

The Servant Parish Project: Strengthening Our Ministry to the Poor and Suffering

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Chapter 4 The Missionary Character of the Servant Parish

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(1) *Overview of the Chapter*

In chapter 2, we explored the subject of ministry to the poor and suffering from the perspective of Scripture. In chapter 3, we did so using patristic sources. It is time, in this chapter, to review the relevant contemporary literature associated with Orthodox approaches to the command from God to “seek justice” for those in need.

One candidate for such a body of contemporary literature would be the Orthodox version of what is called the “Social Justice Tradition” within Roman Catholicism. The fact of the matter, however, is that there is no such well-developed Social Justice Tradition within Eastern Orthodox Christianity. Unlike our siblings in the Roman Catholic Church, we cannot point to a body of systematic approaches, on biblical and theological grounds, to questions related to the relationship between the individual and society. The Orthodox cannot promote anything remotely equivalent to the well-defined corpus of “Catholic social teaching,” based on the firm footing of conciliar statements, papal encyclicals, and curial research. Here and there Orthodox writers have the question “Well, what *would* an Orthodox social justice tradition look like?”¹ For now, the question remains hypothetical.

This chapter will focus, not on literature related to the question of justice, but on literature related to missions. To be sure, like justice, “missiology” is also a topic that needs greater systematic attention from Orthodox theologians. But the literature that does exist forges an important connection to the subject of ministry to the poor and suffering. In particular, how the Orthodox Church understands its mission in the world is inseparable from the commandment to “seek justice.” Reflecting on what “missions” means from an Orthodox point

¹ FOOTNOTE with some examples and brief descriptions. DO A QUICK SKIM OF SEVERAL OF THE TITLES IN THE BIBLIOGRAPHY??

of view will provide important insights for parishes that seek to strengthen their commitment to compassionate ministries.

Chapter 4 will unfold as follows. In section 2, we will explore the question “What is the mission of the Church?” by contrasting two models: the traditional model adopted within most Protestant traditions, and the model which is more consistent with the actual movement of Orthodox Christianity through time and space. An important goal in the Orthodox approach to missions is the incorporation of new individuals, not just into the life of worship, but into the active life of the Church and its new assemblies.² This “active life” is more expansive than mere church membership and cultic participation. New “servants of the parish” are not sought. Rather, the Church desires to establish “servant parishes” wherever it spreads. The active life of the Church also includes pursuing concrete responses to needs in the surrounding community. In section 3, we will further describe this approach to missions by reflecting on the interplay between the “two Liturgies” of the Orthodox Church -- the eucharistic Liturgy celebrated inside the assembly, and the “liturgy after the Liturgy” celebrated outside the assembly through sacrificial and compassionate service to those in need. In section 4, we will explore an interesting convergence between Orthodox missiology and recent missiology endorsed by a growing number of Evangelical pastors and theologians within the “missional church movement.” This is an approach to missions that shares much in common with the Orthodox vision, and important insights for Orthodox parishes can be gathered by reflecting on the experiences of our Evangelical brothers and sisters. Finally, in section 5, we will take some time to account for the pitfalls that might derail the aspiring servant parish. We wish to say ‘yes’ to the Kingdom, as Father Schmemmann urges, but we have to say ‘no’ to “religion as help” along the way as he also warns. The “temptation of Judas” needs to be on our radar, no less than the material needs of those around us.³ Judas allowed ideology to corrupt his commitment to Christ, forcing Christ to conform to his particular political values, rather than the opposite. The search for justice can easily be corrupted by ideology, jeopardizing the goodness of the servant parish project.

2. *The Orthodox approach to missions*

(improve the incorporation vs replication terminology. Reproduction instead of replication? Bosch uses centripetal vs centrifugal.)

Missiology is a research field with a large literature. The Church’s “theology of missions” is a shifting collection of perspectives and imperatives that is influenced by the theologian’s own time, place, and Christian tradition. There is no single answer to the question

² James Stamoolis, *Eastern Orthodox Mission Theology Today*, (Eugene, OR: Wipf & Stock Publishers, 1986), 52-56.

³ The expression “the temptation of Judas” is from Panteleimon Kalaitzidis, “The Temptation of Judas: Church and National Identities,” *Greek Orthodox Theological Review*, 2002, vol 47: 357-379.

“What is the mission of the Church?” There is instead a complex collection of assumptions and emphases in conversation with one another. Sometimes these competing missiologies align nicely, essentially using different language to describe the same kind of ecclesial activity. And sometimes the competitors are truly orthogonal, approaching basic issues in rather incompatible ways.

For certain, most thinking about missions begins with the Lord’s words at the end of Matthew:

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."⁴

The Great Commission makes it clear that the general movement of the Church is a movement outward. There is a message to be preached to those who do not yet know the Apostolic tradition, and the Church is enjoined to get busy and “go therefore” to the nations. But the Great Commission is powerful precisely because it is short. And being short, it contains little detail to guide implementation. Christ does not append a manual or a blueprint with which we might carry out the program he commends. And as one might expect in the absence of completely clear marching orders, “what missionaries do” has varied over the history of the Church. Consequently, theological reflection on what missionaries do -- the discipline of missiology -- has inherited this same variety.

At the risk of painting the landscape with overbroad strokes, it is useful for our purposes to distinguish two general approaches to the question of the Church’s missionary activity in the world. One approach is the approach of *incorporation*. On the “incorporation approach” to missions, the goal of the Church’s missionary activity is to enlarge the Church by adding new members. The non-Christian is made into a Christian, or initiated somehow into ecclesial life. The number that counts, to be more concrete, is the number of individuals who move from, say, the category “unbeliever” to the category “believer.” The incorporation approach is strongly represented by those traditions which assume that evangelization is an activity that emphasizes personal conversion and discipleship, often through preaching designed to proselytize. The goal is to unite individuals to a Church that already exists, so that they might have a saving and sanctifying encounter with Jesus Christ. On this approach the Church moves outward to reach people.⁵

⁴ Matthew 28:18-20

⁵ The mission-as-incorporation approach has not been the dominant framework for organizing missionary activity over the whole history of the Church, but for certain it has been the dominant framework over the last several centuries. I am following here the analysis of David Bosch in his *Transforming Mission: Paradigm Shifts in Theology of Mission*, (Maryknoll, NY: Orbis, 1991). There, Bosch divides the history of the Church into six epochs and describes how the Church’s understanding of its own missionary activity leaps from “old paradigm” to “new paradigm” over time. The epoch that covers the 16th to the 20th centuries is shaped by the emergence of Protestant Christianity and, more broadly, by the rise of the Enlightenment and its entangled values of individual autonomy, rational inquiry, faith in

A second approach emphasizes, not incorporation, but *replication*. On the “replication approach” it is the local assembly that has value in the first place. And where local assemblies do not exist, they should be established and nurtured. It is good if non-Christians become Christians and join the local assembly, but this sort of conversion is hoped for as a blessed consequence of the primary goal of extending Church life to those places where messianic communities do not yet exist. The number that counts on this approach is the number of new communities that are planted and which then offer “church life” to all and any who might so desire it, at some level or other. On this approach the Church moves outward to reach un-Churched communities, inviting others to join and participate in response to their encounter with Christ inside a worshipping community. The Church is not a launching pad for evangelistic preaching designed to convert the unbeliever. The Church is the locus, the holy

progress, and colonial expansion. In this period, the Church moves outward alongside emerging empires, and so the missionary imperative in this epoch is largely to transplant what works “here” (in the Protestant West) to those places “there” that lack the favored forms of sanctification, affluence and influence. Because of the emphasis on personal conversion, rational inquiry and colonial expansion, missionary activity in this period is not concerned with “incarnating” the Church organically in new contexts with special respect for local language, culture, and custom. Rather, the church is convinced moreso by the goodness of directly transplanting “what is here” to “what needs to be there,” according to paternalistic and colonial assumptions that often favor inculturation over incarnation. Pragmatically, the result is missionary activity that seeks assimilation or incorporation (my term): non-Christians “over there” are convinced to become just like Christians “over here” through strategies and programs aimed at personal conversion and, subsequently, personal allegiance to the mother Church (or fatherland) that underwrites the missionary.

The above is a broad but fair description of historical trends. But it is worth exploring Bosch’s methodology as well, for clarity’s sake. Bosch uses the terms “paradigm” and “paradigm shift” because he sees value in adopting a framework devised by the philosopher of science Thomas Kuhn for explaining theory change in the physical sciences. In his *Structure of Scientific Revolutions*, Kuhn argues that theory change (for example, discarding Aristotelian physics and adopting Newtonian physics) is not a gradual process governed by rational rules of falsification or confirmation. Rather, it is a “gappy” movement in which it is necessary here and there to speak of leaps of faith, radical conversion, and value change. Old theories in the physical sciences are replaced by new ones according a process that is at times unavoidably non-rational, requiring on occasion a revolutionary break from looking at things one way to looking at things in a new way that is “incommensurate” with established norms, meaning that there is no middle ground on which partisans (or even a third party) might compare the competing theories in a fully meaningful and objective way. The movement from a physical theory to its successor is closer in form to a political movement that discards one regime in favor of another based on radically different assumptions and values.

Does it make sense to describe change in *missiology* using Kuhn’s framework, a framework developed specifically for explaining theory change in the physical sciences? I am agnostic. As Bosch convincingly describes, mission theology *does* change. But whether, say, missiology in the patristic period is “incommensurate” in Kuhn’s sense from missiology in the Enlightenment period does not take away from the accuracy of Bosch’s historical descriptions, that the dominant perspective since the Enlightenment views missionary activity as activity whose main goal is to incorporate new members through preferred methods of personal proselytizing and inculturation.

location, in which the individual may be confronted by the saving presence of Jesus Christ -- sometimes through preaching and teaching, but also through worship, sacramental encounter, and direct experience.

The basic difference between mission-as-incorporation and mission-as-replication emerges sharply when one asks the question "What is the value of planting new churches?" On the incorporation approach, new church plants are valuable for instrumental reasons: new assemblies are means to an end -- they help to facilitate the sort of personal conversions that are the true goal of missionary activity. In fact, new church plants are not strictly speaking a necessity since, after all, it is possible on this approach for conversion and discipleship to take place through one-on-one encounters in the mission field apart from community and fellowship. The driver of conversion is the charism of the individual evangelist and the strength of his or her message, not the charism of the local assembly. On the replication approach, new church plants are valuable, not instrumentally, but intrinsically. A new assembly is the goal, because without the assembly, it is impossible for others to meet and to be met by Christ. What drives conversion and discipleship are the charisms of the life which is offered by the Church as the Body of Christ through the local assembly. On this approach, new church plants are a necessity.

Although Orthodox Christianity lacks a well-defined tradition of reflecting on missiology in a systematic way, it falls quite squarely into the camp of mission-as-replication. The priceless goal is not the addition and incorporation of new members to a body that already exists. The goal rather is to allow that body to spread and establish itself concretely in places where it does not yet have a local presence. Such a goal is not based on a misplaced glorification of the local parish. This would be idolatry. Rather, the multiplication of parishes through space and time is the battle plan by which the Church acts on its wider vision of allowing the glory of God to fill the whole universe.⁶ Because "redeeming work of God does not end in the redemption of humankind, but extends to the redemption of the cosmos" a special emphasis is placed by Orthodox Christianity on the missionary force of worship itself, centered as that worship is on the liturgical life, and especially the eucharistic life, of the local assembly.⁷ To be sure, the conversion of unbelievers is central to this wider vision of cosmic redemption through Jesus Christ, but the conversion of unbelievers is only a part of this vision. It is "for the life of the world" that Christ gives himself up to death.⁸ His eucharistic sacrifice on the Cross, through which "joy has come into all the world,"⁹ is not just the *message* which the

⁶ James J. Stamoolis, *Eastern Orthodox Mission Theology Today*, 52.

⁷ Stamoolis, *Ibid.*, 51. In his characterization of Orthodox missiology in 1984, Stamoolis relies heavily here on the work of Archbishop Anastasios Yannoulatos. See especially "The Purpose and Motive of Missions" in *Mission in Christ's Way*, (Brookline, MA: Holy Cross Seminary Press, 2010), 41-64.

⁸ From the Anaphora of John Chrysostom at the Eucharistic consecration of the bread and wine in the Divine Liturgy of the Eastern Orthodox Church.

⁹ Divine Liturgy, Hymns of Thanksgiving after Holy Communion.

Church works to proclaim, it is also the *medium* of the message. The good news of salvation through the birth, death and resurrection of Jesus Christ is not just preached, it is experienced continuously by the power and presence of the Holy Spirit within the worshipping community, to the glory of God our Father.

For this reason, “the immediate aims of mission” for the Orthodox Church includes “the establishment of a local church in which the people can worship God in the light of their own natural gifts and characteristics, giving to the Church universal their distinctive contribution to the praise of God.”¹⁰ The goal is not “spiritual colonies” that impose a mother and often alien culture on people and places that already have cultures of their own.¹¹ In fact, “the repeated emphasis [by Orthodox missionaries] on the use of the vernacular and the establishment of an indigenous clergy bears witness to the desire, if not the outcome, to have the church become incarnate in the like of the people.”¹² Establishing new assemblies, adapted to the forms of life already present among the unchurched, becomes the launching pad for reaching the larger goal of filling all creation with the glory of God.¹³

¹⁰ Stamoolis, *Eastern Orthodox Mission Theology Today*, 53.

¹¹ Stamoolis, *Ibid.*, 53.

¹² Stamoolis, *Ibid.*, 53-4.

¹³ In recent paragraphs we have been quoting from Stamoolis’s summary of Orthodox missiology. Stamoolis himself has largely been presenting the views of Archbishop Anastasios Yannoulatos, as mentioned in a previous footnote. But it is important to point out something possibly misleading in Stamoolis’s work. Following Yannoulatos, he correctly identifies establishing new local churches as the immediate goal of missions, but Stamoolis then switches sources (he begins quoting from N.A. Nissiotis, as does Yannoulatos in his original paper) but in doing so Stamoolis reaches the conclusion that “service” is not really as essential part of missions (*Ibid.*, p. 54). After endorsing Yannoulatos and agreeing that the glory of God is the ultimate goal of missions, Stamoolis seems to reduce “the glory of God” to the inner transformation of the unbeliever, leaving one with the impression that proselytizing has everything to do with the true aim of missions, but that compassion in the name of Christ has no essential role.

It’s worth pointing out that this conclusion cannot be supported by Yannoulatos’s original paper. To take an example, Yannoulatos says there: “Incorporation into Christ must not, of course, be understood as an inner, mystical flight from the world, which finds its expressions in the setting up of closed congregations, but as the starting-point for an active participation in the work of God, which is directed towards the recapitulation of all things in Christ, to the glory of the Father. The doxology of the redeemed must also echo beyond the limits of their own community and fill the universe” (*Mission in Christ’s Way*, op. cit., 54).

Enlarging on this theme of the expanding “doxology of the redeemed,” Yannoulatos says that “mission is to cooperate ‘in the Holy Spirit’ for the sanctification of all things ... We become ‘God’s co-workers’ in a broader sense, participating in the development of the unity, peace and love towards which God’s plan is directed ... Christians study and share in the works of their Father and their first-born brother, ‘in the Holy Spirit.’ These are not only works of salvation, but also of creation ... In this perspective, we can include as an indirect goal of the Christian mission, everything that may help a people (and man in general) to develop all the possibilities received from God and to become truly themselves; including for example: education, works of civilization and social progress. These aims, of

Jesus is the Son of God and savior of the world (*cosmos*). Ultimately, an encounter with the risen Lord is what confers grace and eternal joy. Some Christians maintain that such an experience of Christ is mediated by information -- by the testimony of a believer, by the preaching of an evangelist, by the explanation of an apologist, or by the tailored presentation of a Christian witness seeking proselytes. To put it somewhat overbriefly: first the mind is converted, and then conversion visits the entire person. On this view, the church is the *result* of evangelization. Mission is the work of incorporating new members, of adding additional believers to the one body of already-established believers. As the number of converts grows, the church grows. As new individuals are convinced of the truth of the information proclaimed by the Church, the church expands.

This vision of mission-as-incorporation is not the Orthodox vision. As Father Edward Rommen points out, the Orthodox Church takes for granted that the gospel is a Person, and rejects the framework of "gospel as information." More specifically, the gospel is a Person whose presence is directly experienced within the sacramental life of the worshipping, apostolic community.¹⁴ For this reason, the local eucharistic assembly is not the passive beneficiary of

course, are second in importance and urgency to the preceding ones; nevertheless they have their own value and distinctive tones to add to the doxological symphony that the universe is called to offer to God" (56).

¹⁴ Rommen first develops this idea in *Get Real: On Evangelism in the Late Modern World*, (Pasadena, CA: William Carey, 2010), especially 180-223. This is a book-long attempt to contrast the idea of "gospel as information" with "gospel as Person." Rommen identifies the widely-shared assumption of "Gospel as information" as a defining feature of evangelism in the late modern world. Most Protestant Christians hold this view in particular as a result of their historical connection to religious movements inspired by the Enlightenment values of freedom, self-definition, and personalistic approaches to matters of belief and verification.

Rommen offers a clearer account of the Orthodox view of "gospel as Person" in *Come and See: An Eastern Orthodox Perspective on Contextualization*, (Pasadena, CA: William Carey, 2013). At the end, Rommen helpfully summarizes the basic principles of Orthodox missiology as follows (194-196):

1. The gospel is a Person.
2. The evangelistic task is to introduce the person of Christ.
3. The Church is the focal point of that activity.
4. The sacraments are the privileged place of Christ's presence in the world today.
5. The core invitational context [that is, the life of the Church] needs to be established.
6. The invitational context has to be projected onto the fields of human presence [for example, new assemblies have to be established appropriately and where appropriate].
7. The witness needs to be "spiritualized" [that is, the faithful must "develop and maintain an advanced state of spiritual maturity" (196)].

Recently, Rommen has emphasized the role which theosis plays in Orthodox soteriology. Given that theosis cannot be separated from participating in the holy mysteries, it follows that the local eucharistic assembly plays a central role in the missionary activity of the Church. "The church is ... the core invitational context of mission. Knowing where Christ can be found, the faithful invite, without hesitation, those who do not yet know him to come and see, to meet him personally. Once that meeting

evangelization -- something that grows as conversion takes place outside the community. The local assembly is not the result of evangelization, it is the location and agent of evangelization. Christ commanded the apostles to make disciples of the nations by first *baptizing* them. This is a liturgical and sacramental experience of union with Christ, and by definition such an experience takes place within the worshiping community. Moreover, the Lord promises that he will be with his apostles "even to the close of the age." Where there is baptism, and where this baptism conforms to the preaching and teaching of the apostles, there also is the saving presence of Jesus Christ. The local parish on this view is indispensable to the mission of the Church. Through the local parish, the Church presents Christ. To make disciples of all the nations, the Church must "go therefore" and establish itself among the unchurched. It must replicate, entering places where it does not yet exist. Baptism then becomes possible. It also then becomes possible to teach the nations to observe all that Christ has commanded.

3. *How to say 'Yes' to the Kingdom: the Liturgy is not enough*

Historically, the Orthodox Church has not relied on persuasion as a missionary method, at least not verbal persuasion based on argument and apology. Instead the Church has relied on the power of allowing the faithful to live out a Christian calling in the midst of others. This is a form of persuasion in a manner of speaking, but only in the sense that one can allow actions rather than words to do the talking.

This Christian calling, in the first place, is a calling to Church life. In his analysis of Orthodox missions, Bosch points to the importance of "early Eastern theology, where an ever stronger accent was put on ecclesiology. The conviction gradually grew that the church was the kingdom of God on earth and that to be in the church was the same as being in the kingdom."¹⁵ And so from the earliest centuries, the life of worship itself had a missionary role. Orthodox worship pointed to and revealed Christ, but at the same time Orthodox worship pointed to itself as the place where Christ and his kingdom are most fully experienced on this side of the general resurrection. To say "yes" to the kingdom, one must say "yes" to the Eucharistic liturgy in particular. To "spread the good news" it is necessary, therefore, to spread the Church.

But the Christian calling is not limited to participation in worship. In the second place, there is an outward movement of Christians into the world so that God's love might reconcile all the cosmos to himself through Jesus Christ. The Church invites so that the Church might send. Jesus calls disciples so that he might send Apostles. "And he appointed twelve, to be with him, and to be sent out to preach" (Mark 3:14). This dual focus of the Christian calling is reflected in the Eucharistic liturgy itself, where the faithful are first gathered by Christ and then

has taken place the individual can be invited to enter into a saving relationship with him and become one of the faithful, at which point this evangelistic cycle begins again. So the real missionary potential of the church lies not in special organizations or programs but in the eucharistic assembly of the local churches themselves." See Edward Rommen, "A Sacramental Vision Approach" in Caig Ott, ed., *The Mission of the Church: Five Views in Conversation*, (Grand Rapids, MI: Baker Academic Press, 2016), 91.

¹⁵ Bosch, *Ibid.*, 212.

commanded by Christ to depart, to be his hands and feet in the wider world. Bosch uses a quotation from Fr Alexander Schmemmann to summarize the paired emphases of Orthodox worship: “The Eucharist is always the End, the sacrament of the *parousia*, and yet, it is always the beginning, the starting point: now the mission begins.”¹⁶ To say “yes” to the Kingdom, it is also necessary to say “yes” to life alongside Christ in the world. The Eucharistic liturgy combines the Lord’s great invitation to “come and see” (John 1:37–39) with his urgent exhortation to “go and do likewise” (Luke 10:36–37). And in this commandment to “go and do likewise,” the Liturgy is *no less missionary* than when it extends the more familiar invitation to “come and see.”

To spread the good news, one must therefore spread the Church for these two reasons. First, the Church is the place—complete with a street address and a telephone number—where the kingdom can be found. And second, the Church is the place from which the kingdom can be launched into the unchurched world around it.

And this where the field of missiology overlaps with the main focus of this research project. Despite our focus on missions in this chapter, the present project is not a contribution to the literature of Orthodox mission theology. Our goal is to help parishes move strongly in the direction of establishing deep commitments to serving the poor and suffering in their midst. The goal is to restore the ideal of “parish as servant” by helping parishes recover what Fr Alexander Schmemmann called their “missionary character.” The reader now knows a little bit more about what the “missionary character” of an Orthodox parish involves. The mission of Orthodox Christianity is “church-centered” with a dual focus.¹⁷ On the one hand, there is the liturgical life of the parish, with its recurring climax in the Divine Liturgy, in which the kingdom is revealed to those who gather. On the other hand, there is the witness of sacrifice, love, and mercy in the word carried on by those empowered by the Eucharist to love as Christ loves, even to death on a Cross (Philippians 2:8), and “for the life of the world.”¹⁸

The Church becomes the mystical Body of Christ—truly *is* the Church—when it worships, and when it serves. For this reason, Orthodox writers in recent decades have spoken of the interplay between two co-equal “liturgies” in the Orthodox Church. There is on the one hand the Eucharistic celebration on Sundays and Feast days in the Divine Liturgy of the Orthodox Church. This is “Liturgy” with a capital-L. There is, on the other, the ongoing celebration of Christ’s life-giving sacrifice through compassionate ministry to those in need of mercy and relief. This is the “liturgy after the Liturgy.”¹⁹ The Eucharistic liturgy and the

¹⁶ Bosch, *Ibid.*, 215. He quotes from Alexander Schmemmann, “The Missionary Imperative in the Orthodox Tradition,” in G. H. Anderson (ed.), *The Theology of the Christian Mission* (London: SCM Press, 1961), 254.

¹⁷ “In Orthodox thinking mission is thoroughly *church-centered*” (italics in the original). Bosch, *Transforming Mission*, 212.

¹⁸ Divine Liturgy of John Chrysostom, Anaphora.

¹⁹ As mentioned in chapter 1 above, the expression “the liturgy after the Liturgy” was coined in 1975 by Archbishop Anastasios Yannoulatos. It was popularized especially by Father Ion Bria. See, for example,

liturgy of compassionate ministry cannot be separated. Each is an essential part of the Church's mission, and each is an essential part of the Church's missionary activity in the world.

The dynamics of the [eucharistic] liturgy go beyond the boundaries of the eucharistic assembly to serve the community at large. The eucharistic liturgy is not an escape into an inner realm of prayer, a pious turning away from social realities; rather, it calls and sends the faithful to celebrate "the sacrament of the brother" outside the temple in the public marketplace, where the cries of the poor and marginalized are heard.²⁰

The Church breathes us in so that we might encounter Christ in the mysteries of prayer and worship. But the Church also breathes us out, so that—in the powerful words of Archbishop Anastasios Yannoulatos—each of the faithful might "continue a personal 'Liturgy' on the secret altar of his own heart, to realize a living proclamation of the good news 'for the sake of the whole world'."²¹

Remainder of section ... Recent work by Orthodox missiologists have emphasized the importance of both liturgies.

4. *Interlude: Echoes of "Yes' to the Kingdom" in a Faraway Place*

5. *The Temptation of Judas & the Five Cs of the Servant Parish*

the essays in *The Liturgy after the Liturgy: Mission and Witness from an Orthodox Perspective*, (Geneva: World Council of Churches Publications, 1996).

²⁰ Ion Bria, *The Liturgy after the Liturgy: Mission and Witness from an Orthodox Perspective*, (Geneva: World Council of Churches Publications, 1996), page 20.

²¹ Archbishop Anastasios Yannoulatos, *Mission in Christ's Way*, (Brookline, MA: Holy Cross Orthodox Press, 2010), page 95.