

ABSTRACT
Unique Bodies, Unique Gifts: Towards a Liturgy that Deifies
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Current discussion of the full liturgical participation of women rarely focuses on bodies and capabilities as they are. Opposition presumes both a sexual binary which genders roles, and that ordained roles are essentially gendered. Support often focuses on speculative theories regarding the eschatological body rather than bodies as they are. Ordination and its scope of service involves real bodies, and real capabilities. Likewise, *theosis* is an ongoing practice of embodied virtue in which one's capabilities are used to better love God and neighbor. Orthodox doctrinal commitments which shape our understanding of the Incarnation and Icon support a liturgical practice which recognize the unique capabilities and gifts of embodied human persons. In short, the ordination of women and the allowance of their full liturgical service flows from Orthodox incarnational theology, and allows the liturgy to better serve as a locus for *theosis*.