

# MITROPOLIA OLTENIEI

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ARHIEPISCOPIEI RÂMNICULUI,  
EPISCOPIEI SEVERINULUI ȘI STREHAIEI,  
EPISCOPIEI SLATINEI ȘI ROMANAȚILOR  
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# The concept *liturgy after the Liturgy*. History and theology\*

Drd. DORU MARCU<sup>1</sup>

**Cuvinte cheie:** *liturghia după Liturghie, Ion Bria, misiune ortodoxă, mișcarea ecumenică*

**Keywords:** *liturgy after the Liturgy, Ion Bria, Orthodox mission, the ecumenical movement*

## Introduction

In this critical paper, I will outline some remarks in connection with one of the most well-known concepts of Orthodox mission developed in the ecumenical framework. More precisely, this concept is summarized by the expression *liturgy after the Liturgy*.

Before an in-depth exploration of the concept, I wish to explain the impulse for writing this paper. For this I have two connected reasons. First of all, I had to present this study for the examination of the course *History of Mission and Evangelization*. Related to this first reason stands my second which is my general interest in missiology.

As recommended, this paper should reflect the ideas of a selected topic based on a book or an article. I have chosen to extend my reflections both on a specific book and on more articles written in connection with it. More exactly, my analysis will focus on the book: “The Liturgy after the Liturgy. Mission and Witness from an Orthodox perspective” written by the Romanian Orthodox theologian Ion Bria<sup>2</sup> and also on some articles on this topic.

The structure of the present study and its aims are as follow. Because I already nominated the Orthodox theologian Ion Bria, I will shortly present his biography. I think that very often we write/read theology without connecting the author with his ideas.

The second part of the paper will be focused on the historical elements which are important pieces of information in order to understand such a theological concept. Firstly, I will present the historical steps and the

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\*This study was presented at the course *History of Mission and Evangelization*, coordinated by professor Vanysacker Dries, within the international programme Research Master: Master of Advanced Studies in Theology and Religion, Faculty of Theology and Religious Studies, Leuven, in the academic year 2015-2016.

<sup>1</sup> Faculty of Orthodox Theology from Craiova.

<sup>2</sup> Complete reference: ION BRIA, *The Liturgy after the Liturgy. Mission and Witness from an Orthodox perspective*, WCC Publications, Geneva, 1996.

context of the modern ecumenical movement, context in which our theologian developed his ideas and promoted this concept of liturgy after the Liturgy. Secondly, I will explain how this concept came into existence. The most important aim in this section is to establish the author or authors of this concept. It is to be understood that the paternity of the idea is not clear, as such, I will go back to the sources in order to clarify this misunderstanding.

The last but not least part of this study will be concerning the principal theological ideas of this typology of mission. In view of the historical elements I will outline some reflections in connection with this concept which can be used for our problems within the Churches. It is my inner belief that if we understand the idea of this expression of the liturgy after the Liturgy our missionary/pastoral activity will have a better application.

Having taken everything into account, I will lastly reserve no more than one page for expressing my proposals related to the research carried out within the field of the history and theology of Orthodox mission.

### **Ion Bria. Biographical references<sup>3</sup>**

Ion Bria was born in June 19, 1929 in Romania, as the second child of his family. His parents, Ion Gheorghe and Maria, baptized him in the Orthodox Church and tried to provide him a sound education.

He went for high school in Ploiesti between the years 1944 – 1948 where he had the opportunity to stay at the Zamfira Monastery<sup>4</sup> which was close to this city. After graduation, he was admitted in the two faculties but will follow the road of theology. He enrolled at the Theological Institute of Bucharest in December 1950. At the end of these courses (1954), he defended a Bachelor thesis entitled “The infallibility of the Church – dogmatic basis of union”, coordinated by Professor Nicolae Chițescu.<sup>5</sup>

In the autumn of 1954 he continued his Master studies - an important period for his theological formation. Beginning with the Bachelor period and even more in these years, he had the opportunity to be in touch with

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<sup>3</sup> Rev. Prof. ION BRIA, *Al doilea Botez. Itinerarele unei credințe și teologii de deschidere*, Editura Reîntregirea, Alba Iulia, 2005. See also: Rev. prof. NICOLAE MOȘOIU, ed., *Relevanța operei Părintelui Profesor Ion Bria pentru viața bisericească și socială actuală. Direcții noi de cercetare în domeniul doctrinei, misiunii și unității Bisericii*, Ed. Universității „Lucian Blaga”, Sibiu, 2010, p. 9-17.

<sup>4</sup> ION BRIA, *My pilgrimage in Mission*, in „International Bulletin of Missionary Research” 26 (2002), no. 2, p. 74.

<sup>5</sup> The summary of this work was published in a Romanian journal: IDEM, *Infailibilitatea Bisericii – teme dogmatic al unirii*, in „Ortodoxia”, nr. 3/1960, p. 494-504.

Professor Dumitru Stăniloae,<sup>6</sup> who influenced Bria's thinking and theology. Moreover, Stăniloae recommended him to be accepted as a professor for the Theological Seminary "Chesarie the Bishop" in Buzău. In 1962 he transferred to the Theological Seminary in Bucharest.

In June 1961 he had the opportunity to participate at the First Christian European Conference for Peace in Prague.<sup>7</sup> The Romanian delegation was led by Metropolitan Justin Moisescu, who became in 1977 the Patriarch of the Romanian Orthodox Church.<sup>8</sup>

After the Romanian Orthodox Church was accepted in the World Council of Churches at the third general Assembly in New Delhi (1961),<sup>9</sup> new opportunities arose for Romanian students. More exactly, after his visit of 1962 in Romania, the General Secretary of WCC, W.A. Visser't Hooft,<sup>10</sup> gave three scholarships for Romanian theologians. In this context, Bria was sent to England at the Anglican College "Saint Augustine" in Canterbury. He studied there between October 1962 and June 1963,<sup>11</sup> In March 1966 he left again for England, but this time he went to Durham and only for a short period, until June 1966. A very important event in this period for the Romanian Orthodoxy was the presence of Patriarch Justinian in England

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<sup>6</sup> Bria appreciated very much the personality of Dumitru Stăniloae who is considered to be the most influential Romanian Orthodox theologian of the 20<sup>th</sup> century. See: RĂZVAN EMANUEL FIBIȘAN, *Reflectarea teologiei părintelui Stăniloae în gândirea teologică, misionară și ecumenică a părintelui Ion Bria*, in Prof. NICOLAE MORAR and Prof. DANIEL LEMENI, eds., *Analele Universității de Vest din Timișoara. Seria Teologie 19*, Timișoara, 2014, p. 49-64; Rev. prof. ION BRIA, *Al doilea Botez*, p. 345-352; IDEM, *Hommage au Père Dumitru Stăniloae*, in „Contacts” 31 (1979), no. 105, p. 64-75; IDEM, *Pour situer la théologie du Père Stăniloae*, in „Rêvue de théologie et de philosophie”, 112 (1980), no. 2, p. 133-137; IDEM, *The creative vision of Dumitru Stăniloae. An introduction to his theological thought*, in „The Ecumenical Review” 33 (1981), no. 1, p. 53-59. See also: ANDREW LOUTH, *Modern Orthodox Thinkers. From the Philokalia to the present*, SPCK, London, 2015, p. 127-142.

<sup>7</sup> He participated also in the next two conferences for Peace of 1964 and 1968.

<sup>8</sup> See the article: Prof. ION BRIA, *Patriarhul Justin al Bisericii Ortodoxe Române*, in „Biserica Ortodoxă Română” nr. 7-8/1986, p. 13-15.

<sup>9</sup> See: W.A. VISSER'T HOOFT, ed., *The New Delhi Report. The third Assembly of the World Council of Churches 1961*, SCM Press LTD, London, 1962, 2<sup>nd</sup> edition, p. 9-10, p. 55-45.

<sup>10</sup> Bria admired the activity of General Secretary Hooft and he wrote an article in his memory: ION BRIA, *Dr. W.A. Visser't Hooft (1900-1985)*, in „Ortodoxia” nr. 3/1986, p. 154-160. See also the article: IDEM, *The Eastern Orthodox in the Ecumenical Movement*, in „The Ecumenical Review” 38 (1986), no. 2, p. 216-227.

<sup>11</sup> For more details regarding this, see: *Tineri teologi români în străinătate*, in „Biserica Ortodoxă Română”, nr. 7-8/1963, p. 717-723.

where he was invited by the Anglican Church. Bria was present at those meetings and from this position wrote an article regarding this visit.<sup>12</sup>

In June 1968 Bria obtained the PhD title, defending his thesis “The Dogmatic Aspects of the Union of the Christian Churches”,<sup>13</sup> with Professor Nicolae Chițescu as principal referent. The most notable fact was that this was the first PhD thesis defended at the Theological Institute from Bucharest after 1948, when in Romania the communist regime was imposed.<sup>14</sup>

Regarding his familial life, Bria got married in 1963 with Ecaterina Pungoci and they had only one child, named Alexandru, who was born in July 1970. Coupled with this fulfilment, Bria was ordained first as a deacon in 1965 and then as a priest in 1972 by Patriarch Justinian himself.

In April 1973 Bria left Romania together with his family to work in the World Council of Churches in Geneva.<sup>15</sup> Probably this was one of the most important decisions in his life and we could now say that it was the best one. The context appeared within the Missionary Conference held in Bangkok, Thailand, which Bria attended as the representative for the Romanian Orthodox Church.<sup>16</sup> At this meeting, Bria received the proposal to work in WCC as Secretary for the desk of Orthodox Studies and Relations in the Commission on World and Evangelism.<sup>17</sup> He replaced

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<sup>12</sup> ION BRIA, *Vizita Patriarhului Justinian la Biserica Angliei și la Consiliul Ecumenic al Bisericii*, in „Mitropolia Olteniei”, nr. 9-10/1966, p. 883-889. This visit was also noted by the theologian VASIL T. ISTAVRIDIS, *The Orthodox Churches in the Ecumenical Movement, volume 1, 1948-1968*, in HAROLD E. FEY, ed., *The Ecumenical Advance. A History of the Ecumenical Movement, volume 2, 1948-1968*, SPCK, London, 1970, pp. 294-295. See also: Patriarch JUSTINIAN OF RUMANIA, *Evangelical Humanism and Christian Responsibility*, in CONSTANTIN G. PATELOS, ed., *The Orthodox Church in the Ecumenical Movement. Documents and Statements, 1902-1975*, WCC Publications, Geneva, 1978, p. 248-250.

<sup>13</sup> This work was published integral in a Romanian journal: Deacon ION BRIA, *Aspecte Dogmatice ale Unirii Bisericii Creștine*, in „Studii Teologice” nr. 1-2/1968, p. 3-170.

<sup>14</sup> It has to be said in that day another PhD thesis was defended by Prof. Mircea Păcurariu, another important Romanian theologian.

<sup>15</sup> See: Appendix I Participants - Central Committee in *Central Committee of the World Council of Churches. Minutes and Reports of the Twenty-Sixth Meeting, Geneva, Switzerland, 22-29 August 1973*, WCC Publications, Geneva, 1973, p. 120. See also: GEORGE LEMOPOULOS, ed., *Your will be done. Orthodoxy in Mission*, WCC Publications & Tertios, Geneva & Katerini, 1989, p. 1-3.

<sup>16</sup> *Bangkok Assembly 1973. Minutes and Report of the Assembly of the Commission on World Mission and Evangelism of the World Council of Churches, December 31, 1972 and January 9-12, 1973*, WCC Publications, Geneva, 1973.

<sup>17</sup> DAVID ENDERTON JOHNSON, ed., *Uppsala to Nairobi 1968-1975. Report of the Central Committee to the Fifth Assembly of the WCC*, WCC Publications, Geneva, 1975, p. 86.

Archbishop Anastasios Yannoulatos who had to leave this desk and to go to coordinate the Centre for Missionary Studies at the University of Athens.<sup>18</sup>

Bria worked officially for the World Council in Geneva for about 21 years beginning in 1973 until 1994.<sup>19</sup> He held different positions which allowed him to come in contact with many theologians. Between 1973 and 1986 he was the Secretary for Orthodox Studies and Relations and in parallel, Deputy Director of the Commission on World Mission and Evangelism (1982 - 1986).<sup>20</sup> From this setting he organised and participated in numerous Orthodox consultations or ecumenical meetings, as those in: Cernica Monastery,<sup>21</sup> Agapia Monastery,<sup>22</sup> Etchmiadzine (Armenia),<sup>23</sup> Prague,<sup>24</sup> New Valamo,<sup>25</sup> Paris,<sup>26</sup> Amba Bishoy Monastery (Egipt),<sup>27</sup>

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<sup>18</sup> ANASTASIOS YANNOULATOS, *Mission in Christ's way. An Orthodox understanding of Mission*, Holy Cross Orthodox Press & WCC Publications, Brookline-Massachusetts & Geneva, 2000, p. 95 and p. 288. See also: *Central Committee of the World Council of Churches. Minutes and Reports of the Twenty-Third Meeting, University of Kent at Canterbury, Canterbury, Great Britain, August 12<sup>th</sup>-22<sup>nd</sup>, 1969*, WCC Publications, Geneva, 1969, p. 154 and *Central Committee of the World Council of Churches. Minutes and Reports of the Twenty-Fourth Meeting, Addis Ababa, Ethiopia, January 10<sup>th</sup>-21<sup>st</sup>, 1971*, WCC Publications, Geneva, 1971, p. 284.

<sup>19</sup> See: *Central Committee of the World Council of Churches. Minutes and Reports of the Forty-First Meeting, Geneva, Switzerland, 25-30 March 1990*, WCC Publications, Geneva, 1990, p. 104.

<sup>20</sup> See: *Central Committee of the World Council of Churches. Minutes and Reports of the Thirty-First Meeting, Kingston, Jamaica, 1-11 January 1979*, WCC Publications, Geneva, 1979, p. 89; *Central Committee of the World Council of Churches. Minutes and Reports of the Thirty-Second Meeting, Geneva, Switzerland, 14-22 August 1980*, WCC Publications, Geneva, 1980, p. 93; *Central Committee of the World Council of Churches. Minutes and Reports of the Forty-First Meeting, Geneva, Switzerland, 25-30 March 1990*, WCC Publications, Geneva, 1990, p. 104.

<sup>21</sup> *Confessing Christ today: reports of groups at a consultation of Orthodox theologians*, in „International Review of Mission” 64 (1975), no. 253, pp. 74-94. See also: ION BRIA, *Confessing Christ Today*, in „International Review of Mission” 64 (1975), no. 253, p. 66-74, and ION BRIA and CONSTANTIN PATELOS, eds., *Orthodox Contribution to Nairobi*, WCC Publications, Geneva, 1975.

<sup>22</sup> *Orthodox Women: Their Role and Participation in the Orthodox Church, Agapia, Romania, 11-17 September 1976*, in GENNADIOS LIMOURIS, ed., *Orthodox Visions of Ecumenism*, WCC Publications, Geneva, 1994, p. 60-65.

<sup>23</sup> *Confessing Christ through the Liturgical Life of the Church today, Etchmiadzine, Armenia, September 16-21, 1975*, in „International Review of Mission” 64 (1975), no. 256, p. 417-423.

<sup>24</sup> *The Role and Place of the Bible in the Liturgical and Spiritual Life of the Orthodox Church, Prague, Czechoslovakia, September 12-18, 1977*, in „International Review of Mission” 66 (1977), no. 264, p. 385-388.

<sup>25</sup> GEORGE TSETISIS, ed., *The New Valamo Consultation. The Ecumenical Nature of Orthodox Witness*, WCC Publications, Geneva, 1977, p. 7.

Melbourne,<sup>28</sup> Zica Monastery,<sup>29</sup> Sofia,<sup>30</sup> Lima,<sup>31</sup> Damascus,<sup>32</sup> Kiev,<sup>33</sup> Sofia<sup>34</sup>, Lovnica Monastery<sup>35</sup> etc.

Beginning with 1987 he was asked to coordinate as director the sub-unit Renewal and Congregational Life. During his office, he participated in meetings such as those in: Chevetogne (Belgium),<sup>36</sup> Prague,<sup>37</sup> Crete,<sup>38</sup> Aleppo,<sup>39</sup> Bucharest.<sup>40</sup> In 1991 the structure of WCC suffered some important changes and Bria became the interim convener for the new Unit I,

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<sup>26</sup> *Contribution to the theme: Your Kingdom Come (CWME, Melbourne, Australia, 1980), Paris, France, September 25-28, 1978*, in „International Review of Mission” 68 (1979), no. 270, p. 139-147.

<sup>27</sup> *The Place of the Monastic Life within the Witness of the Church Today”, Amba Bishopry Monastery, Egypt, April 30-May 5, 1979*, in „International Review of Mission” 68 (1979), no. 272, p. 448-451.

<sup>28</sup> *Your Kingdom Come. Mission Perspectives. Report on the World Conference on Mission and Evangelism, Melbourne, Australia 12-25 May 1980*, WCC Publications, Geneva, 1980, p. 273.

<sup>29</sup> *Preaching and Teaching the Christian Faith Today”, Monastery of Zica, Yugoslavia, September 20-25, 1980*, in „International Review of Mission” 70 (1981), no. 278, p. 49-58.

<sup>30</sup> *Orthodox Involvement in the World Council of Churches, Sofia, Bulgaria, May 23-31, 1981*, in GEORGE TSETISIS, ed., *Orthodox Thought. Reports of Orthodox Consultations organized by the World Council of Churches, 1975 – 1982*, WCC Publications, Geneva, 1983, p. 67-75.

<sup>31</sup> At this meeting from Lima, Peru (January 1982) of the Commission Faith and Order was approved the ecumenical text *Baptism, Eucharist and Ministry*. See: *Baptism, Eucharist and Ministry*, WCC Publications, Geneva, 1982, Faith and Order Paper no. 111.

<sup>32</sup> The texts from this meeting in Damascus, Syria, organized between 5 and 10 February 1982 were collected into a volume edited by ION BRIA himself: *Jesus Christ-the Life of the World. An Orthodox Contribution to the Vancouver theme*, WCC Publications, Geneva, 1982.

<sup>33</sup> *Just Development for Fullness of Life: An Orthodox Approach, Kiev, USSR, June 10-30, 1982*, in GEORGE TSETISIS, ed., *Orthodox Thought*, p. 89-96.

<sup>34</sup> *Report of the CWME Orthodox Advisory Group”, Sofia, Bulgaria, October 21-26, 1985*, in „International Review of Mission” 75 (1986), no. 298, p. 158-160.

<sup>35</sup> *Report of Monastic Spirituality Consultation, 6-13 October, 1986, Monastery of Lovnica, Yugoslavia*, in „International Review of Mission” 76 (1987), no. 302, p. 267-270.

<sup>36</sup> *Renewal through Iconography, Monastery Chevetogne, Belgium, 26-31 October 1987*, in ION BRIA, ed., *People hunger to be near to God*, WCC Publications, Geneva, 1990, p. 49-55.

<sup>37</sup> *People of God and Renewal of Community, Prague, Czechoslovakia, 21-27 November 1988*, in IBIDEM, p. 56-66.

<sup>38</sup> *New Ecumenical Perspectives on Laity”, Crete, 11-16 February 1990*, in IBIDEM, p. 67-73.

<sup>39</sup> *The Role of the Pastor/Priest/Minister in the Congregation, Aleppo, Syria, 9 -16 May 1990*, in IBIDEM, p. 80-93.

<sup>40</sup> *Renewal in Orthodox Worship, Bucharest, Romania, 21-27 October 1991*, in GENNADIOS LIMOURIS, ed., *Orthodox Visions of Ecumenism*, p. 180-185.

Unity and Renewal.<sup>41</sup> From 1993 and until his retirement in June 1994 he was the Director of this unit.<sup>42</sup>

Besides this involvement, he had the opportunity to be present at four General Assemblies of the World Council of Churches held in Nairobi (1975),<sup>43</sup> Vancouver (1983),<sup>44</sup> Canberra (1991)<sup>45</sup> and Harare (1998),<sup>46</sup> in which he had different responsibilities.

After his official retirement he continued to be involved in the ecumenical movement and also to pursue academic life. Moreover between 1995 and 1999 he was an associate professor of Dogmatic Theology and Ecumenism at the Faculty of Theology “Andrei Şaguna” from Sibiu, Romania.

On 2<sup>nd</sup> July 2002 the Romanian theologian passed away, following a heart attack. His body was buried in the cemetery of Cernica Monastery, where many years before he organized Cernica Monastery Consultation.<sup>47</sup>

## **2. The history of the expression *liturgy after the Liturgy***

As I already mentioned, in this second part of the paper I will analyze the historical context of this concept.

From the beginning it has to be said that this typology of mission within the Orthodox Church came into existence within the ecumenical framework. To be precise, within the ecumenical discussions, after the 1970s Orthodox theologians were provoked to define the Orthodox identity regarding mission and pastoral activity. In these intensive discussions this model was formulated to express the Orthodox mission in present.

Now a few mentions on the ecumenical movement are needed in order to clarify the historical background. Being aware of the fact that in the

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<sup>41</sup> *Central Committee of the World Council of Churches. Minutes and Reports of the Forty-Third Meeting, Geneva, Switzerland, 20-27 September 1991*, WCC Publications, Geneva, 1991, p. 168, p. 176 and p. 199.

<sup>42</sup> *Central Committee of World Council of Churches. Minutes and Reports of the Forty-Fifth Meeting. Johannesburg, South Africa, 20-28 January 1994*, WCC Publications, Geneva, 1994, p. 95.

<sup>43</sup> See the list of participants: DAVID M. PATON, ed., *Breaking barriers. Nairobi 1975*, WCC Publications, Geneva, 1976, p. 354-381.

<sup>44</sup> DAVID GILL, ed., *Gathered for Life*, WCC Publications & William B. Eerdmans Publishing Company, Geneva & Grand Rapids, 1983, p. 279-323.

<sup>45</sup> MICHAEL KINNAMON, ed., *Signs of the Spirit*, WCC Publications & William B. Eerdmans Publishing Company, Geneva & Grand Rapids, 1991, p. 287-327.

<sup>46</sup> At this Assembly, Bria participated as adviser: DIANE KESSLER, ed., *Together on the Way. Official Report of the Eight Assembly of the World Council of Churches*, WCC Publications, Geneva, 1999, p. 282-339.

<sup>47</sup> See above footnote 21.

Orthodox Churches the ecumenical movement is not very well appreciated I allow myself to make a short presentation of this activity in order to understand my historical analysis of the concept liturgy after the Liturgy.

In view of this, it has to be said that the ecumenical movement in the modern era has one recognized point of departure which is the World Missionary Conference (Edinburgh, 1910).<sup>48</sup> After this conference, which indeed was an initiative of Protestant Churches, many other movements with ecumenical character were constituted. The Continuation Committee of Edinburgh Conference formed in 1921 the International Missionary Council (IMC). In parallel two other important groups were composed; respectively the “Life and Work” and the “Faith and Order” movements.

The Movement Life and Work had two important meetings at Stockholm in 1925<sup>49</sup> and at Oxford in 1937.<sup>50</sup> The aims of this movement defined by the International Executive Committee in 1923 and approved at this conference were “to unite different churches in common practical work, to furnish the Christian conscience with an organ of expression in the midst of the great spiritual movements of our time, and to insist that the principles of the Gospel be applied to the solution of contemporary social and international problems”.<sup>51</sup>

On the other hand, the Movement Faith and Order, planned to be formed immediately after Edinburgh, had its first important meeting at Lausanne in 1927.<sup>52</sup> There it was affirmed that “this is a Conference summoned to consider matters of Faith and Order. It is emphatically not attempting to define the conditions of future Reunion. Its object is to register the apparent level of fundamental agreements within the Conference and the grave points of disagreements remaining: also to suggest certain lines of

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<sup>48</sup> See: W.H.T. GAIRDNER, *Edinburgh 1910. An account and Interpretation of the World Missionary Conference*, Oliphant & Anderson & Ferrier, Edinburgh & London, 1910; *The History and Records of the Conference together with Addresses delivered at the Evening Meeting*, Oliphant & Anderson & Ferrier & Fleeming H. Revell Company, Edinburgh & London & New York & Chicago & Toronto, 1910.

<sup>49</sup> G.K.A. BELL, ed., *The Stockholm Conference 1925. The Official Report of the Universal Christian Conference on Life and Work held in Stockholm, 19-30 August, 1925*, Oxford University Press, London & Humphrey Milford, 1926.

<sup>50</sup> J.H. OLDHAM, ed., *The Churches Survey their task. The Report of the Conference at Oxford, July 1937, on Church, Community, and State*, George Allen & Unwin LTD, London, 1937. See also: W.A. VISSER'T HOOFT and J.H. OLDHAM, *The Church and its function in society*, George Allen & Unwin LTD, London, 1937; GRAEME SMITH, *Oxford 1937. The Universal Christian Council for Life and Work Conference*, Peter Lang GmbH, Frankfurt am Main, 2004.

<sup>51</sup> G.K.A. BELL, ed., *The Stockholm Conference 1925*, p. 1.

<sup>52</sup> H.N. BATE, ed., *Faith and Order. Proceedings of the World Conference Lausanne, August 3-21, 1927*, Garden City Press, London & New York, 1928, 2<sup>nd</sup> edition.

thought which may in the future tend to a fuller measure of agreement”.<sup>53</sup> The second important meeting was held at Edinburgh in 1937, one month after the Life and Work Conference in Oxford.<sup>54</sup>

Until 1937, these two important movements – Life & Work and Faith & Order- worked in cooperation but with different aims. A decisive step in uniting them was the meeting at Westfield College, Hampstead (London) in July 1937 where the Committee of Thirty Five proposed to form a World Council of Churches, proposal submitted and accepted by the two movements gathered few weeks after in Oxford and Edinburgh. This Committee was composed from persons involved in these movements.<sup>55</sup>

The important act decided at these two last meetings mentioned, Edinburgh and Oxford 1937, was the decision to form together a Committee of Fourteen<sup>56</sup> who would analyze the idea of a World Council. Much more, in Utrecht (1938, May 9-12), a Provisional Committee which included also the members of the Committee of Fourteen was formed and the Constitution of the World Council of Churches was drafted.<sup>57</sup> In January 1939 at St. Germain, the Provisional Committee established the date of the first meeting of the World Council, but because of the Second World War the meeting was canceled. Finally, in 1946, February 21-23, the Provisional Committee gathered and the year 1948 was proposed for the first assembly of the World Council of Churches,<sup>58</sup> which indeed will be held in Amsterdam<sup>59</sup> where

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<sup>53</sup> EDWARD S. WOODS, *Lausanne 1927. An Interpretation of the World Conference on Faith and Order held at Lausanne August 3-21, 1927*, Student Christian Movement, London, 1927, p. 33-34.

<sup>54</sup> LEONARD HODGSON, ed., *The Second World Conference on Faith and Order held at Edinburgh, August 3-18, 1937*, Student Christian Movement Press, London, 1938.

<sup>55</sup> For more details see: W.A. VISSER'T HOOFT, *The Genesis and Formation of the World Council of Churches*, WCC Publications, Geneva, 1982, p. 39-42 and p. 104-106.

<sup>56</sup> The list with them can be seen here: DAVID P. GAINES, *The World Council of Churches. A study of its background and history*, Richard. R. Smith, Peterborough & New Hampshire, 1966, p. 163.

<sup>57</sup> IBIDEM, p. 166-169.

<sup>58</sup> See: *The World Council of Churches. Its Process of Formation. Minutes and Reports of the meeting of the Provisional Committee of the World Council of Churches held at Geneva from February 21<sup>st</sup> to 23<sup>rd</sup>, 1946*, Geneva, World Council of Churches, no year.

<sup>59</sup> See: W.A. VISSER'T HOOFT, ed., *The First Assembly of the World Council of Churches, held at Amsterdam August 22<sup>nd</sup> to September 4<sup>th</sup> 1948*, SCM Press, London, 1949; H.G.G. HERKLOTS, *Amsterdam 1948: An account of the first Assembly of the World Council of Churches*, SCM Press LTD, London, 1948.

“on the morning of Monday, 23 August 1948 the World Council of Churches came into existence”.<sup>60</sup>

To conclude the part regarding the Faith & Order and Life & Work movements, it should be remembered that from the Utrecht meeting the Life & Work movement identified with that Provisional Committee, and after Amsterdam 1948 with WCC itself. The Faith and Order movement was also integrated into the structure of WCC as a Commission on Faith and Order, keeping its identity on doctrinal problems. In other words, it could be said that at this first Assembly these two important ecumenical movements were officially united and in this way a new important phase in the history of the ecumenical movement was open. This represented the starting point of World Council of Churches.

By contrast with this decision to form one ecumenical body, the International Missionary Council had another perspective. Some important meetings of the International Missionary Council should be noted: Jerusalem 1928,<sup>61</sup> Tambaram 1938, Whitby 1947, Willingen 1952, Ghana 1958.<sup>62</sup> Even so the two bodies – WCC and IMC – will come in contact many times. At the third Assembly of the World Council of Churches held in New Delhi in 1961 it was accepted that International Missionary Council be integrated within the WCC<sup>63</sup> as Division on World Mission and Evangelism (DWME). At this moment, WCC gained three important dimensions: the doctrinal dimension (Faith and Order), the social dimension (Life and Work) and the missionary dimension (International Missionary Council).

To make the whole historical map clearer, some details about the participation of the Orthodox Churches in the ecumenical movement should be presented. Because of the limit of the paper I will mention shortly just the participation within the WCC after its constitution in 1948. More concretely,

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<sup>60</sup> W.A. VISSER'T HOOFT, *The Genesis of the World Council of Churches*, in RUTH ROSE and STEPHEN CHARLLES NEILL, eds., *A History of the Ecumenical Movement, 1517-1948*, SPCK, London, 1954, p. 720.

<sup>61</sup> See: *Messages and Recommendations of the Enlarged Meeting of the International Missionary Council held at Jerusalem, March 24<sup>th</sup>-April 8<sup>th</sup>, 1928*, International Missionary Council, London & New York, no year.

<sup>62</sup> See: RONALD K. ORCHARD, ed., *The Ghana Assembly of the International Missionary Council, 28<sup>th</sup> December, 1957 to 8<sup>th</sup> January, 1958*, Edinburgh House Press, London, 1958. See also: <https://www.oikoumene.org/en/what-we-do/cwme/history> [May 26, 2016].

<sup>63</sup> See the Act of integration in: *Minutes of the Assembly of the International Missionary Council, November 17-18, 1961 and of the First meeting of the Commission on World and Evangelism of the World Council of Churches, December 7-8, 1961 at New Delhi*, Commission on World Mission and Evangelism, London & New York & Geneva, no year, p. 20-28.

at the first Assembly the Orthodox Churches were poorly represented.<sup>64</sup> An important step for the collaboration between the Orthodox Churches and the WCC was made in 1961 when the Churches from Eastern Europe asked to be accepted as members within WCC. At the same Assembly in New Delhi when the IMC was integrated into the WCC, the Russian, Bulgarian, Romanian and Polish Churches, exactly in this order, became full members of WCC.<sup>65</sup> This was indeed an important step for the integration of the Orthodox Churches within the structures and the life of WCC.<sup>66</sup>

Now I will continue my paper with the history of the period when the concept liturgy after the Liturgy was proposed by the Orthodox theologians within the ecumenical discussion.

When International Missionary Council was integrated into the WCC, the Orthodox Churches were against this decision. They were afraid of the WCC taking on the Protestant character of mission. But there were discussions and the Orthodox theologians were convinced that the integration of the IMC will reduce the risk of proselytism. Indeed, the act of proselytism was and still remains a problem for many Orthodox Churches. For this reason in New Delhi a document in which proselytism was defined as a distorted Christian witness was approved.<sup>67</sup>

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<sup>64</sup> The Orthodox Churches present at Amsterdam in 1948: the Ecumenical Patriarchate of Constantinople, the Orthodox Church of Greece, the Orthodox Russian Church in exile and the Romanian Orthodox Episcopate in America. See all the list with all Churches represented at this Assembly: W.A. VISSER'T HOOFT, ed., *La Première Assemblée du Conseil Œcuménique des églises. Rapport Officiel*, Neuchatel & Paris, Delachaux & Niestlé, 1949, vol. V, p. 301-307.

<sup>65</sup> Here is very interesting the fact that the Russian Church was an *example* for the other three Churches already mentioned to apply for membership within WCC. There are many interpretations and commentaries on this. For more details, see: DAVID P. GAINES, *The World Council of Churches*, p. 1032-1036. In 1954 an important figure from the ecumenical movement said: "the full participation of the Orthodox Churches is a matter of great moment for the World Council of Churches. On no account ought the World Council to be allowed to give the impression of being either an organization of Protestant Churches, or largely a Western, and, more specifically, an Anglo-Saxon organization, which identifies itself, consciously or unconsciously, with the concerns and interests of Western nations" G.K.A. BELL, *The Kingship of Christ. The story of the World Council of Churches*, Penguin Books, Baltimore, 1954, p. 57.

<sup>66</sup> See: W.A. VISSER'T HOOFT, ed., *The New Delhi Report*, p. 9-10 and p. 54-55.

<sup>67</sup> See: Appendix VIII: Revised Report on "Christian Witness, Proselytism and Religious Liberty in the Setting of the World Council of Churches" in *Evanston to New Delhi 1954-1961. Report of the Central Committee to the Third Assembly of the World Council of Churches*, WCC Publications, Geneva, 1961, p. 239-245. This Report was approved at New Delhi Assembly: W.A. VISSER'T HOOFT, ed., *The New Delhi Report*, p. 151. See also: VASIL T. ISTAVRIDIS, *The Orthodox Churches in the Ecumenical Movement 1948-1968*, in HAROLD E. FEY, ed., *The Ecumenical Advance*, p. 297.

In 1971 there was a proposal to restructure the WCC from a divisional structure into programme units. Consequently, from this moment on and officially from the fifth Assembly of the WCC, there were three important programs, namely: Unit I: Faith and Witness (Sub-units: Commission on Faith and Order, Commission on World Mission and Evangelism, The Working Group on Church and Society, Dialogue with People of Living Faiths and Ideologies); Unit II: Justice and Service; Unit III: Education and Communication.<sup>68</sup>

Now, because we know the position of the Commission on World Mission and Evangelism in the structure of the WCC, I have to mention its important meetings in order to be able to speak about the Orthodox consultations within this structure. These consultations helped Orthodoxy to reflect on and express its missionary identity. In 1963 the first Missionary Conference of CWME was held in Mexico City<sup>69</sup> and was followed by: Bangkok (1973),<sup>70</sup> Melbourne (1980),<sup>71</sup> San Antonio (1989),<sup>72</sup> Salvador (1996). Since the integration of IMC and more concretely after 1970s Orthodox theologians were provoked between these conferences to work in the Commission on World Mission and Evangelism. In order to accomplish it two important steps were made. Firstly, a special desk for Orthodox Studies and Relations was created. It was coordinated in the beginning by Archbishop Anastasios Yannoulatos and from April 1973 by Ion Bria, as I already explained when I presented the functions of Bria within the WCC.<sup>73</sup> When the creation of this desk was proposed, it was said very clearly that “the purpose of the programme is two-fold. On the one hand, it endeavors to introduce into the ecumenical discussion on mission and evangelism the contribution of the Orthodox churches. This was notably the case [...] On

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<sup>68</sup> See: Appendix III Revised Report of the Structure Committee approved by Central Committee 1971, in *Central Committee of the World Council of Churches. Minutes and Reports of the Twenty-Fourth Meeting, Addis Ababa, Ethiopia, January 10<sup>th</sup>-21<sup>st</sup>, 1971*, p. 136-186. With a few changes, this new structure was approved by the Nairobi Assembly. See Appendix 11: The Rules of the World Council of Churches, in DAVID M. PATON, ed., *Breaking barriers. Nairobi 1975*, p. 322-340. Also see: *Work Book. For the fifth Assembly of the World Council of Churches, Nairobi, Kenya, 23 November-10 December 1975*, WCC Publications, Geneva, 1975, p. 78-110.

<sup>69</sup> See: *Minutes of the Second Meeting of the Commission on World Mission and Evangelism, Mexico City, December 8<sup>th</sup>-19<sup>th</sup> 1963*, Commission on World Mission and Evangelism, London & New York & Geneva, no year.

<sup>70</sup> *Bangkok Assembly 1973*, p. 3-9.

<sup>71</sup> *Your Kingdom Come*, xi-xviii.

<sup>72</sup> See: FREDERICK R. WILSON, ed., *The San Antonio Report: Your Will Be Done, Mission in Christ's Way*, WCC Publications, Geneva, 1990.

<sup>73</sup> See above pages 3-4.

the other hand, the programme seeks to foster closer relationship and association of the Orthodox churches with the totality of the ecumenical concern for mission".<sup>74</sup> Secondly, the Orthodox theologians were encouraged to publish articles and even books on the missionary perspective and recent activity of the Orthodox Churches.<sup>75</sup>

In other words, the Orthodox Churches were accused of being non-missionary Churches so they started to work and to give a response to this accusation. In this framework the phrase liturgy after the Liturgy came into play to express the Orthodox understanding on mission and witness throughout the history and also in the present. Of course, this concept received many interpretations which I will present in the last part of the paper. However, for this section I will focus on when this concept/phrase was proposed as such for the first time and by whom. And from this begins the uncertainties.

In his book *Mission in Christ's way*, Archbishop Anastasios Yannoulatos dedicated a few pages in which he gave a few details on the history of this concept under the title *Clarification of the Phrase: "The Liturgy After the Liturgy (1975)"*. More concretely, he assumed the paternity of this expression which was used by him for the first time in a sermon given in 1963 and later proposed in the missionary meeting of Etchmiadzin, Armenia (1975). This was an Orthodox consultation on "Confessing Christ through Liturgical life" organized by the desk Orthodox Studies and Relations which was coordinated by Bria.<sup>76</sup> Yannoulatos mentions that: "in Etchmiadzin, at the end of the Conference, I used part of this sermon as a "Meditation" in order to promote further what the Committee was seeking, and I emphasized the need to continue the Liturgy in daily life (using the phrase "liturgy after the Liturgy)".<sup>77</sup> Indeed in this Report of the Consultation there an Appendix entitled *Note on Continuation of Liturgy in life* is retained in which this idea is very clearly stated, but the expression as such is not noted.<sup>78</sup> Archbishop Yannoulatos asserts that, consciously or not, Bria repeated after the consultation this phrase as being somehow his original idea. For example, in 1977 at the New Valamo

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<sup>74</sup> DAVID ENDERTON JOHNSON, ed., *Uppsala to Nairobi, 1968-1975*, p. 86.

<sup>75</sup> A good example is the Journal *International Review of Mission* where were published many articles written by the Orthodox authors. Also, one of the important book published as a contribution to the ecumenical thought on mission and evangelism was: ION BRIA, ed., *Martyria-Mission. The witness of Orthodox Churches Today*, WCC Publications, Geneva, 1980.

<sup>76</sup> See footnote 23.

<sup>77</sup> ANASTASIOS YANNOULATOS, *Mission in Christ's way*, p. 94-96.

<sup>78</sup> *Confessing Christ through the Liturgical Life of the Church today*, p. 420-421.

Consultation in which Bria participated, I found this expression being used in the Official Report. Almost two years after the Etchmiadzin Consultation we read: “the dynamics of the liturgical reality (Eucharistic community) as expounded here is rooted in the experience of the Trinitarian life in Christ which continuously saves and illuminates man and history.[...] In each culture the Eucharist dynamics leads into a “liturgy after the liturgy” i.e. a liturgical use of the material world, a transformation of human association in society into a Koinonia, of consumerism into an ascetic attitude towards the creation and the restoration of human dignity”.<sup>79</sup> In this situation, because it started to be used in different consultations and discussions, Archbishop Yannoulatos confessed that he asked Bria to publish a paper in which he would mention him as the creator of the expression. Consequently, Bria wrote a paper entitled “The liturgy after the Liturgy” in which he quoted the Appendix of the Etchmiadzin Report under the name of Archbishop Yannoulatos saying that “one comment which in fact summarizes the original debate was sent by Bishop Anastasios Yannoulatos, professor at the University of Athens”.<sup>80</sup>

In view of this, I admit that this phrase is the original idea of Archbishop Yannoulatos. In order to enforce this assertion, I will bring in discussion two more arguments which are in accordance with Bria’s position.

The first one, in his book “The Liturgy after the Liturgy”, Bria does not directly say that he is the father of this expression. In the same time, he did not say that the concept as such belongs to Archbishop Yannoulatos. Here his remark is at the same level, the general one, that it was the idea of Yannoulatos to underscore “the necessary link between taking part “in the great event of liberation from sin and of communion with Christ” and making evident “this transfiguration of our little being into a member of Christ” in daily life”.<sup>81</sup> However, in the same year 1996, Bria wrote a book in Romanian, which was in fact an expansion of the English volume for the Romanian audience. In this writing he dedicated the first chapter to the origins of the notion *liturgy after the Liturgy* saying that the Orthodox

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<sup>79</sup> GEORGE TSETISIS, ed., *The New Valamo Consultation*, p. 20.

<sup>80</sup> ION BRIA, *The liturgy after the Liturgy*, in „International Review of Mission” 67 (1978), no. 265, pp. 86-87. In the quotation given by Archbishop Yannoulatos appears a little change which cannot be unobserved, mainly because before this he speaks very clearly about the restoration of the truth of the origins of the phrase, saying immediately: “An idea, truly summarizing the original discussion, was formulated by Bishop Anastasios Yannoulatos, Professor at the University of Athens” ANASTASIOS YANNOULATOS, *Mission in Christ’s way*, p. 95.

<sup>81</sup> ION BRIA, *The Liturgy after the Liturgy*, p. 20.

reflections from the Etchmiadzin Consultation “were summarized right here in the expression liturgy after the Liturgy”<sup>82</sup> and in a footnote he says something very important: “for the formulation of this concept, the commentaries of Bishop Anastasios Yannoulatos were decisive”.<sup>83</sup> We have to observe that the connection between the expression as such, the Etchmiadzin Consultation and Archbishop Yannoulatos was made.

The second argument is taken from Bria’s autobiography where he spoke about the missionary current specific to the Orthodox ethos which will be called liturgy after the Liturgy “constituted through missionary consultations and publications”.<sup>84</sup> Once again, Bria refused to award the original idea of this typology. The only mention made in this work related to Archbishop Yannoulatos is somehow strange having in mind the whole story of the concept. He says the following: “At Harare, in 1998, Anastasios Yannoulatos, participating as Primate of the Albanian Church, retook the expression “liturgy after the liturgy” in its meditation on Anamnesis”.<sup>85</sup> Indeed in his paper presented at Harare Assembly, Archbishop Yannoulatos used this expression referring to the consultation where the concept was formulated as such: “All of us who share consciously in the liturgy, the remembrance of the cross and the resurrection of Christ, must return to our daily routine in order to continue another type of liturgy, ‘a liturgy after the liturgy’ (a motto proposed in Etchmiadzin in 1975) on the daily altar of our personal responsibility, to perform our duty in the local setting, looking with a universal perspective”.<sup>86</sup>

Having said that, the Romanian theologian Ion Bria promoted this concept avoiding directly to assume its paternity. Contrary to this reality, because he published many articles and books under this title,<sup>87</sup> he was seen

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<sup>82</sup> IDEM, *Liturghia după Liturghie. Misiune Apostolică și Misiune Creștină Azi*, Editura Athena, Bucharest, 1996, p. 22.

<sup>83</sup> IBIDEM, p. 237, footnote 12.

<sup>84</sup> IDEM, *Al doilea Botez*, p. 146.

<sup>85</sup> IBIDEM, p. 151.

<sup>86</sup> DIANE KESSLER, ed., *Together on the Way*, p. 32.

<sup>87</sup> Here I enumerate a list of his articles and books in connections with this concept: ION BRIA, *The liturgy after the Liturgy*, in „International Review of Mission” 67 (1978), no. 265, p. 86-90, article republished in many others works as ION BRIA, ed., *Martyria-Mission. The witness of Orthodox Churches Today*, p. 66-71, GENNADIOS LIMOURIS, ed., *Orthodox Visions of Ecumenism*, p. 216-220, MICHAEL KINNAMON and BRIAN E. COPE, eds., *The Ecumenical Movement. An Anthology of Key Texts and Voices*, WCC Publications, Geneva, 1997, p. 365-368; ION BRIA, *Celebrating life in the liturgy*, in ION BRIA, ed., *Jesus Christ-the Life of the World*, p. 85-88; IDEM, ed., *Go Forth in Peace. Orthodox Perspectives on Mission*, WCC Publications, Geneva, 1986, p. 38-46; IDEM, *Dynamics of Liturgy in Mission*, in „International Review of Mission” 82 (1993), no. 327, p. 317-325; IDEM, *The Liturgy after the Liturgy* (written in 1996), and the second chapter

as the father of the expression and as the theologian who explain it much better. Many other theologians used this concept in their works and quoted directly from Bria's works without taking Yannoulatos into consideration.<sup>88</sup> Undoubtedly, he was the one who took it upon himself to promote the concept within the ecumenical circles and we can say that if we speak about this typology even today we owe to him. I give one example, in the new edition of the Dictionary of the Ecumenical Movement into which this concept was accepted as expressing an Orthodox contribution to the ecumenical discussion on mission, Bria was the author of this section.<sup>89</sup> What is important here is the fact that in the first edition of this dictionary this expression was not retained and promoted.<sup>90</sup> We know that in 1996 Bria wrote his book *Liturgy after the Liturgy* and probably because of his influence we find this concept explained in the second edition of the dictionary on behalf on the Orthodox and ecumenical heritage.

### **The theology of the expression *liturgy after the Liturgy***

At the second conference of the CWME organized in Bangkok (1973) the theme "Salvation Today" was discussed. Here the centrality of Christ was again assumed.<sup>91</sup> Before this conference, an Orthodox meeting was held in

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of this book *The liturgy after the Liturgy* republished in PETROS VASSILIADIS, ed., *Orthodox Perspectives on Mission*, Regnum Books International, Oxford, 2013, p. 46-59; ION BRIA, *Liturghia după Liturghie. Misiune Apostolică și Misiune Creștină Azi* (also written in 1996).

<sup>88</sup> LEON HOWELL, *Acting in Faith. The World Council of Churches since 1975*, WCC Publications, Geneva, 1982, p. 25-26; JAMES J. STAMOOLIS, *Eastern Orthodox Mission Theology Today*, Orbis Books, Maryknoll & New York, 1986, p. 94-101; EMMANUEL CLAPSIS, *The Eucharist as Missionary Event in a Suffering World*, in GEORGE LEMOPOULOS, ed., *Your Will Be Done*, p. 161-171; DAVID J. BOSCH, *Transforming Mission. Paradigm Shifts in Theology of Mission*, Orbis Books, Maryknoll & New York, 1991, p. 206-210, p. 385 and p. 517; Archbishop ARAM KESHISHIAN, *Orthodox Perspectives on Mission*, Regnum Books, Oxford, 1992, p. 26-29; MYRA BLYTH, *Liturgy after the Liturgy. An Ecumenical Perspective*, in „The Ecumenical Review” 44 (1992), no. 1, p. 73-79; BIRGITTA LARSON and EMILIO CASTRO, *From Missions to Mission*, in JOHN BRIGGS, MERCY AMBA ODUYOYE, GEORGE TSETISIS, eds., *A History of the Ecumenical Movement, 1968-2000*, WCC Publications, Geneva, 2004, vol. 3, p. 135-136; LEWIS S. MUDGE, *Ecumenical Social Thought*, in IBIDEM, p. 279-321; FRANCIS ANEKWE OBORJI, *Concepts of Mission. The Evolution of Contemporary Missiology*, Orbis Books, Maryknoll & New York, 2006, p. 86.

<sup>89</sup> NICHOLAS LOSSKY, et al., *Dictionary of the Ecumenical Movement*, WCC Publications, Geneva, 2002, 2<sup>nd</sup> edition, p. 705-706.

<sup>90</sup> IDEM, *Dictionary of the Ecumenical Movement*, WCC Publications & William B. Eerdmans Publishing Company, Geneva & Grand Rapids, 1991.

<sup>91</sup> "The centrality of Christ is fundamental because it obliges us to associate the church not only with that "great mystery" (Eph. 5: 32) in which Christ invites to himself all those

Athens. It took into consideration the theme “Salvation Today” and the participants used the patristic notion of *theosis* or *deification* to speak about the Orthodox interpretation of the meaning of salvation in Christ: “theosis takes place in the Church through the priesthood and the sacraments as well as by the life of discipline and struggle against evil”.<sup>92</sup> Of course Christological theology was connected with Trinitarian theology. Bria would say that “a proper understanding of this mission requires, in the first place, an application of Trinitarian theology. Christ’s sending of the apostles is rooted in the fact that Christ himself is sent by the Father in the Holy Spirit”.<sup>93</sup> In other words, “the origin of mission is God – the Holy Trinity – principle of any communion, fullness of persons in communion. The life of the Trinity itself is communion in a continuous revelation and communication. Mission is part of this revelation because God speaks, communicates, shares God’s glory”.<sup>94</sup>

In 1974 there was another Orthodox consultation which analyzed the topic of Section I on Confessing Christ Today of the Nairobi Assembly programed for 1975. They outlined that for the Orthodox Churches Eucharist is “the focal event of the Church community, and as such must be seen as the springboard, the starting event of Christians for confessing Christ in today’s world”.<sup>95</sup> In other words, for doing mission you have to start from the Church as a living liturgical reality. For Orthodox life, preaching the Gospel and the Liturgy are two essential elements which connected are used to announce the Good News of the salvation in Christ. Much more, as I already mentioned, in 1975 a consultation was convoked to analyze the role of Liturgy in confessing Christ. In that report it was stated that “Liturgical worship is an action of the Church and is centered around the Eucharist. Although the sacrament of the Eucharist, since the very origin of the Church, was a celebration closed to the outsiders, and full participation in the Eucharist remains reserved for the members of the Church, liturgical worship as a whole is an obvious form of witness and mission”.<sup>96</sup> At this consultation the concept liturgy after Liturgy was

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whom God has chosen, but also with the concrete realization of the Christian community at Pentecost, and the eschatological reality of the body of Christ. The form of this continuous history is the building up of the church growing towards the fullness of Christ” ION BRIA, *Orthodoxy and Mission*, in „International Review of Mission” 89 (2000), no. 352, p. 53-54.

<sup>92</sup> *Salvation in Orthodox Theology* in „International Review of Mission” 61 (1972), no. 244, p. 403.

<sup>93</sup> ION BRIA, ed., *Go Forth in Peace*, p. 3.

<sup>94</sup> IDEM, *Mission and Secularization in Europe*, in „International Review of Mission” 77 (1988), no. 305, p. 124.

<sup>95</sup> *Confessing Christ today: reports of groups at a consultation of Orthodox theologians*, p. 75.

<sup>96</sup> *Confessing Christ through the Liturgical Life of the Church today*, p. 417.

formulated, expressing that the Divine Liturgy has to continue outside the Church, in the life of the participants, in all dimensions of life. Without this continuation the Liturgy is half finished.

What are the theological contributions of Bria related this concept? How did he understand it? What are the connections between mission and Church in this sense? These are just a few questions which I will try to explore in the following lines.

In his book “The Liturgy after the Liturgy. Mission and Witness from an Orthodox Perspective”, Bria tried to summarize the theological ideas of this concept. However, explanations can be found in different articles which are helpful to understand his general perspective.

From this expression *liturgy after the Liturgy* we can outline two important parts of the Orthodox understanding on mission, according with Bria’s texts as follows:

Firstly, for the Orthodox Churches the act of worship through the Divine Liturgy is very important. It is an act accomplished within Church of Christ. Bria says that the originary meaning of this notion is that of Eucharistic gathering in which the whole spiritual and social life of Christians, in the perspective of God’s Kingdom, is organized.<sup>97</sup> In line with this, he reserved the first chapter of his book to speak about the world of the Divine Liturgy, to explain the structure of the celebration. The goal of the Divine Liturgy is that in the liturgical experience we truly receive the Body and the Blood of the risen Christ. For Orthodoxy, Holy Communion “represents the maximal and sublime closeness to Christ because through it He lives in us and we live in Him”.<sup>98</sup>

Secondly, the Liturgy has to continue outside the building of the Church. Before this concept came into existence, Bria said very clearly that “union with Christ in the Holy Liturgy is not an act which does not affect the life of Christians outside of the Church. It must show its fruits beyond the liturgical moment and past the door of the church. Communion with Christ, with our fellow humans, is not limited to the building of the Church and to Sunday prayer, but it permeates with its power the whole of Christian life”.<sup>99</sup> For Bria this means *the liturgy after the Divine Liturgy*. It was called the post-liturgy,<sup>100</sup> the liturgy of the neighbor: “The very communion with

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<sup>97</sup> ION BRIA, *Biserica și Liturghia*, in „Ortodoxia”, nr. 4/1982, p. 481.

<sup>98</sup> IDEM, *Aspectul comunitar al dumnezeieștii Euharistii*, in „Studii Teologice”, nr. 7-8/1959, p. 417.

<sup>99</sup> IDEM, *Aspectul Dogmatic al Sfintei Liturghii*, in „Ortodoxia”, nr. 3/1957, p. 427.

<sup>100</sup> I found two book reviews of Bria’s book *Liturgy after the Liturgy*, the first theologian using this expression of post-liturgy: Xavier Kochuparampil, in „Exchange” 26 (1997), no. 2, 202

the Eucharist Christ: “Eat this bread, drink this cup” is the way to communicate the Gospel. Every space liturgy becomes a space and time for sending the faithful into the world to proclaim: “Christ is risen!” It implies the extension of the Eucharist liturgy – moving the liturgy from the sanctuary to the market (St. John Chrysostom) – in a variety of “liturgies”: personal prayers, family life, men and women, religious and secular communities, sharing the resources, solidarity with the poor and suffering. The whole life of Christians is seen as a great *leitourgia*, which reveals the love of God for the community at large”.<sup>101</sup>

Bria understood the Western model of mission of sending out specialized missionaries and tried to explain the Orthodox mission as being centered on the Eucharist, on the Liturgy. It was called a centripetal mission with the liturgical worship as the starting point (mission from inside), contrary to the centrifugal model where the accent is put on its sending aspect and where very often mission is not connected with the Church.<sup>102</sup> In the same time, Bria was aware of the fact that this model of mission promoted by him was influenced by the history. I have in mind the Ottoman dominion and the communist regime which made the life of these churches very problematic. In these conditions the missionary activity was limited to the national borders.<sup>103</sup> Bria defended this classification of non-missionary churches with the liturgical life which is par excellence an act of witness or even *martyria* in most of the cases, accusing in the same time the act of proselytism of the Western missionaries who came in Orthodox countries for the re-evangelizing them: “Too often the “word” mission implies for the

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p. 209-210 and James J. Stamooolis, in „International Bulletin of Missionary Research” 23 (1999), no. 2, p. 84.

<sup>101</sup> ION BRIA, *Postmodernism: an emerging mission issue*, in „International Review of Mission” 86 (1997), no. 343, p. 420.

<sup>102</sup> See: BIRGITTA LARSON and EMILIO CASTRO, *From Missions to Mission*, p. 135. See also: ION BRIA, *Eucharist and Evangelism*, in „A Monthly Letter on Evangelism” (1981), no. 3-4, p. 1-6.

<sup>103</sup> “Not having the possibility to develop their institutional life and missionary outreach, the concentrated on private spirituality, monastic centers and worship synaxis. Instead of building cathedrals and printing Bibles, they preferred to move the temple into the house, and to reserve a corner full of icons for family prayer. Each home became a domestic church, which finds its stability and comfort in the stream of tradition, transmitting the “faith which has been once and for all entrusted to the saints” (Jude 3) from generation to generation” IDEM, *Mission and Secularization in Europe*, p. 125. See also: Archbishop ANASTASIOS YANNOULATOS, *Mission in Christ’s way*, p. 200-221; GEORGE VÂLCU, *The Orthodox Mission in Russian America: An Orthodox Perspective on Mission*, KU Leuven, Faculty of Theology and Religious Studies, MA thesis, Leuven, 2011, p. 1-26; ION BRIA, *Orthodox Mission in the ninth century: The Witness of St. Methodius*, in „International Review of Mission” 74 (1985), no. 294, p. 217-218.

Orthodox proselytizing”, and therefore is viewed with great suspicion. Over the centuries in many Orthodox churches “mission” has meant penetration by the non-Orthodox agencies into the traditional Orthodox territory in order to convert Orthodox believers [...] “Foreign missions” simply denotes non-Orthodox faith, and a Catholic or Protestant mission working in an Orthodox area is considered by the Orthodox as an ecclesiological contradiction”.<sup>104</sup>

Our author insisted on the Church’s missionary vocation starting from the Eucharistic understanding of the Church. Through the Liturgy mission begins. It starts with the Liturgy itself: “The Orthodox concept of mission depends entirely on the understanding of the nature of the Church. Simply stated, it is the ecclesiology which determines missiology [...] Eucharist is the source of the Church life and Mission, the inner stimulus which motivated the community for mission”.<sup>105</sup> Of course, “the liturgical – sacramental model is not absolute, but within this context the church creates new culture, ethos, and spirituality of receiving and sharing the gospel”.<sup>106</sup>

The center of Bria’s theology of *liturgy after the Liturgy* consists of the divine act of Resurrection. The Orthodox theologian insisted for a return to “the pastoral and evangelistic message par excellence of the early Church: “Christ is Risen!”<sup>107</sup> More concretely, as Bria stated, “the centre and content of the mission of the church is to proclaim the salvation of humankind as a gift of God, given in the Cross and Resurrection of his Son, Jesus Christ. Mission is an essential part of the Gospel of Jesus Christ. His commandment in Matthew 28: 18 – 20<sup>108</sup> or Mark 16: 15<sup>109</sup> is the basis of the apostolic vocation of the church [...] The church’s mission is *missio*

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<sup>104</sup> IDEM, ed., *Martyria-Mission. The witness of Orthodox Churches Today*, p. 3. Bria will say that “the Orthodox should recognize now that the concern for membership and for mission in all places is a missing element in their missiology” *Symbolic values in the contemporary experience of Orthodoxy*, in „International Review of Mission” 75 (1986), no. 299, p. 274.

<sup>105</sup> IDEM, ed., *Martyria-Mission. The witness of Orthodox Churches Today*, p. 8 and p. 10.

<sup>106</sup> See IDEM, *Liturgy after the Liturgy*, in NICHOLAS LOSSKY, et al., *Dictionary of the Ecumenical Movement*, p. 705.

<sup>107</sup> ION BRIA, *Dynamics of Resurrection in the Church’s Tradition and Mission*, in „International Review of Mission” 92 (2003), no. 365, p. 258.

<sup>108</sup> “Jesus came to them and said, “All authority has given to me in heaven and on earth. 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 things that I have commanded you. Behold, I am with you always, even to the end of the age” Amin.”

<sup>109</sup> “He said to them, Go into the whole world, and preach the Good News to the whole creation”.

*Dei*, “mission in Christ’s way”. The vision, the hope of mission, is one: God’s purpose to reconcile all humanity into unity in Christ”.<sup>110</sup>

In other words, Bria thought that it is very important to recognize our Orthodox Church as the Church of Resurrection par excellence, because the Liturgy is a continual Easter. The act of celebrating the Pascal Liturgy outside the Church on Easter night connects the Church with the World. Here the Christian community receives the Eucharist which is the Pilgrim Bread<sup>111</sup> and the priest gives God’s blessing for its journey into the world: *Go Forth in Peace*. In Bria’s words: “Our ecumenical vocation is to make our own heritage and message better known, and to share all we have. It is a blessing of God for the whole Christianity to have in its midst a tradition which underlines the paschal mystery of Christ: the revelation of God himself in Christ’s victory over death as the centre of church mission and life”.<sup>112</sup>

In order to conclude this third part of the paper on the theology of the Orthodox typology of mission which emerged, as I said, within the ecumenical discussions, I will quote Bria’s words which summarizes the main theological ideas of his analysis: “there is a liturgy after the liturgy because Christians pursue their witness and vocation outside the temple, in the street, in social halls, in the wider society. Nourished by the Eucharist, the pilgrim bread, the food for missionaries and evangelists, Christians are sent out – “Go forth in peace, in the name of the Lord” – to witness in faithful discipleship in the common round of daily life. Their authority flows from their liturgical sending, which becomes fruitful through personal authenticity”.<sup>113</sup>

### **Instead of conclusion**

Beyond the historical highlights of this concept remains one important question. How can we apply this concept of liturgy after the Liturgy nowadays in our Church? I will answer in some points.

First of all, we need to reflect to the local Church which needs to rediscover the missionary aspect of the Church. When I say local Church I have in mind the Christian parish. In doing this, it need the contributions of all its members, clergy and lay persons. I have the feeling that we lost without notice what Bria defined *the liturgical mind of the community*.

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<sup>110</sup> ION BRIA, *Orthodoxy and Mission*, p. 53.

<sup>111</sup> See Section III of Melbourne Conference where this expression was accepted within the ecumenical understanding of mission as the liturgy after the Liturgy: *Your Kingdom Come*, p. 205.

<sup>112</sup> ION BRIA, *Dynamics of Resurrection in the Church’s Tradition and Mission*, p. 264.

<sup>113</sup> IDEM, *The Liturgy after the Liturgy*, p. 87.

Christ's Church is not divided in two parts: clerics and laics but all the Christians are called to become messengers of Christ's resurrection. The local Church should be the locus par excellence for doing authentic mission in this double movement, receiving and giving the Christian life and joy.

Second, for a renewal in the Christian sense, we have to be aware of two things. First one, our Church needs to live in a continual repentance – *metanoia* – because without it we cannot hope in real renewal. We need Christians who truly assume the life in Christ and with Christ. Secondly, it is not possible the revival of the parish without the Eucharist revival. Hopefully, in the Romanian Orthodox Church is shown a real interest for this aspect, especially within the Orthodox Romanian diaspora. It is not acceptable for a community to participate at the Divine Liturgy and to refuse to receive Holy Communion. We lost this understanding of the Eucharistic as the Pilgrim Bread for our life and for others. Instead of accept the repentance and to meet Christ through the holy mysteries every Sunday when the Easter is celebrate we prefer to limit this just to four times in a year in the best case and to delegate the ordained persons to accomplished our baptismal engagement. The liturgical *diakonia* which emerges from Liturgy is lost if we participate at the divine service as spectators and not participants.

Third, accepting our important role within the total *oikumene* we need to witness today and to transmit the message of Christ in our daily life. We need to rediscover step by step our missionary vocation and duty. This sense of urgency of Christian witness has to be done as an ecclesial movement. Through the liturgical – model of the Church we can surpass the individualism proposed as a value in our society (e.g. I-phone, I-pad). We have this understanding of mission concentrate in *come and see* but in this case we limit others to enjoy the good news of Christ's resurrection.

To give an illustration of how to assume *the liturgy after the Liturgy*, and with this example I conclude my paper, I have in mind the paschal greeting "Christ is Risen!" Theologically we say that every Sunday we celebrate a new Easter but in practice we limit to use this salute just for the Easter period. I observed that is much actual to say just Happy Easter instead of Christ is risen. Is this because we do not live any more as a Church of the resurrection? It is real that in the most cases we received something through tradition but the meaning of it escape to us?

**Abstract: *Conceptul liturghia după Liturghie. Istorie și teologie***

Studiul acesta analizează conceptul misionar *liturghia după Liturghie* din perspectivă istorică dar și teologică. Este important să se înțeleagă contextul în care a fost formulat, cine este autorul lui, dar și cine l-a promovat,

adunând multe explicații teologice în jurul său. În esență, acest concept consideră că este important ca Liturghia din duminici să fie continuată ca o altă *liturghie* în zilele de peste săptămână pentru a reveni din nou în Biserică la Liturghia comunității. Teologic vorbind, ziua învierii trebuie vestită în afara zidurilor Bisericii pentru cei care nu participă la viața acesteia. Făcând aceasta, devenim misionari prin excelență în parohiile din care facem parte, purtând cu noi îndemnul și binecuvântarea preotului *Cu pace să ieșim, întru numele Domnului!*

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