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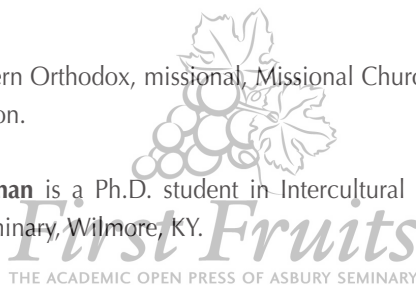
Blessed Is the Kingdom: The Divine Liturgy as Missional Act

Abstract:

In the last 20 years, the Protestant Church has undergone a revolution in its self-understanding through the Missional Church movement. However, with its emphasis on changing forms of worship and on sending people out from the Church, the Missional Church discussion has been inaccessible (or even antithetical) to Eastern Orthodox Christians. This paper proposes a new way for Orthodox to enter the conversation, to contribute in a spirit of collaboration. With the goal of overcoming East/West theological differences by recognizing the inherent missionality of Orthodoxy's most central service, the Divine Liturgy, this paper will: explain the centrality of the Divine Liturgy to Orthodoxy, describe the general missional flow of the Divine Liturgy, and give specific examples of ways that various parts of the Divine Liturgy directly contribute to the Inward-Outward missional nature of the Divine Liturgy. Finally, some conclusions will be offered as to what the Divine Liturgy as a Missional Act might mean in the daily lives of the Faithful.

Keywords: Eastern Orthodox, missional, Missional Church, Divine Liturgy, Orthodox mission.

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Introduction

Prompted by changes in World Christianity and by the decline of the North American overseas missions movement, the book *Missional Church* sparked a conversation that continues some twenty years later. The Missional Church movement calls for a fundamental change in how Christians see themselves—from being people who *send* others to “missions” far away, to being people who are themselves *sent* by God into their own contexts to participate in His Mission.¹ The emphasis is on God’s Mission, from which the Christian church gets its identity. This has been an invaluable shift in how North American churches are invited to see themselves, and much fruit (not to mention many books) have come from this conversation; authors have used the Missional Church as a framework for leadership, biblical scholarship, understanding cultural context, social change, youth work, church planting, and more.

Because much of this conversation is taking place within (and for) the Protestant world, it is not surprising that there has been an emphasis on change: changes in form to be more culturally sensitive, to reach out to and to speak in ways that are new and different. Many house churches, for instance, or churches that meet at alternative times in alternative places, have arisen out of this desire to alter “how we do church.” Also, there has been an emphasis on mission as “sent-ness.” Because God’s Mission is perceived as being one of “going out,”² being “Missional” means leaving, moving, being sent forth.

Considering these two emphases, it is not a surprise that the Eastern Orthodox Church has either bypassed or fought against much of the Missional Church conversation. Many Orthodox shudder when they hear the word “change;” this is in part because a missionality of constant adjustment is simply inconsistent with Orthodox understanding of Holy Tradition. Part of “the point of” Orthodoxy, with its rules of prayer, liturgical services, and ageless cycles of feasting and fasting, is that it is *unchanging*. Additionally, Orthodox Tradition is centered in the temple—Orthodox join together, come in, gather—as part of our DNA. An ethos where sending out is almost solely emphasized, then, simply does not work for us.

So, then, what do Orthodox *do* with the Missional Church conversation? We cannot possibly be “missional” if that means we must meet at 2 am in the local bar after it closes. And yet, the core message—that the Christian Church is sent by God to the world, *for* the world—is

certainly a message that applies to us as well. Certainly we, as Christians, are also called to participate in God's Mission in the world. So, what do we do?

I would propose that it is time for the Orthodox Church to enter this conversation, not as combatants but as collaborators. We, as Orthodox, can offer something to the question "What does it mean to be Missional?" And we can do this in the knowledge that, while we may be late to the conversation, we are not late to the practice of being a Missional Church.

I base this statement in one truth: *the Divine Liturgy of the Eastern Orthodox Church is a profoundly Missional Act*. By "Missional Act," I mean that the Divine Liturgy itself: 1) provides the strength and energy for witness, as the faithful are nourished on the very Body and Blood of Christ.³ 2) is witness itself, a sign of power expressed in the transformation of the lives of Christians.⁴ 3) is eschatological, as a symbol of the Kingdom that is now and is not yet, *but will be fulfilled*.⁵ 4) is a call to participation in God's Mission, in view of this eschatology and also out of love and thanksgiving for all that God has done for each of us.⁶ In support of this proposal, this paper will: explain the centrality of the Divine Liturgy to Orthodoxy, describe the general missional flow of the Divine Liturgy, and give specific examples of ways that various parts of the Divine Liturgy directly contribute to the Inward-Outward missional nature of the Divine Liturgy. Finally, some conclusions will be offered as to what the Divine Liturgy as a Missional Act might mean in the daily lives of the Faithful.

The Divine Liturgy as Central to Orthodoxy

In order to understand the Divine Liturgy as a Missional Act, one must first acknowledge its importance in the life of the Eastern Orthodox Church.⁷ In Orthodox self-understanding, the Church at its most basic level is not defined by "doctrine or discipline" primarily, but by worship⁸—we pray as we believe. This gives heightened consequence to the services of the Orthodox Church in general.

In a Christian Tradition where worship is illuminating to the Church as a whole, the Divine Liturgy is the main worship service for the Orthodox Church. This is because it is the service of the sacrament of the Eucharist, which is the very heart of Orthodoxy.⁹ The Eucharist is central because in it Orthodox Christians join in communion with Christ, "actualizing," or entering into his Incarnation, Death, Resurrection, and Ascension.¹⁰

Clearly, by partaking of Christ's Body and Blood we are joined with him in a very special way,¹¹ united with him by literally taking him into ourselves as food that is more-than-food.¹² Christ's mission in the world is to be the "self-giving of the Trinity so that the world may become a participant in the divine life."¹³ In the Eucharist, Christ literally offers himself,¹⁴ and by partaking of the Eucharist, we are "united in the once-and-for-all offering of Christ himself."¹⁵

In fact, in the Eucharist we enter into communion with the entire Trinity.¹⁶ The Eucharist is, itself, a "reflection of the communion that exists between the persons of the Holy Trinity."¹⁷ Christ is, of course, present, but so is the Holy Spirit; the Spirit is at work transforming the gifts,¹⁸ but also constituting the Church¹⁹ and transforming the whole world through the sacrament.²⁰ Christ's coming into the world was "the inevitable consequence of the inner dynamics of the Holy Trinity."²¹ The Eucharist, as the reenactment of Christ's whole earthly journey is part of that dynamic: the creative love of the Trinity overflows in redemptive renewal of right relationship, and through the Spirit, in the Son, we are united with the Father.

Through our communion with the Triune God in the Eucharist, we are also brought into communion with each other as the worshiping and witnessing community.²² Thus, the Eucharist, in the Divine Liturgy, is where the Church most truly becomes Herself²³—through the Body and Blood, we are ourselves forged into the Body of Christ.²⁴ This, then, is where our identity as the Church comes from:²⁵ each parish is the fullness of the Church, because each parish is the local Eucharistic gathering.²⁶

Offering and Receiving: Drawing In

The Divine Liturgy as a Missional Act takes place in repeating sequences of our offering to God, God's transformation of what is offered, and our receiving that which has been transformed back from God,²⁷ cycles which result in two general movements: Drawing in and Sending out. The Eucharist is a journey, of the world drawn into the Kingdom, and the Kingdom going out into the world.²⁸ The altar is both the destination and the starting point.

The altar is both the end and the beginning of the Eucharistic flow because it is where we offer the gifts, and where God offers them back to us. We often think of this act as beginning with bread and wine, offered by

the priest on behalf of all, but, in fact, the Eucharistic dance of offering and receiving goes much further back, all the way to the creation of the world, which God offers to all people. Receiving the earth, the water, the sun, the seed, human beings “offer” work to raise crops.

Any farmer can tell you, however, that they depend not only on their own work, but on God’s continuing provision of good weather, good health, and safety from pests—through God’s provision, human work is transformed, and a good crop is received from the Lord. Once the harvest is complete, people again work to create something new, fashioning bread from wheat and wine from grapes. This process, though, happens only through God’s transforming gifts of yeast and fermentation; and so the process of making bread and wine, too, is an act of receiving and offering.

When the bread and wine have been prepared, they are offered on the altar, and they are received back from God transformed into the Body and Blood of Christ. This does not end the cycle of offering and receiving, however. As the faithful receive the Eucharist, they are transformed and so gratefully offer their lives, which God receives and offers back. Leaving the church, these lives themselves become sacramental, as they “continue the process of sanctifying all life and all time given to us as God’s gift.”²⁹ It is important to note that at each step in this process, that which human beings offer to God is far less than what is received back; in each exchange, the Holy Trinity is at work to amplify, to invigorate, to purify, to perfect that which humans have done. The result is always a new gift that would be impossible without God’s holy intervention.

The Drawing In, or inward flow of the Liturgy involves offering the bread and wine; in offering the gifts, we are offering our whole lives to God.³⁰ This is because we come into Church as holistic, embodied beings. Everything that is a part of us comes with us as we “constitute the Church” in the Divine Liturgy—our thoughts, our feelings, our bodies—all of it is brought in and offered on the altar with the bread and the wine. This is, in part, why it is important that we each attend Liturgy and genuinely, actively participate in it.³¹ This is what makes Liturgy “the work of the people:”³² each of us is offering and receiving a piece of the mosaic of redemption.

In fact, beyond even our individual lives, much more is offered to God in the Eucharist. Our embodiment includes our whole parish community, but also our State, societal structures, relationships, culture³³—all of these are received from God and offered back to God in the Eucharist.

In fact, the whole world is offered in the gifts,³⁴ as humanity “acts as the priest of creation,”³⁵ offering to God “on behalf of all, and for all.”

This can be seen, in part, in the gifts themselves. Food is necessary for life, and so when we offer it to God we are symbolically offering all of life.³⁶ When we think about the process of making wheat and wine, both involve a transformation in themselves, in which individual grapes or individual grains of wheat are crushed, combined, and changed into something more—there is a divinely symbolic synergy involved that points us toward deep theological truths.³⁷ Additionally, the elements that are in the gifts are representative of the whole world: salt comes from the earth, yeast is a living organism that floats through the air, water is used for bread and wine, fire bakes the bread, grapes and wheat require the sun, and so on. In fact, it is difficult to think of any part of the entire created universe that is not present in some way in the gifts.

So, we offer our human lives in their completeness, and we offer gifts that represent the whole universe. The gifts are placed on the altar, where heaven and earth meet in a dual movement of the Kingdom:³⁸ the Church ascends through the gifts of bread, wine, and life into grace, and Grace descends from the Trinity to be infused into those gifts.³⁹ The moment when the gifts are lifted up, we and all of creation are lifted up;⁴⁰ thus it is at the altar that the movement of Drawing In is completed.

Offering and Receiving: Sending Out

At the same time, as all things are offered to God, the Holy Spirit brings the Kingdom to be present in our midst through the transformation of the bread and wine into the Body and Blood. But the flow of the Spirit does not stop there—it continues, in our very lives. Through the sacrament, our whole life and the whole world have been brought into the Kingdom, and now the Kingdom comes into the totality of what has been brought in.⁴¹

This is how the Eucharist is also a Sending Out, a flow that is the path for the transformation of the entire world. In much the same way that the inward flow can be thought of as having individual, corporate, and universal connotations, the outward flow of sending affects us as individuals, as community, and as part of the cosmos. The Eucharist is effective for our own *theosis*; communion with Christ is the source of our own joyful transformation more fully into God’s likeness, as we are “reconstituted” into the life of the Kingdom through partaking of the Body

and Blood.⁴² But we do not receive sanctification for our own individual spiritual purposes, any more than it was solely our own individual spiritual problems that were offered in the gifts.

The life of the Kingdom, which we access through communion with God, continues to be a life based on and through relationship. In the Liturgy, we are transformed from individuals into a communal manifestation of the Kingdom.⁴³ This is possible for us because in uniting our selves with the Trinity we become participants in God's love.⁴⁴ We see this in our corporate nature as the Church; the parish is "the nucleus and foundation of our daily Christian witness."⁴⁵ It is in intimate relationships with each other that we live out Kingdom values, that we manifest the Kingdom.⁴⁶ In fact, Christianity can be defined as *common life*,⁴⁷ as community which is a lived experience.⁴⁸ The Church becomes a sacrament that anticipates the *parousia*, an icon of the Kingdom by which the rest of the world knows Christ.⁴⁹

Even as we manifest the Kingdom, we are always aware that this is not the full extent of who we are as the Church—our identity comes not only from the Kingdom already present among us but also from the Kingdom yet to come.⁵⁰ At the same time that we experience the "now" of the Kingdom, we are made aware of the "not yet,"⁵¹ of our role as an "eschatological community."⁵² God's Kingdom has been announced, it has been manifest in the Eucharist, and we are its sign and announcement in the world.⁵³ At the same time, the whole world has not been healed, the cosmos not been renewed—it is waiting for the Kingdom to come in fullness.⁵⁴ Having tasted of the Kingdom, aware of "the Kingdom of God around and within us" and of the future full coming of the Kingdom at the end of all things,⁵⁵ Christians are "sent into the world in order to prepare it to become the Kingdom of God."⁵⁶ This is the cosmic dimension of the Kingdom in the Eucharist: the Sending Out of the Holy Trinity is for the entire world, through us.⁵⁷

This brings us back to our role of witness. As a foretaste of the Kingdom, as a reminder of the Kingdom that is to come, the Eucharist is also a witness to the world.⁵⁸ Having entered into the joy of the sacrament,⁵⁹ having thus been forged into a sacramental community, we go forth from the church filled with the fruits of the Spirit to live lives that are a testimony to what we have experienced.⁶⁰ This, in fact, is the natural outpouring of our experience in the Eucharist—out of our abundance we naturally witness to others as we share the joy, freedom, and hope we ourselves have found in Christ.⁶¹

The Divine Liturgy and the Missional Flow

Having described the importance of the Divine Liturgy to Orthodoxy, and having expressed the missional Drawing In, Sending Out flows of the Divine Liturgy, we now turn to the Liturgy itself.⁶² While all parts of the service, including the preparatory prayers of the Proskomedia and the Post-Communion prayers, contribute to the sense of flow, space precludes descriptions of each part of the service. Instead, three examples will be discussed: the beginning of the Liturgy, the Anaphora, and the Prayer at the Ambo.

The Liturgy Begins: Blessed Is the Kingdom, Lord Have Mercy

The Liturgy begins with the phrase, “Blessed is the Kingdom, of the Father, and of the Son, and of the Holy Spirit.” This opening clearly shows our goal—it is toward the Kingdom that the eucharistic journey is headed.⁶³ It also shows that the Kingdom is both present and coming, because Christ is both present and coming.⁶⁴ The phrase “blessed is” is a “basic Biblical form of adoration,”⁶⁵ used to say that we see the Kingdom as our “highest and ultimate value, the object of our desire, our love and our hope.”⁶⁶ Indeed, participation in the Kingdom, as the hope of the Divine Liturgy, is the aim of the Church as a whole, as we seek unity with God.⁶⁷

After this opening, the prayers of the people begin with the Great Litany. In these prayers, we see a pattern that will continue during all the litanies of the Liturgy: asking everything from “the salvation of our souls” to “this city and country” to “the peace of the whole world,” the gathered congregation petitions God on behalf of the entire created universe.⁶⁸ By praying for each of these areas, we are, in some ways, making ourselves “spiritually responsible for them;”⁶⁹ the prayer for peace for the world, in particular, is both an offering of gratitude to God⁷⁰ and a prayer for the Church to be faithful to its mission—the spread of the gospel in word and deed—and for the fruit to be not just our individual salvation, but the universal Peace of the Kingdom.⁷¹

In the other side of this ongoing pattern, the people respond to the specific prayers lifted up by the priest or deacon by saying, “Lord, have mercy.” Orthodoxy teaches that such a prayer is simply asking God to “be Himself to us, and to lift us up—we who are fashioned in His image—that we may come to know Him and to do His will.”⁷² In asking only for God’s mercy, we acknowledge that we do not make requests out of our own worthiness,

but out of absolute trust in God's love for us and desire to give us every good gift.⁷³ By saying "Amen" at the end, the people make the prayers of the priest their own,⁷⁴ seeking to become more like God in their thinking about, and responding to, each need.

Anaphora

The Anaphora, also known as the "lifting up" and the "offering," is the "heart of the liturgy."⁷⁵ It is here that human beings act as priests of creation,⁷⁶ offering to and receiving from the Lord.⁷⁷ When the priest says, "Let us lift up our hearts," and the congregation replies, "We lift them up unto the Lord," it is customary in many parishes for the people raise their hands, showing that the faithful enter into worship, enter into offering, with the entirety of body and being.⁷⁸ God is praised, blessed, thanked, and worshiped, both for what He has done and for His Kingdom which is to come.

In the prayers recalling the Last Supper and all of the Christ-Act, there is a remembrance that is more than commemoration⁷⁹—it is entrance into "all those things which have come to pass for us." The response to God's offering of the Eucharist is to offer back what the faithful have received. And so, at the height of the Anaphora, the gifts of wine and bread are lifted high over the altar as the priest prays, "*Thine own of thine own we offer unto thee, in behalf of all and for all.*"

Having made this offering, he asks the Holy Spirit to come down and change the gifts into the Body and Blood of Christ. Interestingly, supplication is made first for the Spirit to be sent upon the community, and then upon the Gifts.⁸⁰ The transformation of the bread and wine into the Body and the Blood does not happen because of the words that are spoken—this is not a magic spell—but through the movement of the Holy Spirit's will to come into the world and be joined to us through the Eucharist.⁸¹ The aim and goal of the Eucharist is that it would be for "purification of soul, remission of sins" but also for communion of the Holy Spirit and for the fulfillment of the Kingdom.

This is the moment of simultaneity, of universal offering and receiving,⁸² where the Inward and Outward movements of Mission are one in the power of the Holy Spirit. The gifts, representing the whole created universe, are offered on the altar and are imbued with the Holy Spirit. As the Liturgy progresses, the Spirit who has been sent is joined to those who

partake in the mystery of communion which leads to individual, corporate, and ultimately universal transformation.

Prayer before the Ambo

In a clear call to missional witness,⁸³ the Liturgy ends with the words “Go forth in peace.”⁸⁴ These words evoke the idea of “making peace,” which is “the consequence of the cosmic effect of God’s power working in Christ and in his body, the church... It is Christ’s sovereignty over the entire cosmos, the cause, source, and manifestation (in concrete actions of his body, the church) of real peace.”⁸⁵ To go forth in peace, then, is to move from the church building prepared to behave in our actual lives in ways that proclaim God’s Kingdom.⁸⁶

This dismissal is the call to each believer to go out and “be apostles for Christ, to continue the liturgy of martyrria (witness) and diakonia (service).”⁸⁷ Interestingly, this part of the service takes place only a few minutes after communion. It is as if, having seen that we are called to “herald the Kingdom,” and having experienced God’s work in our own lives, we are called to go immediately into the world and “proclaim the Kingdom to all nations.... The dismissal at the Divine Liturgy is not the beginning of the end, but merely the end of the beginning.”⁸⁸

Having taken the Eucharist, the faithful simultaneously end the journey and begin it anew, going out as witnesses of “Light, as witnesses of the Spirit.”⁸⁹ This new journey is both individual and communal, and the Sending Out is clear: “Christians who have heard the word and received the bread of life should henceforth be living prophetic signs of the coming kingdom.”⁹⁰

God’s Mission: Our Mission

The ending of the Divine Liturgy confirms, then, the flow of whole service: we have been Drawn In, and now we are Sent Out. We have been given our mission of witness.⁹¹ Everything about this mission flows from what we have experienced in the service, because it flows from our experience of Christ.⁹² In the Liturgy, God “works to change the very core of our being, making us by grace what he is by nature (2 Pt. 1:4).”⁹³ If we have genuinely partaken of the Eucharist in its transforming power, then our hearts should be “set on fire...for God and for all of his creation.”⁹⁴

By bringing us into God's Kingdom, the Divine Liturgy shows us God's beauty and glory, inviting us to be like Him,⁹⁵ first of all in his boundless Love.⁹⁶ Our missional witness has the same individual, corporate, and universal aspects that we have seen throughout the Liturgy. It begins with our own repentance and *theosis*,⁹⁷ but it is also for the whole worshipping community, as we are invited to become one Body made up of the pilgrim people of God.⁹⁸ As individuals and as a group, we have communion with God, and God invites us to be a part of His work in the whole world.⁹⁹

God's desire is that the cosmos would be brought into His Kingdom;¹⁰⁰ this mission will last until Christ comes again to fulfill it. Since the Christian mission is incorporated into God's mission, the final goal of our mission surely cannot be different from His.¹⁰¹ And this purpose...is the *"recapitulation of all things"* (Eph 1:10) *in Christ and our participation in the divine glory, the eternal, final glory of God.*¹⁰²

Life as Liturgy after Liturgy

This phenomenon, of Christians being sent out as witnesses to God's transforming love and to His Kingdom, has practical consequences—"all of life must be transfigured into a liturgy."¹⁰³ In fact, one can say that the Eucharist that we have received in the Church "should not be seen as separated from the eucharist, which is fulfilled outside the church on the altar of the world, as St. John Chrysostom so eloquently declared."¹⁰⁴ In Orthodox thought, daily living as Eucharist-outside-the-church can be thought of as the "Liturgy after the Liturgy."¹⁰⁵

This happens in part through our personal prayer¹⁰⁶ and other spiritual practices that are a part of our personal effort to "bring into everyday life the liturgical rhythm of the consecration of time."¹⁰⁷ Indeed, even outside of what we might think of as "spiritual matters," we are called to continue the Liturgy in our everyday lives by making every decision, every choice, in the light of Christ.¹⁰⁸ Each of our actions should witness to the world that we have a "personal commitment to Jesus,"¹⁰⁹ and each interaction with others, particularly non-believers, is an opportunity to show his love.¹¹⁰ This is how we continue the thanksgiving and praise of the Divine Liturgy out in the world, by loving God through loving others.

The Liturgy after the Liturgy involves not only our individual lives, but also how we participate in our culture, in our societal structures, in the

political life of our own and other countries.¹¹¹ Part of the Eucharistic dance is our obligation as members of the Church to “live in history in an active way.”¹¹² It is as local eucharistic communities that we engage socially and politically,¹¹³ encountering others in a collaborative and loving witness.¹¹⁴

This includes, for the whole Body, a “commitment through Christ to the poor of this world,” which is a part of seeking the “creation of a better world.”¹¹⁵ In the Liturgy after the Liturgy, the world is a “‘relevant’ place for Christian action,”¹¹⁶ in which the Church understands the real needs of others and lives a holy life of service to them.¹¹⁷ There is less meaning in what we think, or believe, but much in what we do—our actions in the world matter.¹¹⁸ We are called to “proclaim the kingdom and to demonstrate its power” by actively fighting the idols of “racism, money, nationalism, ideologies, and the...exploitation of human beings;” by “healing of the sick,” which includes societal/structural sicknesses; by voluntary “identification with all those who go hungry;” and by practicing chastity, humility, freedom, and mutual submission.¹¹⁹ The natural result of transformation through the Eucharist is action—witness through service.¹²⁰

In the same way that the Divine Liturgy includes the communion of the Body, the Liturgy after the Liturgy is a group effort.¹²¹ In part this is because the parish itself, full of imperfect people with whom we are in relationship, shows our witness of love for others.¹²² Showing the world that we are one in Christ through communion with him¹²³ is vital—we must live as a “congregation of love,” because “Any amount of right doctrine is of no importance at all if it is not shared in love.”¹²⁴

Our individual and communal witness of loving service happens through the power of the Holy Spirit, who works in us to make us more like Christ¹²⁵ and who continues the work begun at Pentecost through the sending out of the Church.¹²⁶ The Holy Spirit enables us to offer “ourselves and each other and all of our lives,” and in doing this we find salvation.¹²⁷ Because the Holy Spirit is always active, and because the Divine Liturgy is by nature formative and transformative,¹²⁸ any failure of the Liturgy to result in a life of Liturgy after the Liturgy is a failure on our part, “due to a lack or refusal on the human side to encounter God.”¹²⁹ If we are in tune with the Holy Spirit, in communion with the Trinity, rather than being an intellectual exercise, our lived theology will be “an invitation ‘to taste and see,’ an announcement and a promise to be fulfilled in communion, vision and life.”¹³⁰

Conclusion—Breathe In, Breathe Out

We have come full circle, from the Drawing In, the sacrifice of our lives and the whole world on the eucharistic altar, to the Sending Out, the sacrifice of our lives on the altar of the world. This idea of the dual motion of mission is one of the most important offerings Orthodox can make to the Missional Church conversation. In order to go forth, one must first gather and be changed by God; it is this that we offer to the world, not just a story of sin-forgiveness, but of our own transformation. We Draw In, and we are Sent Out, and both of these movements, couched in the never-ending cycle of offering to and receiving from the Holy Trinity, are vital to the Missional nature of the Divine Liturgy of the Orthodox Church.

We can think of these movements as being like breathing¹³¹—both breathing in and breathing out are necessary. In the same way that attempting to only breathe in will kill us, completing only the inward movement of the Divine Liturgy is deadly to our spiritual lives. Likewise, one cannot always breathe out, and neither can one only make the outward movement of sending. We must complete the circle, bringing all of life to God and receiving it back from Him, coming in in order to go out and going out in order to come in. In coming in we are transformed by communion with the Holy Trinity—we are given something to witness to, along with the power to live transformation in our actual lives. In going out we begin again the cycle, witnessing the Kingdom to the world in order that it may be gathered in.

We breathe in. We breathe out. And the breath of the Holy Spirit fills us and all creation, to the glory of God and the coming of His Kingdom.

End Notes

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⁸ Alexander Schmemmann, *Church, World, Mission: Reflections on Orthodoxy in the West* (Crestwood, NY: St Vladimir's Seminary Press, 1979), 129; Vassiliadis, *Orthodox Perspectives*, 4; Yannoulatos, *Mission in Christ's Way*, 52; Erickson, 13; Calivas, xiii, 1; Vassiliadis, *Eucharist and Witness*, 10, 50; Stamoolis, 87.

⁹ Coniaris, 157-158; Vassiliadis, *Orthodox Perspectives*, 44; Yannoulatos, "Discovering," 27; Alfeyev, *Mysteries*, 137.

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¹¹ George Lemopoulos, *Your Will be Done: Orthodoxy in Mission* (Geneva: WCC Publications, 1989), 12; Georges Florovsky, "The Church: Her Nature and Task," in *Orthodox Perspectives on Mission*, ed. Petros Vassiliadis (Oxford: Regnum Books International, 2013), 39; Yannoulatos, *Mission in Christ's Way*, 167; Schmemmann, *The Eucharist*, 23; Calivas, 165, 166, 173.

¹² Alexander Schmemmann, *For the Life of the World* (Crestwood, NY: St. Vladimir's Seminary Press, 2002), 41.

¹³ Bria, *Go Forth*, 5.

¹⁴ Coniaris, 171; Calivas, 166.

¹⁵ Lemopoulos, 53; See also Emmanuel Clapsis, "The Eucharist as Missionary Event in a Suffering World," in *Your Will Be Done: Orthodoxy in Mission*, ed. George Lemopoulos (Geneva: WCC Publications, 1989), 165; Calivas, 13, 179, 184.

¹⁶ Lemopoulos, 52; Clapsis, 165; Bria, *Liturgy*, 5; Schmemmann, *The Eucharist*, 36; Alfeyev, *Mysteries*, 139; Bria, *Go Forth*, 3; Yannoulatos, *Mission in Christ's Way*, 149; Calivas, xiii, 9, 28, 167, 173; Schmemmann, *Liturgy and Life*, 49-50.

¹⁷ Vassiliadis, *Eucharist and Witness*, 5.

¹⁸ Bria, *Liturgy*, 15; Yannoulatos, *Mission in Christ's Way*, 52; Bria, *Go Forth*, 3.

¹⁹ Calivas, 1.

²⁰ Bria, *Go Forth*, 7, 8; Calivas, 182.

²¹ Vassiliadis, *Eucharist and Witness*, 34.

²² Yannoulatos, *Mission in Christ's Way*, 214; Bria, *Liturgy after Liturgy*, 3, 30; Florovsky, 36; Calivas, 9.

²³ Yannoulatos, *Mission in Christ's Way*, 51; Schmemmann, *For The Life*, 26; Schmemmann, *Church*, 136, 137; Calivas, 1, 3, 35.

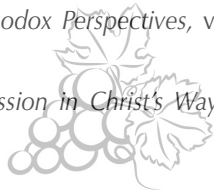
²⁴ Calivas, xiii, 171, 189.

²⁵ Vassiliadis, *Orthodox Perspectives*, viii; Erickson, 15; Calivas, xiii.

²⁶ Yannoulatos, *Mission in Christ's Way*, 213; Bria, *Liturgy after Liturgy*, 24-25.

²⁷ Calivas, 9.

²⁸ Schmemmann, *For the Life*, 26; Calivas, 5.



²⁹ Lemopoulos, 52; See also Calivas, 187.

³⁰ Edward Rommen, *Come and See: An Eastern Orthodox Perspective on Contextualization* (Pasadena, CA: William Carey Library, 2013), 91; Schmemmann, *For the Life*, 20-21; Calivas, 188.

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³² Calivas, 162.

³³ Bria, *Go Forth*, 5, 6; Schmemmann, *Church*, 216.

³⁴ Lemopoulos, 49.

³⁵ Vassiliadis, *Eucharist and Witness*, 15. See also Yannoulatos, "Discovering," 21, Yannoulatos, *Mission in Christ's Way*, 141, 242; Schmemmann, *For the Life*, 55; Bria, *Go Forth*, 3, 17.

³⁶ Schmemmann, *For the Life*, 35; Calivas, 183.

³⁷ For this concept I am indebted to Dr. Robert Danielson, whose insight has been invaluable on this topic.

³⁸ Calivas, 55.

³⁹ Schmemmann, *For the Life*, 31, 42; Florovsky, 37; Coniaris, 159; Schmemmann, *The Eucharist*, 37.

⁴⁰ Schmemmann, *The Eucharist*, 23.

⁴¹ Schmemmann, *Church*, 30.

⁴² Bria, *Liturgy after Liturgy*, 13. See also Florovsky, 42, Bria, *Go Forth*, 19; Yannoulatos, *Mission in Christ's Way*, 50; Williams and Anstall, 153, 172; Calivas, 27.

⁴³ Bria, *Go Forth*, 17, 19; Yannoulatos, *Mission in Christ's Way*, 103.

⁴⁴ Petros Vassiliadis, "Theological Foundations of Mission: An Orthodox Perspective," in *Orthodox Perspectives on Mission*, ed. Petros Vassiliadis (Oxford: Regnum Books International, 2013), 194.

⁴⁵ Lemopoulos, 38.

⁴⁶ Lemopoulos, 38; Vassiliadis, *Eucharist and Witness*, 56.

⁴⁷ Florovsky, 35.

⁴⁸ Schmemmann, *Church*, 20, 22, 133, 135; Rommen, 91.

⁴⁹ Bria, *Go Forth*, 10, 19; Schmemmann, *Church*, 29, 137, 151; Calivas, 18, 191.

⁵⁰ Vassiliadis, *Eucharist and Witness*, 14, 35, 54; Calivas, 18, 36.

⁵¹ Nicholas Cabasilas, *A Commentary on the Divine Liturgy* (Crestwood, NY: St. Vladimir's Seminary Press, 1960), 39-40; Schmemmann, *For the Life*, 39; Schmemmann, *Church*, 151; Schmemmann, *The Eucharist*, 41-42; Webber, 139; Coniaris, 159; Yannoulatos, *Mission in Christ's Way*, 48.

⁵² John Myendorff, "Unity of the Church—Unity of Mankind," in *Orthodox Perspectives on Mission*, ed. Petros Vassiliadis (Oxford: Regnum Books International, 2013), 103; Bria, *Go Forth*, 10-11. See also Anastasios Yannoulatos, "Orthodox Mission: Past, Present, Future," in *Your Will Be Done: Orthodoxy in Mission*, ed. George Lemopoulos (Geneva: WCC Publications, 1989), 83; Schmemmann, *Church*, 75; Bria, *Liturgy after Liturgy*, 16; Vassiliadis, *Orthodox Perspectives*, 6; Clapsis, 167, 168; Yannoulatos, *Mission in Christ's Way*, 148.

⁵³ Bria, *Go Forth*, 6, 10; Yannoulatos, *Mission In Christ's Way*, 120; Clapsis, 165.

⁵⁴ Yannoulatos, *Mission In Christ's Way*, 48.

⁵⁵ Yannoulatos, *Mission In Christ's Way*, 103, 148.

⁵⁶ Myendorff, "Unity of the Church," 104. See also Calivas, 40-41.

⁵⁷ Bria, *Liturgy after Liturgy*, 22; Bria, *Martyria, Mission*, 7; Schmemmann, *The Eucharist*, 23; Yannoulatos, *Mission In Christ's Way*, 141, 221, 242; Schmemmann, *For the Life*, 36, 55; Stamoolis, 97; Bria, *Go Forth*, 29; Vassiliadis, *Eucharist and Witness*, 42.

⁵⁸ Yannoulatos, *Mission in Christ's Way*, 16; Bria, *Go Forth*, 17; Bria, *Liturgy after Liturgy*, 30; Vassiliadis, "Theological Foundations," 190; Calivas, 37, 39, 54.

⁵⁹ Schmemmann, *For the Life*, 26.

⁶⁰ John Myendorff, *Witness to the World* (Crestwood, NY: St. Vladimir's Seminary Press, 1987), 180; Bria, *Liturgy*, 8.

⁶¹ Lemopoulos, 55.

⁶² For the purposes of this paper, we will be examining the Divine Liturgy of St. John Chrysostom, since it is the most widely used, and since other versions of the Divine Liturgy contain similar parts. Some future project may incorporate the other common Liturgies, such as the Liturgy of St. Basil or the Liturgy of the Pre-Sanctified gifts.

⁶³ Bria, *Go Forth*, 18.

⁶⁴ *Ibid.*, 18.

⁶⁵ Schmemmann, *Liturgy and Life*, 29.

⁶⁶ Schmemmann, *The Eucharist*, 47.

⁶⁷ Vassiliadis, *Eucharist and Witness*, 15; Schmemmann, *The Eucharist*, 40; Williams and Anstall, 100—101, 126, 153; Bria, *Martyria*, 10. See also Bria, *Go Forth*, 17; Bria, *Liturgy*, 28.

⁶⁸ Cabasilas, 46; Schmemmann, *The Eucharist*, 56; Bria, *Liturgy After the Liturgy*, 2; Schmemmann, *Liturgy and Life*, 32; Williams and Anstall, 130; Theodore Bobosh, *The Divine Liturgy According to St. John Chrysostom, with Commentary and Biblical References* (Minneapolis, MN: Light and Life Publishing, 1989), 5.

⁶⁹ Schmemmann, *Liturgy and Life*, 44.

⁷⁰ Cabasilas, 44.

⁷¹ Schmemmann, *Life and Liturgy*, 43; Cabasilas, 45, 47.

⁷² Williams and Anstall, 142.

⁷³ Cabasilas, 45; Bobosh, 5.

⁷⁴ Cabasilas, 51.

⁷⁵ Bria, *Liturgy after Liturgy*, 4.

⁷⁶ Vassiliadis, 15.

⁷⁷ Bria, *Liturgy after Liturgy*, 6.

⁷⁸ Calivas, 201.

⁷⁹ Bobosh, 45; Freeman, 34.

⁸⁰ Vassiliadis, 13.

⁸¹ Schmemmann, 43.

⁸² Freeman, 32.

⁸³ Coniaris, 166.; Schmemmann, *The Eucharist*, 245.; Bria, *Go Forth in Peace*, 39.

⁸⁴ Bria, *Liturgy After the Liturgy*, 5, 87.

⁸⁵ Vassiliadis, *Eucharist and Witness*, 41.



⁸⁶ Webber, 146.

⁸⁷ Coniaris, 165.

⁸⁸ Webber, 146. See also Bria, *Go Forth*, 39.

⁸⁹ Schmemmann, *For the Life*, 46.

⁹⁰ Bria, *Go Forth*, 39.

⁹¹ Calivas, 2.

⁹² Bria, *Go Forth*, 3. See also Lemopoulos, 11; Bria, *Martyria, Mission*, 8; Clapsis, 162, 164; Bria, *Go Forth*, 41.

⁹³ Calivas, 12

⁹⁴ *Ibid.*, 13.

⁹⁵ *Ibid.*, 7.

⁹⁶ *Ibid.*, 20.

⁹⁷ Bria, *Go Forth*, 9; Schmemmann, *Liturgy and Life*, 21; Webber, 137.

⁹⁸ Bria, *Go Forth*, 12, 18; Bria, *Martyria, Mission*, 9; Lemopoulos, 53.

⁹⁹ Lemopoulos, 10; Bria, *Go Forth*, 7; Yannoulatos, *Mission in Christ's Way*, 185.

¹⁰⁰ Bria, *Liturgy after Liturgy*, 9.

¹⁰¹ Athanasios Papathanasiou, *Future, the Background of History: Essays of Church Mission in an Age of Globalization* (Montreal: Alexander Press, 2005), 99.

¹⁰² Yannoulatos, *Mission in Christ's Way*, 46.

¹⁰³ Yannoulatos, *Mission in Christ's Way*, 95. See also Yannoulatos, *Mission in Christ's Way*, 243; Yannoulatos, "Discovering," 27-28.

¹⁰⁴ Joseph El-Zahlou, "Witnessing in the Islamic Context," in *Your Will Be Done: Orthodoxy in Mission*, ed. George Lemopoulos, (Geneva: WCC Publications, 1989), 97.

¹⁰⁵ Yannoulatos, *Mission in Christ's Way*, 131, 95. See also Schmemmann, *Church*, 49; Bria, *Liturgy after Liturgy*, 28.

¹⁰⁶ Yannoulatos, *Mission in Christ's Way*, 131, 149.

¹⁰⁷ Bria, *Go Forth*, 21.

¹⁰⁸ Bria, *Go Forth*, 13, 38; Calivas, 2, 173; Lemopoulos, 53; Bria, *Liturgy after Liturgy*, 20, 21.

¹⁰⁹ Ion Bria, "The Liturgy after the Liturgy," in *Martyria, Mission: The Witness of the Orthodox Churches Today*, ed. Ion Bria, (Geneva: World Council of Churches, 1980), 69.

¹¹⁰ Bria, "Liturgy," 70; Bria, *Go Forth*, 22; Calivas, 17.

¹¹¹ Bria, *Go Forth*, 22, 50-51; Bria, *Liturgy after Liturgy*, 20.

¹¹² Papathanasiou, 20.

¹¹³ Yannoulatos, "Orthodox Mission," 65; Bria, *Go Forth*, 47-48.

¹¹⁴ El-Zahlaoui, 99.

¹¹⁵ Clapsis, 164. See also Bria, *Go Forth*, 48.

¹¹⁶ Schmemmann, *Church*, 49.

¹¹⁷ Lemopoulos, 47; Yannoulatos, *Mission in Christ's Way*, 96.

¹¹⁸ Florovsky, 42.

¹¹⁹ Bria, *Go Forth*, 39.

¹²⁰ Coniaris, 168.

¹²¹ Bria, "Liturgy," 71; Bria, *Go Forth*, 12, 21; Florovsky, 35.

¹²² Lemopoulos, 38.

¹²³ Florovsky, 36.

¹²⁴ Webber, 143.

¹²⁵ Bria, *Go Forth*, 38.

¹²⁶ Bria, *Go Forth*, 22; Bria, *Liturgy after Liturgy*, 8.

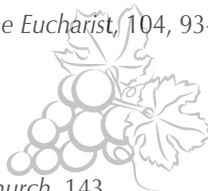
¹²⁷ Schmemmann, *The Eucharist*, 104, 93-94.

¹²⁸ Calivas, 10, 12.

¹²⁹ Clapsis, 166.

¹³⁰ Schmemmann, *Church*, 143.

¹³¹ See Yannoulatos, *Mission in Christ's Way*, 150.



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