNMVtc&t=16s>
 - (Also given as an IOTA talk:
<https://www.youtube.com/watch?v=nBcTNod1nyQ>)
 - Girls Participation in Liturgy:
<https://www.youtube.com/watch?v=QDjGKXUa2o0&t=77s>
 - Liturgical Service by Girls and Women:
<https://www.youtube.com/watch?v=14wuOj6Vij4&t=5s>
 - Orthodox Women Sharing the Good News: Teaching and Preaching
<https://www.youtube.com/watch?v=MvVuP64pEdw&t=434s>

Church of Our Granddaughters Leadership – Altar Service

- ▶ Women's Monasteries
- ▶ Parish Settings – Open to BOTH boys and girls (in some places)
 - Church of Antioch (except the US Archdiocese)
 - Church of Russia (Many women served prior to fall of Communism)
 - Armenian Church
 - (Some) Coptic Churches
 - (Occasional) Orthodox parishes in the West



Church of Our Granddaughters

Altar Servers (Church of Antioch)



Church of Our Granddaughters

Altar Servers (Church of Antioch)



Church of Our Granddaughters

Altar Servers (Church of Antioch)



Church of Our Granddaughters Altar Servers

► Armenian Church



Church of Our Granddaughters Altar Servers

- ▶ Church of Antioch (SA)
- ▶ Coptic

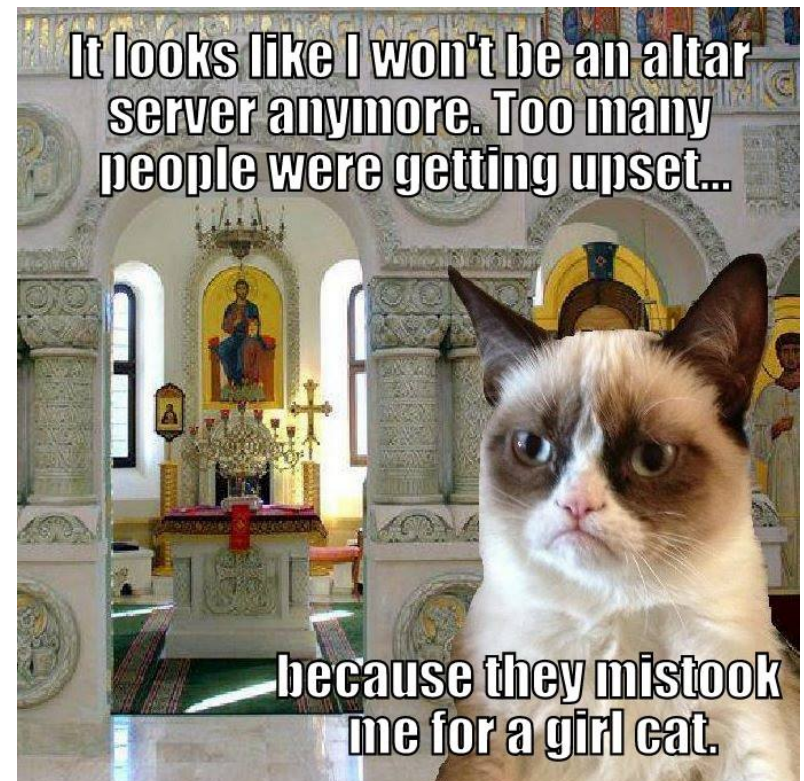


Church of Our Granddaughters Altar Servers

▶ US...



But, wait...



Church of Our Granddaughters

Altar Servers

- ▶ Reasons given for the exclusion of girls
 - New—> “It would **conflate the genders**”
 - Not in the “**tradition**” of the church
 - They will want to be “**priests**” someday
 - “the slippery slope”
 - Women are **unclean** and not allowed in the Altar area
- ▶ Are there any good reasons for the exclusion of females from this ministry?

Church of Our Granddaughters Altar Servers

► Reasons *for* inclusion – for the Participant

1) Catechetical

- Opportunity for “active learning”

2) Spiritual growth

- Disallowing girls has a negative effect on their spiritual lives/connection to God.

3) Integrity of the Church

- No moral considerations, altar “boys” dressed as “sub-deacons” or “readers,” distorting those orders

4) Ethical formation

- False sense of entitlement antithetical to Gospel message of humility in service to Christ

► Reasons *for* inclusion – for the Assembly

Church of Our Granddaughters Leadership

► Leadership – Future

- Inclusion of women in roles of leadership, governance, and ministry and that these roles will be amply populated (e.g. [tonsured] readers, cantors, sub-deaconesses, and altar servers)
- Possible new (or restored tonsured) roles
 - Catechist
 - Homilist
- Using women's gifts and talents “give[s] light to all who are in the house” (Mt. 5:15)

Church of Our Granddaughters

► Discussion Questions

- Dr. Frost references the work that Dr. Patricia Fann Bouteneff has done in highlighting the ways that women are already serving in the Church. On pp. 73–74, she lists a number of them—chaplain, spiritual director, administrator, musician/artist, religious educator, priest's wife, reader, etc.
 - In what ways do women serve in leadership in your parish?
 - In what ways are they forbidden or discouraged from doing so?

Church of Our Granddaughters

► Discussion Questions

- In discussing the decisions made at Church councils that increasingly affect women and the absence of women in those contexts, Dr. Frost relays a story of an encounter at the Ecumenical Patriarchate that is emblematic of this. In this case, only men were invited to eat in the upstairs dining room [to engage in conversation with the ecclesial heads] and the women were sent to the downstairs kitchen to eat with the staff and other women. When a women questioned a young monk about his, he replied that this will never change because, “women are not on the agenda” (p. 76).
 - How can we get “on the agenda”???

Church of Our Granddaughters

► Discussion Questions

- In the last section of this chapter, Dr. Frost introduces the so-called “minor orders.” And speaks, in particular, about inviting girls to serve in the altar with their brothers.
- In what ways might allowing and encouraging girls to participate more fully in our liturgical celebration (e.g. as altar servers) affect their experience of the liturgy as well as their relationship with the Church?

Church of Our Granddaughters

► Discussion Questions

- Dr. Frost relays that the Church of Africa has creatively inaugurated new orders for women to meet the pastoral needs of the Church in that context (e.g. consecrating deaconesses, having women serve as the parish ecclesiarch and establishing an order of “preacher,” pp. 74–75)
- What might we learn from their example for our own context? (i.e. Are there currently pastoral needs in your community that are not being met in which a woman could help? In what ways?)