



*Antiochian Orthodox Christian Archdiocese  
of North America, Metropolitan PHILIP, Primate*  
**DEPARTMENT OF CHRISTIAN EDUCATION**  
Carole A. Buleza, Director

**2007 Creative Festivals Lesson Plan:  
Grades 6-12**

**THEME:**

*“...Building up the Body of Christ; until we all come to the unity of the faith.”*

*Ephesians 4:12-13*

**GOALS:**

1. To help students understand the theme well enough to express it in art, poetry, prose, or photography.
2. To encourage student understanding of themselves as members of the Body of Christ with Christ as the Head of the Church.
3. To help mediate student growth as Orthodox Christians in an increasingly diverse world and among diverse Orthodox Christian populations and jurisdictions.

**OBJECTIVES:**

1. To acquaint students with the Missions and Evangelism Home Page of the Antiochian Orthodox Christian Archdiocese. ([www.antiochian.org/missions](http://www.antiochian.org/missions))
2. To analyze the theme verse in the context of St. Paul's image of the Body of Christ
3. To learn the wording of the Church's teaching: The Church is the Body of Christ; and Christ is the Head of the Church and we are members of His Body.
4. To discuss the image of the Body of Christ as a model for the unity of the faith.
5. To analyze the impact of having a unified Orthodox Christian presence in North America.
6. To brainstorm what the Antiochian Orthodox Christian Archdiocese can do to achieve unity on the North American continent.
7. To consider what each young person can do to prepare himself for working toward unity on the North American continent now and as he or she grows older.
8. To name one character trait about oneself that leads to a closer relationship with Christ and one character trait that impedes one's progress in growing closer to Christ.
9. To discern the spiritual gifts, talents, and skills one can use to build up the Orthodox Church now or in the future.

**TIME:** 45-50 minutes

## **MATERIALS NEEDED:**

- Icon of Christ
- Large sheets of paper; markers for catechist
- Placard or oak tag with definitions to be displayed in the classroom  
**Unity:** Oneness as in spirit, aims, interests, feelings, etc.; harmony.  
**To attain:** to gain with effort.
- Prayer of the Hours
- Psalm 133 as it is chanted in The Liturgy of the Pre-Sanctified Gifts.
- Bibles
- Copies of the Home Page of the Department of Missions and Evangelism  
[www.antiochian.org/missions](http://www.antiochian.org/missions)
- List of Churches, Missions, and Mission Projects from the Archdiocesan website
- Page of questions for the Activity

## **FOR THE CATECHIST:**

This year's Festival theme is directed toward Orthodox unity both at the Archdiocesan level and among all Orthodox churches on the North American continent. Your students will be at varying levels of cognitive understanding, spiritual discipline, knowledge about Christ and the Church—and, age! This is a challenge for you, the one who will decide what your students already know, can handle in terms of content, and how much they can be stretched and challenged to understand the abstract words *Body of Christ* and *unity of the faith*.

Presented in this Plan are suggestions to work with the theme verse in the context of *Ephesians*, the varied meanings of the Body of Christ, and numerous ideas

about what the students can do about unity as members of the Antiochian Orthodox Christian Archdiocese. Finally, there is a suggested activity which requires students to examine their own relationship to Christ, albeit in a limited way, and to consider their particular spiritual gifts and how they can be expressed for the Body of Christ. For all ages, spiritual growth in the fullness of Faith is essential; and that means participation in the liturgical life of the parish, reading the Scriptures, and knowing something about the teachings of the Church Fathers. Having discerned their gifts, talents, or skills, students can use their diverse gifts, talents, or skills for the Glory of God.

The material presented about *Ephesians* is detailed for your ease in presenting it, and you can use as much detail as you feel your students need in order to understand the theme verse. The Plan includes many possible responses regarding what students can do to bring about unity; you will think of others. Again, they are listed to help you and your students consider a variety of approaches to the theme topic.

At the time of this writing, the Russian Orthodox Church Abroad issued a statement May 11, 2006 saying it adopted a resolution calling for “spiritual unity” with the Moscow Patriarchate but administrative autonomy after more than 80 years of separation resulting from the 1917 Communist revolution. How propitious that His Eminence, Metropolitan PHILIP, has asked our youth to consider the theme of Orthodox unity for 2007.

For those in middle school, emphasize that they can prepare themselves as members of the *Body of Christ* and as future leaders of the Orthodox Church in North America. High-school students will have more immediate viable options for working toward unity of the Orthodox Church on the North American continent. As students grow older, we can hope they will take their places in serving Christ in His Church, led by the Holy Spirit and church hierarchy. Perhaps you will assure your students that they, too, as members of the Body of Christ, can reach out to the hierarchy and express their hope and desire for a unified presence of Orthodoxy in America. Let no student feel that he or she is alone in this effort.

**Suggested Readings:**

*The Orthodox Study Bible. Ephesians*, pp. 436-452, especially “The Church,” p. 445.

Sr. Magdalen: *Children in the Church Today. An Orthodox Perspective.*

## ***THE LESSON PLAN***

### **OPENING:**

Gather students around the icon corner to say The Trisagion Prayers..

### **INTRODUCTION:**

Distribute copies of the Home Page of the Missions and Evangelism of the Antiochian Orthodox Christian Archdiocese. Ask good readers to read aloud the three quotes at the beginning of the Home Page. Point out the quote from Metropolitan PHILIP:

**”I feel strongly that our best gift to America will be a stable Christianity that is rooted in the Bible, holy tradition and the Fathers of the Church.”**

Ask students to glance at the page listing the Churches, Missions, and Mission Projects.

Tell students this connects with the theme for the Creative Arts Festival, and announce the theme. Explain that students will look briefly at the context in which the theme is found in *Ephesians 4*; what is meant by *Body of Christ*; and then concentrate on *unity of faith*.

### **CONTENT:**

#### **Understanding the theme verse in the context of Ephesians, Chapter 4.**

(You may discuss as much of this as is needed to understand St. Paul’s words.) Ask a student to read aloud from Ephesians 7; and 11-13. Point out words from the theme in verses 13-14. Some translations use the word edifying instead of the word building up.

Edifying has the connotation of building up in spiritual ways.

Go back to verse 7 and point out that grace is given to each person by Christ who decides what He will give to each and for what purpose.

Verse 11. Grace (spiritual gifts) is given to some of the people so that they can become apostles, prophets, evangelists, pastors, and teachers. Verse 12 tells us the purpose for these gifts:

- a) Equipping the saints (Anyone can become a saint; the assumption is that everyone will try to achieve saintliness.)
- b) For the work of ministry (service to others)
- c) Building up of the Body of Christ (the Church).

Refer students to the dictionary definitions of unity and to attain.

Verse 13 is important. St. Paul tells us some are given spiritual gifts as leaders so that all work together to “attain the unity of the Faith.” The word attain means “to gain through effort.” It’s not only “leaders” of the Church who can be given grace. Each person can receive the grace given by Christ... “The grace of the Holy Spirit”. St. Paul suggests that we all work together, not as individual Christians, but as the people of the church helping one another with our particular gifts to grow closer and closer to Christ.

Note the phrase *of the knowledge of the Son of God*. This means we would know Christ, the Son of God, because we have a relationship with Him in the Eucharist in the Church.

The words “to the perfect man, to the measure....fullness of Christ” refer to the Christian’s struggle to be perfect “as My Father is perfect in heaven” and again, striving not as individuals but together as the Body of Christ.

Verse 14 tells **why** we need to build up the Body of Christ to the unity of the faith.

- a) So all people would know the Truth, which is Jesus Christ as the Son of God
- b) So people would not fall into believing false doctrines
- c) So people would not be tricked into believing Christ is not who the Church says He is (or who Christ himself says He is).

You might read this quote from *The Church Is One* by Alexy S. Khomiakov, p. 20:

“...And the Church herself does not err, for she is the truth, she is incapable of cunning or cowardice, for she is holy....”

Here you can remind students that The Orthodox Church believes it has the “fullness of Faith” handed down from the time of the Apostles and this is why the Church believes so strongly in preserving this Faith in Truth. (Holy tradition)

Call attention to St. Paul’s choice of words “no longer tossed to and fro” in verse 14. This suggests an image of something being wobbly or rocky. Refer students again to Metropolitan PHILIP’s quote and his phrase, “a **stable** Christianity”. The fullness of Faith is a stable Faith, not beset by false doctrines or people branching off into other practices or beliefs.

In verse 15, emphasize the word head. Christ is the Head! By speaking the truth in **love**, we may grow up in all things into Him, Christ.

In verses 16-17 St. Paul uses the image of the body joined and knit together by all its various members working together to grow closer to Christ. St. Paul’s image is one of a body working in unity with all its parts functioning—each part doing its share--in a spirit of love. The head and body are fully joined and working in unity. How do you visualize this image of “knit together”?

Look at Verse 16 and the words “from the whole body knit together.” Notice that St. Paul uses the phrase **whole body**, not just part of the body. Think of Christ as the Head of the whole body joined together with the same purpose and same belief. What do you have? The Body of Christ.

We often hear the phrase “Unity with diversity.” Within the One Body of Christ there is diversity of people with different gifts and expression of these gifts, talents, and skills.

**For high school students, you can add remarks about the use of the phrase “unity of the faith” as found in the Prayer of the Hours.**

“Unity of the Faith” is found in the Prayer of the Hours which we read before every Divine Liturgy and at other services:

“...Surround us with Your holy angels so that guided and guarded by them, we may attain to the **unity of the Faith** and to the full knowledge of Your unapproachable glory. For You are blessed unto ages of ages. Amen.”

Ask students what they think “unity of the faith” means here. (In this part of the prayer we ask angels for protection so that we may always keep to the True Faith and not be tempted to depart from the Faith of Christ as our Lord and Savior. The phrase “attain... to the full knowledge” does not mean merely cognitive knowledge (mental or intellectual) but a deeper meaning of experiencing the Truth *of* God and salvation through Jesus Christ. There is a difference between knowing *about* God and knowing *of* God. Another famous quote: “*The theologian is the one who prays.*”

This can refer to *synergy*—sometimes defined as the cooperation between God and humankind. This synergy means that God offers us salvation and we can freely respond to what God wants us to be and do.

**Continue with an overview of the various levels of meanings for *Body of Christ*.**

Refer to the list of mission parishes that you’ve handed out, and comment that each time we establish a parish, a church, we are helping to build the Body of Christ.

Find out what students already understand about this phrase. Write responses on a large sheet of paper under the heading “Body of Christ” and post the responses on the wall. Fill in any gaps in student understanding so that you have discussed these aspects:

- St. Paul’s use of this image to mean all baptized and chrismated Orthodox Christians;
- The Church as the Body of Christ; with Christ as its Head. See *Ephesians* 1:22-23

“And He put all things under His feet, and gave Him to be head over all things in the church, which is His body, the fullness of Him who fills all in all.”

- Common phrasing used: Christ is the Head of the Church and we are members of His Body;
- The Eucharist. Holy Communion, i.e., the Body of Christ; referring to the bread that has been transformed into Christ’s Body during Divine Liturgy;
- The Eucharist is central to the Orthodox Church’s worship;
- Communion hymn: “Receive the Body of Christ; Taste the Fountain of Immortality.”
- When we partake of the Eucharist, we become the “Body of Christ.”
- The Church is a living organism, not an organization, and not just a building.

**We can use the image of One Body of Christ as a model for a discussion of “unity of the faith” as it is presented in the Festival theme.**

Because there is one Head (Christ), there is One Body (the Church), and there is One True Faith (Orthodoxy). There should not be a division of “churches” but one “unity of the faith.”

Recall the event of Pentecost and remind students there is One Spirit that guides the Church. (For by One Spirit were we all baptized into one body...*I Corinthians* 12:13)

Students can refer also to *John* 14:16-17 where Christ tells His disciples that He will pray the Father to send into His Church “another Helper, that He may

abide with you forever—“the Spirit of Truth....”

The Orthodox Church proclaims itself the True Faith as revealed by Christ and handed down from the laying-on-of hands by the apostles to the present time. Students may be familiar with the expression “fullness of the faith” which Orthodoxy proclaims.

Discuss briefly the idea of “fullness of the faith” that cannot be compromised or watered down. You might speak in terms of

- One Body, One Church (See *John* 17:21-23:)

“...that they all may be one, as You, Father, are in Me, and I in You. That they also may be one in Us, that the world may believe that You sent Me.

And the glory which You gave Me I have given them that they may be one just as We are one;

I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.”

- The unity expressed in The Holy Trinity: One in Essence and Undivided;
- We are not in communion (not in **union**) with other churches that do not believe all that we hold as Truth.
- There is unity in diversity: There is One Lord, One Faith, but there are different gifts to different peoples within the Body of Christ (See *Ephesians* 4:7 and 11-13.)

- Diversity can be expressed in different cultures, languages, piety, and races.

**Ask students to imagine what it would be like if all Orthodox people in North America came together as one Body of Christ.**

Unity could mean that all jurisdictions would be joined together as one. (Recall St. Paul’s description in *Ephesians* 4:16. “joined and knit together....”)

Use the senses to stimulate discussion: How would that look to you?

Possible responses: A lot of people as part of the “church”; A blend of cultural expression, customs, iconography, liturgical music, architecture, service organizations.

How would it sound?

Possible responses: A strong voice in the nation; A mix of musical styles in the services; perhaps unfamiliar music at Divine Liturgy; possibly people speaking different languages at church.

How would it taste?

Possible responses: Everyone receives the **Eucharist**: One Body of Christ expressed in Holy Communion; Different foods from different cultures at church functions.

How would it feel? (Emotional responses here)

Possible responses: Pride in making a real presence on the American scene; Pride in a common goal, in overcoming obstacles of uniting the various jurisdictions; Security in larger number of Orthodox Christians one knows.

Quote *Psalm* 133 that is one of the psalms chanted during The Liturgy of the Presanctified Gifts. Perhaps a student would read it for the class. (You could mention that *The Orthodox Study Bible*, p. 743, calls this psalm the “Blessed Unity of the People of God.”)

“Behold, how good and pleasant it is  
When brothers dwell in unity.  
It is like the precious oil upon the head,  
Running down the beard, the beard of Aaron.  
Running down on the collar of his robe....”  
*Psalm* 132/133.

Note the words good and pleasant and dwell in unity. Remind students that oil would have been costly and indeed precious in Jewish culture; often it was used for anointing. We shouldn’t think of it as we do fuel oil or cooking oil. Think of myrrh.

### **How much impact would a unified Orthodox presence have in North America?**

Ask students to consider various ways: spiritually, politically, economically, personally. Possible answers:

Combined resources of Time, Talent, and Treasure to provide for:

- Proclaiming the Truth about the Risen Christ
- Discerning what the Holy Spirit wants for the Body of Christ
- All hierarchs and other clergy working together to minister to their flock and to evangelize
- More missions established and supported to full-parish status
- More programs for spiritual development of members
- More support for monastic communities on the North American continent

- More ministering to those in need
- More media coverage

Political influence in a secular culture

- Sanctity of life issues
- Science and technology issues
- National security and health issues

Media

- Coverage of events connected with the Orthodox Church
- Radio/TV broadcasts for the faithful as well as unchurched
- Influence on the quality of programming.

### **What does the Antiochian Orthodox Christian Archdiocese of North America need to do to achieve unity?**

As students think up answers, write them down on large sheets of paper for all to see. You might organize students into groups for this brainstorming activity. You might ask them to consider the following areas, if they are not already brought up by the students:

- Overtures from the hierarchy toward unity and cooperation among different jurisdictions.
- Discernment: being aware of what the Holy Spirit wants us to do.
- Following the examples of the missionary efforts and work of Sts. Raphael, Patriarch TIKHON of Moscow, Alexis Toth, Herman of Alaska, and Alexander Hotovitsky in trying to establish a unified Orthodox Church in the U.S. at the turn of the twentieth century.

- All Orthodox clergy and laity working in harmony toward one united presence: Focused efforts of Department of Missions, Department of Christian Education, Antiochian Women, Order of St. Ignatius, camping activities; Orthodox Christian Fellowships and related activities; Parish-Life Conferences; FOCA, GOYA, SOYO, and OCMC.
- The experience of Orthodox Christians as the living Church through liturgical worship and frequent reception of the Eucharist and other sacraments;
- A belief in the rightness of Orthodox unity and a willingness to achieve it.

**What can YOU do to proclaim Orthodox unity on the North America continent?**

Students should be encouraged to come up with a multitude of responses. Ask for two people to record student responses for the entire group.

Break into smaller groups to discuss if your group is large. Ask one student to record responses. Then have each group share responses with the entire group. Assist in facilitating discussion, as needed.

A variety of possible areas of response are provided here for the catechist:

Pray, read the Scriptures on a regular basis, and be involved in the liturgical life of the Church with frequent reception of the sacraments.

Work on personal development of character and an openness to growth in

the spiritual life, which means a closer relationship with Christ and love of neighbor, whomever the neighbor might be.

Become actively involved in church organizations in your home parish (Teen SOYO, service projects, etc.), on the Archdiocesan level (Creative Arts Festival, Bible Bowl, Oratorical, etc.), and in multi-national efforts such as the Orthodox Christian Missions Commission (OCMC) which often includes young adults in its projects. Through such encounters, one gains experience in dealing with diverse groups of Orthodox Christians.

Increase what you know about your Orthodox Faith so that as you encounter others who do not believe in Christ or the fullness of our Orthodox Faith, you can proclaim the Truth about Jesus Christ without feeling inadequate, intimidated or doubtful of what you believe.

Identify your strengths and weaknesses in your striving toward deification (union with God) and accept the help of a spiritual father in discerning what is right for you in your Christian struggle. When the time comes for you to be active as an adult, you will be strengthened by the Word of God and more able to do what you are called to do.

Learn something about the saints' lives and know something about the history of the Orthodox Church so that when you read lessons in school you will know that some of what you are taught may not be historically accurate or ethically in agreement with Orthodox teaching.

Know that **even as a teen** you can make a difference in your family, your community of faith, your school, and in the world in general. (Think of St. Peter the Aleut, age 12, who defended his Orthodox Faith and is a martyr.)

Be firm in your struggle to overcome any private prejudices and holding on to local piety when it might get in the way of Orthodox unity among people from diverse cultures and different ethnic backgrounds.

Expect—with hard work—to overcome barriers of cultural or racial differences you might discover in yourself as more and more people are brought into the Body of Christ during your lifetime.

Learn how to use your Time, Talents, and Treasures for the building up of the Body of Christ that is the Orthodox Church.

Support mission parishes through fundraisers and related projects in your local parish.

Let clergy and hierarchy know that you desire the Body of Christ to be One Orthodox Church on the North American continent.

Pray. Pray. Pray.

### **ACTIVITY:**

Provide each student with pencils and the sheet of questions for them to answer. Assure them no names are required and their responses will not be scored or collected. Tell them this activity will be an opportunity to consider something

about their relationship with Christ as a member of the Body of Christ.

1. Name one character trait about yourself that you realize is a good trait leading you to a closer relationship with Jesus Christ. In a few phrases explain why.
2. Name one character trait about yourself that you realize prevents you from becoming the person Christ wants you to be. In a few phrases explain why.
3. How can you use your gifts, talents, and skills to build up the Church (whether now or in the future) so that we bring all the Orthodox Churches closer together and attain unity of the faith? Identify your gift, talent, or skill and explain in a few phrases.

A brave soul or two may want to share responses with the group. Your purpose here is to identify strengths and weakness in their struggles to attain a fuller knowledge of Christ—not information about Christ—and not limited to cognitive information, but a relationship with Christ and Who He is. How will each person be able to offer his gifts, spiritual and otherwise, to the building up of the Church in a unity of faith?



## CLOSING:

You might ask students to form teams for this review:

1. What image does St. Paul use to describe the Body of Christ? (“...from whom the whole body joined and knit together by what every joint supplies....: Ephesians 4:16)
2. Why are the words whole body important in St. Paul’s image of the Body of Christ?  
(The whole body--all the members of the Church--are fully joined to the One Head of the Body who is Christ. The idea of “whole body” implies a sense of unity—all the parts are together in one body.)
3. What does this image show and teach us about how we should work toward building up the Church? (Each person offers his or her spiritual gifts, talents, and skills for the work of the Church in harmony with one another toward one purpose with Christ as the Head of the Church with its many diverse members. The One Body would believe the One Truth—a unity of faith about Jesus Christ.)
4. Fill in this sentence: The Church is the \_\_\_\_\_ (Body) of Christ.
5. Who is the Head of the Church? (Christ) Finish this sentence: Christ is the Head of the Church and we are \_\_\_\_\_ (members) of His \_\_\_\_\_ (Body).
6. What are the words of the Communion Hymn sung while the Orthodox Christians receive Holy Communion? (Receive the Body of Christ; Taste the Fountain of Immortality)
7. What does Body of Christ mean in that hymn? (It refers to the Communion: Christ’s actual Body mystically present in

the form of bread; it can also mean that all those who partake of the Eucharist make up the Body of Christ, which is the Church, and are united with Christ in the Eucharist.)

8. What do you think is one of the more important ways a unified Orthodox presence can make a difference in North America? Which do you hope would really come to fruition?
9. Tell one thing the Archdiocese can do right now to achieve unity among the Orthodox in North America. (Ask for two or three students to respond.)
10. I’d like each of you in turn to tell what you need to do to prepare for living as an Orthodox Christian in an American society that does not always practice what the Orthodox Church professes.
11. What talent, skill, or spiritual gift can you use as a member of an Orthodox Christian parish in the Archdiocese to work toward a unified Orthodox Church now and in the future? What talent, skill, or spiritual gift do you want to develop for service in the Church?

Say a closing prayer or sing “It Is Truly Meet” or another hymn customary for your parish. Ask students to pray about what the Orthodox Church means to them in America.

# CHURCHES, MISSIONS AND MISSION PROJECTS

## Antiochian Orthodox Christian Archdiocese of North America Department of Missions and Evangelism, 1988 to present

Updated 8/04

### Missions

Birmingham, AL (205) 980-1231  
Antiochian Orthodox Mission  
Fr. Nabil Fino

Dothan, AL (770) 489-0010  
St. Michael Mission  
Fr. Andrew Moore

Homer, AK (907) 235-8871  
All Saints of America Mission  
Fr. Paul Jaroslaw

Mesa, AZ (480) 892-6224  
St. Ignatius Mission  
Fr. Elias Ziton

Fayetteville, AR (479) 751-2522  
St. Nicholas Mission  
Fr. John Atchison

Little Rock, AR (501) 664-6668  
Holy Trinity Mission  
Fr. Timothy Cremeens

Modesto, CA (831) 338-9355  
St. James Mission  
Fr. Thomas Zell

Palm Springs, CA (760) 322-0960  
St. Raphael Mission  
Fr. David Kruse

Rohnert Park, CA (707) 664-9892  
All Saints Mission  
Fr. Iskandar El-Far

San Juan Capistrano, CA  
(949) 459-2299  
St. John Mission  
Fr. Andrew Welzig

Melbourne, FL (321) 385-1322  
St. Anthony Mission  
Fr. Paul Moses

Boise, ID (208) 375-9630  
Holy Transfiguration Mission  
Fr. Patrick O'Grady

Orland Park, IL (630) 782-0740  
Virgin Mary Mission  
Fr. Malek Rihani

Iowa City, IA (319) 337-6784  
St. Raphael Mission  
Fr. Philip Vreeland

Hillsboro, KS (620) 947-3194  
Holy Transfiguration Mission  
Fr. John Baize

Overland Park, KS (913) 663-2200  
St. Basil Mission  
Fr. Elias Issa

Lafayette, LA (409) 866-7721  
Archangel Gabriel Mission  
Fr. John Badeen

Fall River, MA (401) 726-1202  
St. Elias Mission Station  
Fr. Isaac Crow

Hingham, MA (781) 740-0220  
All Saints Mission  
Fr. Dianysius Wilhelm

Ann Arbor, MI (419) 885-8373  
St. Catherine Mission  
Fr. Steve Ziton

Poughkeepsie, NY (845) 462-2951  
St. James Mission  
Fr. Hisham Nimri

Ashville, NC (828) 681-8080  
St. Raphael Mission  
Fr. Joseph Huneycutt

Boone, NC (423) 543-8887  
Sts. Peter & Paul Mission  
Fr. Daniel Thomas

Fargo, ND (712) 258-7166  
All Saints Mission  
Fr. Thomas Begley

Columbus, OH (740) 362-7980  
St. Barnabas Mission  
Fr. Athanasius Dresdow

Solon, OH (440) 582-2076  
St. Luke Mission  
Fr. Elias Meena

Norman, OK (405) 579-9190  
Ascension Mission  
Fr. Justin McFeeters

Stillwater, OK (918) 584-7300  
St. James Mission  
Fr. George Eber

Great Valley, PA (215) 721-4947  
Holy Ascension Mission  
Fr. Joseph Butts

Surfside Beach, SC (843) 238-8636  
St. Nicholas Mission  
Fr. Gabriel Bullock

Rapid City, SD (605) 716-7052  
St. John the Theologian Mission  
Fr. James Thayer

Johnson City, TN (423) 543-8887  
Holy Resurrection Mission  
Fr. Daniel Thomas

Abilene, TX (352) 409-1313  
St. Luke Mission  
Fr. Michael Keiser

Dripping Springs, TX (512) 301-2216  
Holy Wisdom  
Fr. James Kenna

Sugar Land, TX (281) 240-4845  
Forty Holy Martyrs of Sabaste  
Mission  
Fr. John Morris

Newport News, VA (757) 223-4159  
St. Basil Mission  
Fr. Gregory MacGregor

Spokane, WA (509) 891-7632  
Christ the Savior Mission  
Fr. Michael Shanbour

### Missions that have become Churches

Wasilla, AK (907) 688-2637  
St. Herman Church  
Fr. Michael Molloy

Calgary, AB (403) 217-1131  
Church of the Annunciation  
Fr. Ibrahim Chahoud

Vancouver, BC (604) 526-8393  
St. Joseph Damascene Church  
Fr. Michel Boghos

Anaheim, CA (909) 907-7783  
St. James Church  
Fr. Stephanos Farahat

Palmdale, CA (805) 245-3571  
Holy Cross Church  
Fr. Nicholas Neyman

Riverside, CA (909) 369-0309  
St. Andrew Church  
Fr. Josiah Trenham

San Diego, CA (619) 458-0992  
St. Anthony Church  
Fr. Jon Braun

San Dimas, CA (909) 599-2378  
St. Peter Church  
Fr. Joseph Corrigan

San Jose, CA (408) 366-2968  
St. Stephen Church  
Fr. Patrick Jackson

Upland, CA (909) 985-6844  
St. George Church  
Fr. George Manneh

Fairfield, CA (707) 864-6236  
St. Timothy Church  
Fr. Silas Ruark

Ft. Collins, CO (970) 568-3942  
St. James Church  
Fr. Mark Cranor

Lafayette, CO (303) 665-4013  
St. Luke Church  
Fr. David Mustian

Arvada, CO (303) 463-1864  
St. Elias Church  
Fr. Seraphim Gisetti

Wilmington, DE (302) 798-3888  
St. Athanasius Church  
Fr. John Terrell

Holly Hill, FL (904) 255-7671  
Holy Cross Church  
Fr. Michael Byars

Naples, FL (941) 348-0828  
St. Paul Church  
Fr. Joseph Shaheen

Post Falls, ID (208) 777-1128  
St. John the Baptist Church  
Fr. Gregory Horton

Twin Falls, ID (208) 375-9630  
St. Ignatius Church  
Fr. Patrick O'Grady

Chicago, IL (773) 481-1090  
All Saints Church  
Fr. Patrick Reardon

Urbana, IL (217) 328-9643  
St. Nicholas Church  
Fr. James Ellison

Wheaton, IL (630) 836-1319  
Holy Transfiguration Church  
Fr. William Caldaroni

Bloomington, IN (812) 331-7086  
All Saints Church  
Fr. Athanasius Wilson

Goshen, IN (574) 534-8410  
St. Mary Church  
Fr. Anthony Bell

Manhattan, KS (785) 823-3735  
St. Mary Magdalene Church  
Fr. Daniel Griffith

Salina, KS (785) 823-3735  
All Saints Orthodox Church  
Fr. Daniel Griffith

Topeka, KS (785) 354-7718  
SS Peter & Paul Church  
Fr. Michael Shanbour

Shreveport, LA (318) 797-2226  
St. Nicholas Church  
Fr. Gregory Harrige

Baltimore, MD (410) 850-5090  
Holy Cross Church  
Fr. Gregory Mathewes-Green

Cotuit, MA (781) 255-0057  
St. Michael Church  
Fr. Nicholas Manikas

Williamston, MI (517) 655-4788  
St. James Church  
Fr. Richard Peters

Santa Fe, NM (505) 983-5826  
Holy Trinity Church  
Fr. John Bethancourt

Raleigh, NC (919) 859-1332  
All Saints Church  
Fr. Nicholas Sorensen

Loveland, OH (513) 583-9600  
St. James Church  
Fr. George Sayaf

North Royalton, OH (440) 582-5673  
St. Matthew Church  
Fr. Andrew Harmon

Mississauga, ON (905) 212-9046  
St. Mary Church  
Fr. Boulos Moussa

Beaver Falls, PA (724) 847-1111  
St. John the Evangelist Church  
Fr. Chris Davis

Chambersburg, PA (717) 249-5319  
St. Mary Church  
Fr. Theodore Pulcini

York, PA (717) 751-4709  
St. John Chrysostom Church  
Fr. Peter Pier

Charlottetown, PE (902) 892-6914  
SS. Peter & Paul Church  
Fr. Paul Kara

Montreal, PQ (514) 858-7004  
Virgin Mary Church  
Fr. Michel Fawaz

Aiken, SC (803) 641-9995  
St. Catherine Church  
Fr. Gregory Rogers

Anderson, SC (864) 224-7478  
Christ the Savior Church  
Fr. David Randolph

Charleston, SC (843) 554-8691  
St. John Maximovich Church  
Fr. Titus Fulcher

W. Columbia, SC (803) 641-9995  
St. Barnabas Church  
Fr. Gregory Rogers

Austin, TX (940) 716-0520  
St. John the Forerunner Church  
Fr. Aidan Wilcoxson

Corpus Christi, TX (361) 985-0650

Holy Trinity Church  
Fr. Mark Haas

Houston, TX (713) 973-7001  
St. Joseph Church  
Fr. Matt Mackay

Salt Lake City, UT (801) 532-5456  
SS Peter & Paul Church  
Fr. Basil Hartung

Arlington, WA (360) 435-9769  
St. Andrew Church  
Fr. David Hovik

Everson, WA (360) 966-3055  
St. Innocent Church  
Fr. Melvin Gimmaka

Cedarburg, WI (262) 377-6902  
St. Nicholas Church  
Fr. William Olnhausen

Madison, WI (608) 223-0133  
St. Ignatius Church  
Fr. Patrick Kinder

Gillette, WY (307) 682-3225  
Holy Resurrection Church  
Fr. James Thayer

### **Mission Projects**

(potential missions)

Mountain Home, AR (501) 664-6668  
St. John of Chicago  
Fr. Timothy Cremeens

Langley, BC (604) 512-1013  
Pacific Orthodox Society  
Fr. Michael Gillis

Pleasanton, CA (925) 580-1771  
Fr. John Finley

Honolulu, HI (808) 456-5242  
Fr. Isaiah Gillette

Peoria, IL (708) 656-2927  
Fr. Nicholas Dahdal

Midland, MI (810) 732-0720  
Fr. Joseph Abud

St. Louis, MO (352) 409-1313  
Fr. Michael Keiser

Hickory, NC (919) 859-1332  
Fr. Nicholas Sorensen

Barrie, ON (905) 731-7210  
Fr. Iskander Younes

Niagara Peninsula, ON  
(905) 835-2884  
Fr. Paul Solberg

College Station, TX (713) 855-7306  
Fr. Matt MacKay

San Antonio, TX (281) 350-6784  
Fr. George Dahdouh

Snohomish-Monroe, WA  
(425) 771-1916  
Fr. James Bernstein

### **Sites Being Explored**

Conway, AR  
Creston, BC  
Chanhassen, MN  
Shelby, NC  
Mt. Vernon, OH  
Bend, OR  
Salem, OR  
Pierre, SD  
Murfreesboro, TN  
Texarkana, TX  
Fairfax, VA  
Burlington, WA  
Waukesha County, WI