

*“.....and there will be one flock and one shepherd.” (John 10:14-16)*

*Teacher’s Page - Lesson Summary*

**Grade Level:** 4th Grade - 8th Grade

**Theme:** *“...and there will be one flock and one shepherd.” (John 10: 14-16)*

- Objectives:**
- **Introduce** the missionary movement that brought Orthodoxy to America
  - **Understand** the barriers that missionaries faced and how hard it was to spread the word of God.
  - **Challenge** the students to experience some of the same difficulties of the missionaries, in particular the barrier of language.
  - **Identify** how the work of these missionaries is relevant in the lives of teenagers today and how they can continue this work in their daily lives at home and at school.
  - **Act** by collecting funds throughout Great Lent with the Mission Coin Boxes to support the work of the Mission Center, so that many more are empowered to “be a light.”

- Overview:**
- Begin the lesson with the mission prayer and reading the scripture verse on the next page.
  - Do Activity #1 (Where am I).
  - Do Activity #2 (Telephone Game).
  - Do Activity #3 Read the stories of St. Herman and St. Raphael and discuss the stories and study questions relating to their ministries. As part of this activity, please consider visiting our website, [www.ocmc.org](http://www.ocmc.org), and download / print prayer cards for your students. These prayer cards are for missionaries currently serving in mission countries and can assist you in tying the ministries of St. Herman and St. Raphael to the ministries of missionaries today.
  - Do Activity #4 Assemble the Coin Boxes and send them home with students with the instructions that the donations they return will support the work of the Mission Center and which help share Christ’s message around the world.
  - Close with a prayer.

- Materials:**
- A copy of the Missions Prayer
  - Handouts - Life of St. Herman, Life of St. Raphael
  - Reflection Question Page
  - Paper/Pencils
  - Coin boxes
  - Copies of various missionary prayer cards (must download and print). Available on each missionary page under “Resources” from [www.ocmc.org](http://www.ocmc.org).

**Pray:** *Attached Mission Prayer*

**Verse:** **John 10: 14-16** “I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.”

Introduce the ideas of “And other sheep I have which are not of this fold; them also I must bring” and “there will be one flock and one shepherd.”

- **Emphasize that:**
  - we are all created to be within the Body of Christ.
  - there are many people throughout the world who currently do not know of the salvation found in Jesus Christ and are “not of this fold,” but they are still part of the flock of Christ, our shepherd, and “them also I must bring.”
  - we are to declare to all the nations the wonderful things that God has done for us.

**Activity #1:** **Where Am I?** (This is an opportunity to highlight the lesson objectives to **Understand** and **Challenge** listed in the Objectives section of the previous page.)

- Have the students group themselves into pairs.
- Have each student think of a place that only he/she would know about (i.e. inside of their home, a favorite family vacation spot, favorite restaurant). After deciding on their secret location, have each student describe that location in detail to their partner without telling the location or name. After doing so, the entire class will come back together and each student will describe their partner’s secret place to the entire class. The partner will have to determine how close to the original description they came. Discuss how difficult it was to relay the place to the class and how this could have been easier. Discussion should include differences in the way we communicate and that each is unfamiliar with each other’s homes, families, and lives, and how each are special and different.

**Activity #2:** **Telephone Game** (This is an opportunity to highlight the lesson objectives to **Understand** and **Challenge** listed in the Objectives section of the previous page.)

- Have the students sit in a circle in the floor or around a table.
- Beginning with a designated person, whisper the phrase “Lord have mercy” into their ear without any one else hearing the phrase. Without repeating it, have that person whisper the words they heard into the ear of the person next to them, and so on until the phrase has gone all the way around the circle. Listen to what the resulting phrase is when it reaches the last person. It is likely that the phrase has changed or may have changed into something that is not even words.
- Repeat this cycle, but the second time around use the phrase “Bwana hurumia,” (Ba-wanna hoo-roo-mee-a) which translates into *Lord have mercy* in Swahili, the language spoken in parts of East Africa.
- Discuss the difficulty in sharing a phrase that was not English, and discuss how much more difficult the first exercise would have been if their partner had described the secret location in a different language.

**Activity #3:** **Lives of Two Missionary Saints - St. Herman and St. Raphael** (This is an opportunity to highlight the lesson objectives to **Introduce**, **Understand** and **Identify** listed in the Objectives section of the first page.)

- Have the class break into two groups, one with the story of St. Herman and the other with the story of St. Raphael. Have a representative from each group share a synopsis of the story of the Missionary Saint and highlight the following aspects of the story:
  - Why did this saint first come to North America?
  - What are the barriers they faced in reaching their “flock?”
  - What were some of the techniques used to overcome these barriers and reach the children of Christ?
- Have students discuss the barriers they face in living a Christian life and communicating this with their friends at school and in the community. Do they see parallels? How are they missionaries in their daily lives?

**Activity #4:** Have your class assemble the OCMC Coin Boxes and discuss how these funds will be used to support the ministries of the Mission Center to spread the Gospel around the world. Send the boxes home with the students and ask them to fill them and then return the boxes at the appropriate time. Extra Coin Boxes are available by emailing a request to [coinbox@ocmc.org](mailto:coinbox@ocmc.org) or calling 904-829-5132 or 1-877-GO-FORTH (463-6784).

**Follow-up:** Collect Coin Box money on the predetermined date. Remind class of their role in spreading the fullness of Orthodoxy and the Gospel of Christ around the world. Assign the students the task of finding a way to “be a light” throughout the week.

### **A Note to Teachers:**

*While the focus of the ministries of the Orthodox Christian Mission Center is outside of the United States and Canada, it is important for the students to have this foundation for how the faith was first planted on this continent. The elements of Orthodox missions presented in the lives of St. Herman and St. Raphael are the same employed by dedicated clergy and laity serving Christ's growing Church around the world today. Having this appreciation for missions, and how it is relevant in our daily lives here in North America, lays a strong foundation for understanding how Christ's message of salvation for all mankind is our responsibility to take throughout the world.*

*By learning from the example of St. Herman and St. Raphael and seeing others transformed by their ministries, we see an example of how we are to spread our faith among all people, including those people in the halls of any American middle or high school. Today many individuals and families follow in the footsteps of Orthodox Saints like St. Herman and St. Raphael, whose response to the Gospel passages direct them to leave home and family to spread Christ's good news. Michael Pagedas and Katie Wilcoxson are two young professionals who are preparing to leave for Tanzania. More information about their ministries, and all of those Orthodox ministries supported through the Orthodox Christian Mission Center, can be found at [www.ocmc.org](http://www.ocmc.org).*

## *The Life of St. Herman of Alaska*

### *Activity 3*

Portions taken from *Father Herman: Alaska's Saint* by F.A. Golder

In 1794 a group of Russian missionaries from Valaam Monastery arrived in Kodiak, Alaska, bringing Orthodox Christianity to North America. For the next forty (40) years one member of their party, St. Herman, would remain on Spruce Island near Kodiak, which he named New Valaam, and endure hunger, cold, and mockery to share Jesus Christ with the people of Alaska.



St. Herman's love for the Kodiak natives, the Alutiiq people, manifested itself in his service to them throughout his life. He was a protector of the persecuted, a nurse to the sick, and a father to orphans. As a hermit on Spruce Island, he wore a deerhide shirt, a sheet of rough leather as sandals and a patched monastic cloak. He used a bench covered with a seal skin for a bed, two bricks for a pillow, and a board for a blanket. He ate little, slept little, prayed long, and worked hard. On the grounds where he lived was a small wooden chapel, a small wooden house used for teaching, and a small guest house. St. Herman lived in a cell on these grounds with a garden surrounding it.

St. Herman was a nurse to the natives in a literal as well as a figurative sense. When sickness broke out in Kodiak and many fled to avoid becoming ill, he never left the village but went from house to house, nursing the sick, comforting the afflicted, and praying for the dying. It is no wonder that the natives loved him and came from afar to hear him tell the story of Christ and His love for them. Fr. Herman fed the hungry, cheered the troubled, and all who came to him discouraged he sent away with God's peace in their hearts. He gave to the orphan children a home, he taught them to read and write, and he trained them to do useful and honest work. He and the students planted gardens, caught fish, picked wild berries, and dried mushrooms. Likewise, many miracles are attributed to St. Herman. At one instance, St. Herman used an icon of the Theotokos to protect the island from a tidal wave.

St. Herman regularly shared with the Alutiiq that Jesus gave His life to save humanity and that it was the duty of every person to help mankind. These teachings were not very different than the native beliefs that already existed in the Alutiiq culture. Patience, silence, respect for others, and charity were all held in high regard. When they heard the message of Jesus Christ, they found this to be a fulfillment of their customs and traditions. Here and throughout Alaska, thousands were soon Baptized and gave their lives to Jesus Christ.

At the heart of St. Herman's ministry was love. Becoming a Christian and giving your life to Jesus Christ means finding peace and hope in this world despite struggles and barriers when you view the world as Christ views it, through these same eyes of love. What this does not mean is having to completely change your way of life, learn a new language, or change the way you dress. Over time, the Orthodox Church became part of their culture and way of life. Even today the natives of Alaska refer to him as their father, a connection that has never been broken, and this is visible on the landscape as you visit parish communities and speak with the faithful throughout Alaska.

*The Life of St. Raphael of Brooklyn**Activity 3*

Portions taken from the OCA website, [www.oca.org](http://www.oca.org)

St. Raphael was born in Syria in 1860 and, being a wonderful student, went on to study at the School of Theology at Halki. Following his ordination to the Diaconate in 1885, he studied at the Theological Academy of Kiev and was ordained to the priesthood in 1889. For many years he taught at the theological academy in Kazan until being invited by the Syrian Orthodox Benevolent Society of New York to come to the United States and pastor of the Arab Orthodox community there. St. Raphael arrived in New York on November 2, 1895, and less than two weeks after his arrival, he found a suitable place in lower Manhattan to set up a chapel, and furnished it with ecclesiastical items that he had brought with him from Russia. Bishop NICHOLAS blessed the new chapel which was dedicated to St Nicholas of Myra. At this time in America the Church united those of diverse backgrounds under the Russian Orthodox Church. St. Raphael told his flock that he had “been sent here to tend the flock of Christ - Russians, Slavs, Syro-Arabs, and Greeks - which is scattered across the entire North American continent.” The Church structure would remain this way until the Russian Revolution disrupted the Church in Moscow, and as a result, across the world.



A strong pastor, St. Raphael remained in New York teaching, preaching, and celebrating the divine services for his parishioners. It was not long, however, before he heard of smaller communities of Orthodox Christians scattered throughout the length and breadth of North America. Since these immigrant communities had no pastor to care for them, it was not surprising that some turned to other denominations or even completely fell away from the Church. This was an ongoing concern for Saint Raphael throughout the course of his ministry.

In the summer of 1896, Saint Raphael undertook the first of several pastoral journeys across the continent. He visited thirty cities between New York and San Francisco, seeking out the Master's lost sheep in cities, towns, and on isolated farms. He fed the spiritually hungry people with the Word of God in each place where he stopped. He performed marriages, baptisms, heard confessions, and celebrated the Divine Liturgy in the homes of the faithful where there was no church building.

In 1899 he embarked on a second trip, during which he visited 43 cities throughout the northeastern, southern, and midwestern regions of the United States, and though he was traveling to reach out to Orthodox Christians who had settled in the USA from the Middle East, he continued to reach out to all nationalities. In 1901, Metropolitan GABRIEL of Beirut, Lebanon, wrote to St. Raphael asking if he would be willing to return home to the Middle East and serve as an auxiliary bishop. St. Raphael declined, stating that he could not step away from his important work in America. As the Church continued to grow in the United States, it became too large for Bishop TIKHON of the Russian Orthodox Church to make all the visits from the See (or seat of the Church) in San Francisco. During Lent in 1904, St. Raphael became the first Orthodox Bishop to be consecrated on American soil as Bishop Raphael of Brooklyn under the Russian Orthodox Church. As Bishop, however, he retained a position as head of a Syro-Arab Orthodox mission in America and continued in his advocacy for Arabic speaking clergy and Arabic texts to serve native Arabs across America.

From his youth, St. Raphael's greatest joy was to serve the Church. When he came to America, he found his people scattered abroad, and he called them to unity. He never neglected his flock, but traveled throughout America, Canada, and Mexico in search of them so that he might care for them. He kept them from straying into strange pastures, and he protected them from spiritual harm. During twenty years of faithful ministry he nurtured them and helped them to grow. At the time of his death in February 1915, St. Raphael had under his spiritual guidance 30 parishes and 25,000 faithful. He zealously fulfilled his ministry as a preacher of the Gospel, enduring many hardships and afflictions, and he was watchful in all things concerning the care of his flock (2 Tim 4:5).

*“.....and there will be one flock and one shepherd” (John 10:14-16)*

*Activity 3*

### **Reflection Questions for St. Herman Discussion**

- 1. Why did St. Herman go to America?**
- 2. When St. Herman first arrived in Alaska, he did not know the language of the Alutiiq people. How did he begin to reach out to the people he met?**
- 3. Did St. Herman’s life say anything about his faith in God?**
- 4. What was important about St. Herman’s ministries? Did the way the Alutiiq people spoke or dress change after welcoming Christ into their hearts?**
- 5. Name at least two things that we can learn from St. Herman as we work with our friends at school and in our community.**

### **Reflection Questions for St. Raphael Discussion**

- 1. Why did St. Raphael go to America?**
- 2. Even though he ministered to the Arab Orthodox community in New York, did he minister to other Orthodox people?**
- 3. Why did St. Raphael travel across North America?**
- 4. St. Raphael was concerned and loved those who were “scattered” or had “fallen away from the Church.” How can we reach out to those who are in trouble and/or have fallen away from the Church?**

*A Prayer for Missions*

*God of truth and love, Father, Son and Holy Spirit,  
hear our prayer for those who do not know You,  
that they may come to a saving knowledge of the truth  
and that Your Name may be praised among all peoples of the world.*

*Sustain, inspire and enlighten Your servants  
who bring them the Gospel.  
Bring fresh vigor to wavering faith; sustain our faith  
when it is still fragile.*

*Continually renew missionary zeal in ourselves and in the Church;  
raise up new missionaries who will follow You  
to the ends of the world.*

*Make us witnesses to Your goodness,  
full of love, strength and faith  
for Your glory  
and the salvation of the entire world.*

*Through the prayers of St. Paul, St. Fotini,  
Sts. Cyril and Methodios, St. Cosmas, St. Innocent,  
St. Nina, St. Raphael, St. Herman, St. Nicholas of Japan  
and all the missionary saints,  
have mercy on us and save us.*

*Amen.*