

Woman as the call of being according to Eastern theology and the example of Jadwiga Zamoyska

Kobieta jako wezwanie bytu według teologii wschodniej
a przykład Jadwigi Zamoyskiej

Jarosław Moskałyk*

Adam Mickiewicz University in Poznań
Faculty of Theology

Abstract: Man understood as the image of God has an inalienable right and the ability to express his identity as a woman or as a man. This proves the ontological equality of a man and a woman, equally called to overcome the limitations of individual nature. The modern movements of women's liberation efforts in the pursuit of freedom often lose sight of the basic sense of humanity. The result is sometimes their highly confrontational style of struggle for their own separateness and autonomy, leading to the achievement of an exclusive position and total opposition to the male form of leadership in community life. This seems absolutely strange to Jadwiga Zamoyska's attitude. Meanwhile, today a woman, like a man, needs to rediscover the lost aspects of Christianity in herself, which would allow her to constantly remain in harmony with herself.

Keywords: Jadwiga Zamoyska; woman; a symbol of spirituality; the economy of femininity; Eastern theology

Abstrakt: Człowiek rozumiany jako obraz Boga ma niezbywalne prawo i możliwość wyrażania swojej tożsamości jako kobieta lub jako mężczyzna. Świadczy to o ontologicznej równości mężczyzny i kobiety, jednakowo powołanych do pokonywania ograniczeń związanych z indywidualną naturą. Współczesne ruchy tzw. wyzwolenia kobiet w dążeniu do wolności niejednokrotnie tracą z pola widzenia podstawowy zmysł człowieczeństwa. Skutkiem tego jest niekiedy ich wysoce konfrontacyjny styl zmagania o własną odrębność i autonomiczność prowadzący aż do zdobycia ekskluzywnej pozycji i całkowitego sprzeciwu wobec męskiej formy przewodnictwa w życiu wspólnotowym, co wydaje się absolutnie obce postawie Jadwigi Zamoyskiej. Tymczasem kobieta,

* Father Jarosław Moskałyk, prof. dr hab. — researcher at the Department of Systematic Theology of the Faculty of Theology, Adam Mickiewicz University; e-mail: moskałyk@amu.edu.pl, ORCID: 0000-0001-9193-2433.

podobnie zresztą jak mężczyzna, potrzebuje dziś odnalezienia w sobie utraconych aspektów chrześcijaństwa, które pozwoliłyby jej nieustannie pozostawać w zgodzie z samą sobą.

Słowa kluczowe: Jadwiga Zamoyska; kobieta; symbol duchowości; ekonomia kobiecości; teologia wschodnia

Introduction

From the Christian point of view, the woman is the first human being who has received divinization and then offers it as a gift to all creation. This proposal is addressed to man above all because he retains the inexhaustible dignity of the person and the ability to transform his own nature. This process can be fully implemented thanks to the relationship between a woman and a man, which remains for them a call to ‘complementary coexistence’. This is not a one-time or temporary commitment and cannot be met easily, but requires constant overcoming of threats and crossing the limits of one’s own inability. However, according to Eastern theological thought, a woman, endowed with a unique structure integrating and merging different human dispositions, is entitled to a certain discreet and hardly noticeable privilege. It manifests itself above all in her extremely sensitive communion with God and fulfilling the mission of obedience to the Creator.

Since the spiritual needs of human existence are related to maintaining a relationship and communion with God, man finds himself most in the opposite principle of existence. Thanks to the sphere of innate female intimacy, the male world, together with the entire environment, is even more strongly and courageously mobilized to live in union with God. The female radiant charisma of otherness always connects existence with essence in a humble, holy and invisible way. At the same time, it brings comfort and joy to all who desire a proper identification with the sacred. This mission was perfectly understood and faithfully fulfilled by the Servant of God, Jadwiga Zamoyska (1831-1923)¹. In this article, her example will be the background to the Eastern theological vision of woman, developed mainly in relation to religious and spiritual service. The following considerations will cover four aspects: creative endowment, the economy of femininity, liturgical symbolism, and the importance of woman-centrism.

1. Creative endowment

The history of Christianity from the beginning was clearly marked by a reserved attitude towards the female human being. This was due to various reasons, the most important of which was related to biblical exegesis. The biblical context

¹ Cf. K. Czachowska, *Generalowa Jadwiga Zamoyska (1831–1923). Życie i dzieło*, Poznań 2011.

of the creation account is often explained schematically in a way that indicates male predominance. Therefore, the woman remains in the man's shadow and has the task of being his help and complement in a subservient sense. This interpretation option is additionally superimposed on Judaic thought, which directly affects the Christian concept and imposes on it a specific model of perception of the female state. When it comes to the patristic era and its impact on shaping the image of a woman, it basically does not stand out with anything groundbreaking because of its high focus on issues of a dogmatic nature. Therefore, the problem discussed here was relegated to the background or treated incidentally. Simultaneously, there was no lack of various kinds of incomprehensible and even extreme opinions, for example that the prolongation of the human race cannot be an end in itself, or that marriage only fulfills a certain function in limiting human passion. Similar opinions are expressed by former ascetics who, due to their focus on the spiritual perfection of man, usually avoid an in-depth analysis of the relationship between a man and a woman. Conversely, supporters of one-sided and deforming theological awareness of solutions, such as Arians, Apollinarists, Monophysites and others, often expressed radical opinions on femininity.

However, in its official teaching, the Church has never denied or undermined the thesis on the equality of man and woman, both in God's creative plan and in their common Christian vocation². All considerations about a human being, and therefore about both man and woman, should always take into account the whole human being and the fullness of his/her vocation. The basis of every vocation is the dignity of the person, which is emphasized in the same way by Eastern and Western Christian tradition. Only an integral understanding of a person and his/her complementarity gives grounds for searching for the specific meaning of male and female humanity³. The human race endowed with various talents, including individual ones, following the example of the social activist, Jadwiga Zamoyska, is the basic sign of creative endowment. At the same time, the difference between men and women, visualized by the human being, is experienced as a gift⁴. Moreover, femininity retains a special ability and readiness to cross the border of separateness and open up towards a man⁵. Thanks to this, it pursues in itself the vocation to exist in the communion of persons with a man. The ability to exceed one's own limitations is also expressed through the personal constitution of the body. Similarly, Zamoyska's femininity enabled her to find herself in the communion of people with a man, and thus to discover the unifying meaning of her body⁶.

² Cf. R. Szmydki, *Współczesna teologia o kobiecie*, „Collectanea Theologica” 57/4 (1987), p. 56.

³ *Ibid.*, p. 58.

⁴ Cf. Ch. West, *Eros i agape. Miłość, która daje szczęście*, Kraków 2011, pp. 34–35.

⁵ *Ibid.*, p. 61.

⁶ *Ibid.*

Nevertheless, the overall Christian anthropological vision for a long time, with the exception of sociological issues, referred to the issue of femininity in an extremely minimalist way. As a result, the complex problem of human bisexuality was most often pushed to the margins of discussion, and only theological premises were taken into account when considering it to a small extent. As a result, the distance towards the phenomenon of gender difference, including the role of the female state, had a negative impact on maintaining a consistently low level of the legal status of women in Europe until the 19th century. This resulted in particular from the consolidation of the patriarchal family model and the superior power of the husband over the wife. Simultaneously, for a long time, the Church side tolerated this approach, and even used it in its own way. A meaningful example is *Casti connubii*, 1930 encyclical of Pius XI on Christian marriage. In it, the Pope emphasized that ‘in domestic society, strengthened by the bond of love, another factor should flourish, named by St. Augustine the order of love. This order includes the priority of the husband over his wife and children, as well as the subordination of the willing and obedient wife’ (CC I, 2).

Only in the middle of the twentieth century, also in the universal Church, the way of perceiving the role of women in society and in religious life changes, which is to some extent the effect of the influence of developing feminist movements. John Paul II’s vision of a woman is also extremely important, and at the same time her role in the family, society and generally in the life of the Church. Thus, what Pius XI had previously considered a sinful disturbance of the natural order, John Paul II considered a woman’s inalienable right, flowing from her human dignity. Women ‘have to become promoters of a “new feminism” that resists the temptation to imitate models of “masculinism”, but knows how to recognize and express the genuine female genius in all aspects of social life, working to overcome all forms of discrimination, violence and exploitation’⁷. Conversely, motherhood as the main and natural vocation of a woman, which is the basis of Eastern theological intuition, is a special model to follow and the most complete and inalienable content of her life personal fulfillment.

2. Femininity economy

The Eastern concept of woman and femininity is largely inspired by the biblical image of a woman, and more specifically Mary as ontologically uniting us with Christ. Through her existence and vocation, which consists in mediating between humanity and Christ, she includes everyone in the plan of the economy of salvation. Playing the role of a mediator between God and man, she causes

⁷ Jan Paweł II, *Encyklika „Evangelium vitae”*, 99.

their special rapprochement and ontological and salvific penetration. 'The entire salutary influence of the Blessed Virgin over people is derived from God's will and flows from the excess of Christ's merits, it is based on His mediation, it depends entirely on this mediation and draws its strength from it' (Lumen Gentium 60). As the prototype of a woman and a mother, she constantly influences us through her 'maternal economy'. Her participation in human personal transformation takes place both in the individual, community and ecclesial dimension. Thanks to the Marian spiritual and moral archetype, our religious and spiritual world is strengthened.

Due to different qualities of a woman in relation to a man, the tradition of the East assigns a unique place to a woman among the gifts of nature. In fact, being elevated to the top of nature, she protects the world of men and makes it fully alive. In her essence, she reflects the bond and harmony of nature and the true order of the cosmos. As a completely rationalized being, unlike a man, she undertakes to construct a hierarchy of things and norms of conduct. At the same time, understanding in a very specific way her vocation to bring something unique to the world and its culture, which is clearly convincing when it comes to J. Zamoyska, especially due to the way she was and the style of personal fulfillment, she is able to resign from something important for herself⁸. She is always more inclined to share the depth of her being than a man who is focused on action and measurable effects.

The openness of the East to community and cosmic categories, certainly intuitively absorbed by Zamoyska, also implies a feminine spiritual attitude. A woman is by nature more disposed to inner contemplation of the supernatural world, and thus to subordination to moral and religious values in her life. Due to her religious structure, she is able to resist tendencies leading to the degradation of the individual and the dehumanization of society, to which a man can easily succumb. Therefore, the creators of Eastern theological thought are boldly trying to revise the stereotypical interpretation of the biblical story about the fall, according to which Eve representing the 'weaker gender' turned out to be more susceptible to Satan's instigations. Meanwhile, she was especially intensely tempted because of her religious disposition universally pertaining to human nature, which resulted in the enslavement of every human being. It is true that through a woman there is a 'communion' of man with evil, but at the same time the promise of salvation is fulfilled.

Assigning priority to a man or being the head of the family, according to the Eastern doctrine, means above all that he fulfills the command of love and is ready to sacrifice himself in imitation of Christ's love and sacrifice. As the head of the family, the husband should show love and respect for his wife, 'Likewise, husbands,

⁸ Cf. P. Evdokimov, *Kobieta i zbawienie świata*, Poznań 1991, p. 200.

in cohabitation, consider wisely the weaker being — the woman! Honor your wives as co-heirs with you of grace and life...’ (1 Peter 3:7). Thus, there can be no talk of abolishing equality or undermining the harmonious nature of the community in connection with the performance of diverse functions. These qualities should characterize both family life and a true religious assembly. ‘[...] The Church is subject to Christ, so are wives to their husbands — in everything. Husbands, love your wives, as Christ loved the Church and gave Himself up for it... let each of you love his wife as himself! And let the wife honour her husband’ (Ephesians 5:22–33).

Therefore, the type of spiritual guidance represented by J. Zamoyska does not automatically guarantee a man the function of head or rule over the community⁹. In some communities, this function is entrusted to women and fulfilled by them worthily, which results from their participation in the triple mission of Christ: prophetic, priestly and royal, and also from participation in three areas of the Church’s life: martyrdom, liturgy and diakonia. Women’s monasteries testify to the leading role of women in the communities. Not only the nuns, but also the clergy serving in the monastery are under the authority of the ‘ihumena’¹⁰. It should be noted that in the first centuries in female monasteries there was a so-called institution of old age, which was effectively performed by women. They were entrusted with the function of spiritual guides and even had the right to receive confessions from nuns. The sacrament of baptism can also be celebrated in some cases by a woman and is undoubtedly considered true and canonical, especially if there is no priest nearby and the person is in danger of death. In the Eastern Churches, the practice of women’s pastoral activity in the field of Christian education¹¹, which is important in Zamoyska’s life, is still maintained, including leading choirs and singing in them, as well as iconographic, journalistic, charity work, etc.

Simultaneously, these Churches hold in high esteem the former ministry of deacons, which lasted until the 11th century¹². At that time, women prepared for spiritual service received real ordination, which entitled them to help bishops with the sacrament of baptism or participate in the celebration of the Eucharist. The quest to restore this ministry seems very much alive today and includes not only the Western current of Christianity, but also appears more and more often

⁹ W. Chałupka, *Jadwiga z Działyńskich Zamoyska — niewiasta mężna, wychowawczyni mądra*, http://www.verbasacra.pl/index.php?option=com_content&view=article&id=191:verba-sacra-w-zakopanem-generaowa-zamoyska [accessed: 02.25.2016].

¹⁰ Cf. L. Szafrński, *Diakonisy i ich rola w pierwotnym Kościele*, „Vox Patrum” 9/17 (1989), pp. 741–742.

¹¹ For example, the Greek Church has had a deaconess school since 1952, but its graduates are not ordained and perform only charitable and educational functions. Cf. E. Behr-Sigel, K. Ware, *L’ordination de femmes dans l’Église orthodoxe*, Paris 1998, p. 63.

¹² Cf. H. Paprocki, *Diakonisy (historia i współczesność)*, „Elpis” 4/6 (2002), pp. 261–272.

in the Eastern current¹³. While the diakonia of women is favored and has many supporters, the priesthood is clearly opposed. This is due to a direct reference to the apostolic tradition, according to which the apostles, imitating Christ, did not ordain women to the priesthood in the Church. In addition, the Eastern Churches usually refer to the teaching of St. Paul on the place and role of women in the Church¹⁴. Ultimately, the differentiation of functions and gifts resulting from the ‘order of nature’ does not envisage the admission of a woman to the sacramental priesthood (cf. 1 Cor 12)¹⁵.

3. Liturgical symbolism

Although men and women are equally the image of God, they retain the right to different ways of implementing this in their lives. The East often refers to the typological analogy ‘Adam-Christ’ and ‘Eve-Mary’. The unique attitude of women to the action of the Holy Spirit in the salvation plan of Christ is expressed in accordance with the categorization of ‘Eve-Mary’. In turn, the role of men is modeled on the typological relationship ‘Adam-Christ’, in which Adam is actually the prototype of Christ, and the new Adam is a type of the old Adam, representing the male gender. For this reason, the relationship of women with the action of the Holy Spirit and men with the Son of God clearly indicates that the sacramental priesthood is Christological. This typological symbolism is also a legitimate obstacle to ordaining women to this Christological and yet masculine office¹⁶.

According to the Eastern doctrine, the image of the sacramental priesthood of a man, and more precisely the iconic character of the priestly ministry, is deeply reflected in the liturgical symbolism. Jesus Christ undertook a saving mission

¹³ This topic appears on the occasion of various intra-Orthodox discussions or in the statements of Orthodox hierarchs, such as Patriarch Bartholomew I. In practice, there are many different jobs that mostly correspond to, or even exceed, the duties of deaconesses. Some of them are mentioned in a document drawn up during the Inter-Orthodox Theological Consultations held on the island of Rhodes in Greece in November 1988, devoted to the role of women in the Orthodox Church. Cf. T. Kałużny, *Święcenia kapłańskie kobiet z perspektywy prawosławnej*, „Polonia Sacra” 19 (2015) nr 4 (41), pp. 140–141.

¹⁴ Cf. T. Hopko, *Women and the priesthood: reflections on the debate — 1983*, in: *Women and the priesthood*, red. T. Hopko, Crestwood [USA: New York] 1999, pp. 235–236.

¹⁵ In the document *Anglican-Orthodox Dialogue in the USA (1976)*, the Orthodox side unequivocally stated that the decision to admit women to the priesthood would have a negative impact on Orthodoxy’s recognition of Anglican orders and the entire Anglican-Orthodox dialogue. Cf. *Consulta Teologica Anglicana-Ortodossa negli USA, Dichiarazione sull’ordinazione delle donne (New York, 1976)*, in: *Enchiridion Oecumenicum. Documenti del dialogo teologico interconfessionale*, vol. 2: *Dialogi locali 1965–1987*, eds. G. Cereti, S.J. Voicu, Bologna 1988, pp. 1219–1223.

¹⁶ Cf. T. Hopko, *Women and the priesthood: reflections on the debate — 1983*, pp. 241–244.

in relation to all people, men and women, at the same time as a priest He is represented only by a man. Accordingly, His future followers in the priesthood should be male. In the awareness of Eastern Christians, the aforementioned liturgical symbolism plays an important role. It presents the truth that is important for human faith and more significant than rational argumentation. There is a certain mystery in this that confirms the sense and importance of ordaining the priesthood only to men. The priest as an icon of Christ is a male figure faithfully reflecting the original idea of calling a human person to perform the liturgical service. This kind of interpretation of the iconicity of the priesthood based on the traditional Eastern model, apart from its supporters, also has many opponents. Among the latter, the American Orthodox theologian Maria Gwyn McDowell, who opposes the simplified approach to the iconicity of the priesthood and is in favour of allowing women to be ordained as priests can be mentioned¹⁷.

As stated by most critics of the privileged role of men in the priestly mission, such abuse in principle leads to various negative consequences. These include giving less value to the female form of the human being and to the Christian vocation of women. The iconic character of the priesthood of men should therefore play a functional rather than a real role and be connected only with the celebration of liturgical functions. In this way, it would be possible to dispose of some old-Christian accretions in the understanding of the priesthood and, simultaneously, create grounds for accepting the criterion of gender difference when admitting to the priesthood. Human life is not focused solely on liturgical action, as outside of it we are all called to express love in practice towards God and neighbours. Thus, the liturgical function should not determine the human imagination at all or lead to the conclusion that men are more human and capable of love than women, and should occupy all positions of leadership¹⁸.

The initiated movement for the admission of women to the priesthood in the Eastern Churches also encourages various communities today to reflect on their own spiritual heritage, but it is impossible to say about its excessive influence. The attachment to values and symbols rooted in tradition is still evident. This is especially true of a liturgical event, where this bond is extremely alive and deep. The liturgy of the Eastern Church, apart from the sacramental and spiritual dimension, also has an iconic and allegorical function. In connection with its celebration, each time the temporal and passing reality is reconciled with the invisible and immaterial reality of God. In addition, there is a unique bond and mutual permeation between the symbolism of the sacred texts and the visual symbolism

¹⁷ Cf. M. Gwyn McDowell, *The iconicity of priesthood: male bodies or embodied virtue?*, 'Studies in Christian Ethics' 26 (2013) no. 3, pp. 364–377.

¹⁸ Cf. N.V. Harrison, *Orthodox arguments against the ordination of women as priests*, in: *Women and the priesthood*, pp. 183–184.

of the icon in the temple. The complementary symbols reflect the divine reality that radiates from them and is actualized beyond them¹⁹.

In addition to the multidimensional liturgical symbolism, an important place is also occupied by the epicletic perspective, strongly connected with the ontological structure of the Eastern Church and priesthood. One of the typical epicletic features in the anaphora of the Eastern liturgy is the posture of the priest facing ‘eastwards’, that is, not towards the people but towards God. This means that the priest exercises his ministry in the assembly of the faithful, together with it and not outside or independently of it, and in its name performs the epiclesis. He is the representative of the Church, which has the power to gather all into one epicletic community, regardless of gender and origin. In its name, he asks the Heavenly Father to send the Holy Spirit upon all the people and the gifts they have offered²⁰. At the same time, as a man, the priest remains ready to ensure the continuity and permanence of this action, which in the case of married women is not so obvious. An example is the decision of the Council of Laodicea in 364, which forbade women to enter the temple due to biological changes after childbirth. In order to re-enter the temple, a woman had to undergo a purification rite called ‘disquisition’, which allowed her to be freed from the impurity of childbirth. In addition, the same woman was considered unclean for forty days after the birth of her child and was not admitted to Holy Communion. It is worth emphasizing that in the Eastern Churches of the Byzantine-Slavic tradition, the custom of postpartum purification of a woman is still observed in the majority.

4. Importance of woman-centrism

Eastern Christianity, despite its persistent attitude to the possibility of ordaining the priesthood, always strongly appreciates feminine values. It is also able to perceive different approaches of men and women to the external and supernatural world at the same time, emphasizing that a man, due to his tendency to over-rationalize his own existence and actions, more often breaks true ties with heaven and nature. A woman is also a victim of these actions as a real support and an inseparable secret of his being²¹. Due to the preponderance of the self-preservation instinct, a man is easily tempted to suspect a woman of bad intentions, although he tries, sometimes seemingly, to give her respect and recognition. Rather, he

¹⁹ Ibid., pp. 182–183.

²⁰ Cf. M. Gwyn McDowell, *The iconicity of priesthood: male bodies or embodied virtue?*, p. 365.

²¹ Cf. T. Goriczewa, *Córki Hioba. Chryścijaństwo a feminizm*, transl., ed. G. Ojcewicz, Szczytno 2023, pp. 54–56.

does so from the position of his authority and the desire to subordinate a woman to himself.

The male world, in contrast to the female one, is shaken by a more internal ferment and the temptation to build new civilizations ordered in their own way, but also one-dimensional or simply mythological in nature. This loving escape into the spaces of abstraction usually distances a man from himself and from the mystery of his own interior. Meanwhile, the opposite sex has the ability to maintain the richness of femininity at a constant level without succumbing to male civilizational trends, as J. Zamoyska did. Simultaneously, within the framework of her social position, she knows how to inspire a man imperceptibly²². Thanks to this, as the Eastern thought says, it is possible to ensure balance in the overall state of humanity. A woman as a wife and mother endowed with a unique sense of holiness becomes the highest example of diligence and care on a daily basis, also related to intimate life with God and the whole revelation. Her faithfulness and obedience in this regard testify to her continued purity of heart and mind.

The woman is a symbol of spirituality, as recalled by both significant visions of Christian mystics and Hindu spirituality²³. If a woman fully accepts her spiritual mission, then she not only identifies herself with it, which Zamoyska²⁴ was a particular example of, but is also able to share it with others. In particular, due to the fact that she is endowed with the intuition of living contact, she has the gift of deeply penetrating the existence of the other and filling it with new meaning and purpose. Her prophetic function, focused on being, leads to the transformation of even the most hardened and unyielding people, above all in the perspective of faith and by giving up the belief in the existence of blind fate, as well as by entrusting God and freely choosing the infinite good. Since the existence of a man seems to be more determined by what is mundane than a woman's, it can become a help for him in finding the way to spiritual values, and thanks to it a man can rise from the center of limited possibilities to the level of unlimited vertical relationships.

The Eastern iconographic tradition devotes a lot of attention to the woman, specifically the Mother of God and her role in God's salvific plan. The Miracle of Theotokos introduces humanity and the world to the mysteries of the end times, which are already being fulfilled in the Church in a significant way²⁵. The power inherent in an iconographic work becomes an obligation to be faithful to the mes-

²² T. Goriczewa, *Córki Hioba*, pp. 68–69.

²³ According to Hindu custom, women are entrusted with the care of the purity of the nation and a permanent place in its culture. Because of her personality, a woman has a natural ability to shape the social environment. Cf. P. Evdokomov, *Kobieta i zbawienie świata*, p. 183.

²⁴ http://www.verbasacra.pl/index.php?option=com_content&view=article&id=191:verba-sacra-w-zakopaniem-generaowa-zamoyska [accessed: 28.03.2023].

²⁵ Cf. K. Breckenhausen, *Die Ikone der „Gottesmutter von Vladimir“ und ihre byzantinischen Parallelen*, „Kyrios“ 3 (1963), pp. 146–151.

sage, which cannot be unreliable. Through the icon of Mary, a woman enters the consciousness of the Church, initially from the background, as a being inextricably linked and united with it. Furthermore, it is usually the fundamental figure of the religious worldview, able to influence various areas of life of the individual and the entire community. This is why, as Irina Yazykova notes, in the heyday of art in the Middle Ages, the image of the Mother of God was the most beloved in all corners of the Christian world. It is worth emphasizing that the most subtle and organic images of the Mother of God were created in Constantinople²⁶.

As each icon has a pedagogical and cultic function, it is also a real treasure that shapes the religious imagination, accompanies successive generations on their way of life and sanctifies them²⁷. The spiritual approach to the Mother of God through the icon shapes the new sensitivity towards women, based on respect and love as a determinant of Christian morality and credibility. The encounter with the Marian icon is equally close and profound for simple and uneducated as well as educated and enlightened people. Simultaneously, it makes all men and women more ready to fully recognize the principle of complementarity as one that is never subject to reduction or limitation, but only to strengthening and perfecting.

Conclusion

Man understood as the image of God has an inalienable right and the ability to express his identity as a woman or as a man. This proves the ontological equality of man and woman, equally called to overcome the limitations of individual nature. The modern movements of the so-called women's liberation in the pursuit of freedom, often lose sight of the basic sense of humanity. The result is sometimes their highly confrontational style of struggle for their own separateness and autonomy, leading to the achievement of an exclusive position and complete opposition to the male form of leadership in community life, which seems absolutely foreign to Jadwiga Zamojska's attitude. Meanwhile, a woman, like a man, today needs to rediscover the lost aspects of Christianity in herself, which would allow her to constantly remain in harmony with herself.

Bibliography

Breckenhausen K., *Die Ikone der „Gottesmutter von Vladimir“ und ihre byzantinischen Parallelen*, „Kyrios“ 3 (1963), pp. 146–151.

²⁶ I. Yazykova, *Świat ikony*, Warszawa 1998, p. 110.

²⁷ Cf. L. Uspienski, *Teologia ikony*, Poznań 1993, pp. 14–16.

- Behr-Sigel E., Ware K., *L'ordination de femmes dans l'Église orthodoxe*, Paris 1998.
- Chałupka W., *Jadwiga z Działyńskich Zamoyska — niewiasta mężna, wychowawczyni mądra. Verba Sacra*, http://www.verbasacra.pl/index.php?option=com_content&view=article&id=191:verba-sacra-w-zakopanem-generaowa-zamoyska [accessed: 25.02.2016].
- Consulta Teologica Anglicana-Ortodossa negli USA, Dichiarazione sull'ordinazione delle donne (New York, 1976)*, in: *Enchiridion Oecumenicum. Documenti del dialogo teologico interconfessionale*, vol. 2: *Dialogi locali 1965–1987*, eds. G. Cereti, S.J. Voicu, Bologna 1988, pp. 1219–1223.
- Czachowska K., *Generalowa Jadwiga Zamoyska (1831–1923). Życie i dzieło*, Poznań 2011.
- Evdokomov P., *Kobieta i zbawienie świata*, transl. E. Wolicka, Poznań 1991.
- Goriczewa T., *Córki Hioba. Chrześcijaństwo a feminizm*, transl., ed., G. Ojcewicz, Szczecino 2023.
- Gwyn McDowell M., *The iconicity of priesthood: male bodies or embodied virtue?*, 'Studies in Christian Ethics' 26 (2013) no 3, pp. 364–377.
- Harrison N.V., *Orthodox arguments against the ordination of women as priests*, in: *Women and the priesthood*, ed. T. Hopko, Crestwood [USA: New York] 1999, pp. 165–187.
- Hopko T., *Women and the priesthood: reflections on the debate — 1983*, in: *Women and the priesthood*, ed. T. Hopko, Crestwood [USA: New York] 1999, p. 235.
- Jan Paweł II, *Encyklika Evangelium vitae*, Watykan 1995.
- Kałużny T., *Święcenia kapłańskie kobiet z perspektywy prawosławnej*, „Polonia Sacra” 19 (2015) no 4 (41), pp. 133–153.
- Jazykova I., *Świat ikony*, transl. H. Paprocki, Warszawa 1998.
- Paprocki H., *Diakonisy (historia i współczesność)*, „Elpis” 4/6 (2002), pp. 261–272.
- Szafranski L., *Diakonisy i ich rola w pierwotnym Kościele*, „Vox Patrum” 9/17 (1989), pp. 737–755.
- Szmydki R., *Współczesna teologia o kobiecie*, „Collectanea Theologica” 57/4 (1987), pp. 55–64.
- Uspienski L., *Teologia ikony*, transl. M. Żurowska, Poznań 1993.
- West Ch., *Eros i agape. Miłość, która daje szczęście*, transl. A. Skucińska, Kraków 2011.
- http://www.verbasacra.pl/index.php?option=com_content&view=article&id=191:verba-sacra-w-zakopanem-generaowa-zamoyska [accessed: 28.03.2023].