









FOLLOWERS – LESSON PLAN

Age	Term	Mod.	Module Theme	Module Title	Lesson Number and Title
18	1	1	FAITH	HOLY TRADITION	78: 3 rd & 4 th Ecumenical Councils

Use the syllabus framework to complete above. Infants: 20 minutes; Juniors: 30 minutes; Middles & Seniors: 45 minutes
(Mod. = Module Number, Module Theme - in the heading, Module Title - uppercase in the cell, Lesson Num [NO. column] and Title)

							
Verbal V <input checked="" type="checkbox"/>	Logical L <input checked="" type="checkbox"/>	Spatial S	Kinaesthetic K	Musical M	Intra - personal P1 <input checked="" type="checkbox"/>	Inter - personal P2 <input checked="" type="checkbox"/>	Natural N

Tick the appropriate box(es) above [copy this: ☒] for the modes of learning being used in this session.

Prayer: Trisagion Prayers

Starter: Share an understanding of Christ can be divine and human at the same time.

Learning objectives: 1. To understand the necessity of describing the Ever-Virgin Mary as Theotokos at the 3rd Council.
2. To understand why how the human and divine natures of Christ are one according to the definition of the 4th Council.

Core Activities and Learning

From the Greek Orthodox Archdiocese of North America's web site: - <http://www.goarch.org/ourfaith/ourfaith8066>
This web page has useful links for the other Ecumenical Councils.

Held in Ephesus, Asia Minor in 431 under Emperor Theodosius II (grandson of Theodosius the Great). 200 Bishops were present.

THE NESTORIAN CONTROVERSY ... [This] concerned the nature of Jesus Christ, the Second Person of the Holy Trinity. Nestorius taught that the Virgin Mary gave birth to a man, Jesus Christ, not God, the "Logos" ("The Word", Son of God). The Logos only dwelled in Christ, as in a Temple (Christ, therefore, was only Theophoros: The "Bearer of God". Consequently, Virgin Mary should be called "Christotokos," Mother of Christ and not "Theotokos, "Mother of God." Hence, the name, "Christological controversies".

Nestorianism over emphasized the human nature of Christ at the expense of the divine. The Council denounced Nestorius' teaching as erroneous. Our Lord Jesus Christ is one person, not two separate "people": the Man, Jesus Christ and the Son of God, Logos. The Council decreed (as per Nicaea) that Lord Jesus Christ, the Son of God (Logos), is complete God and complete man, with a rational soul and body. The Virgin Mary is "Theotokos" because she gave birth not to man but to God who became man. The union of the two natures of Christ took place in such a fashion that one did not disturb the other.

1. Ask the students to examine the icons of the Theotokos (see Resources). Ask them to identify features that make her Theotokos rather than Christotokos.

MOVING ON TO THE COUNCIL OF CHALCEDON – see Resource Work sheet.

2. The Christological definition of the 4th Council at Chalcedon (451) moves on from the 3rd Council's insistence that the Person of Christ is the Logos, God the Word to consider how the human and divine natures relate to each other. Read the definition carefully together and answer the questions on the sheet.

Resources: 4th Ecumenical Council Work Sheet, Theotokos icon collection.

Review: The 3rd and 4th Ecumenical Councils define clearly the humanity and divinity of Christ confessed in his one Person the Logos. In this they were simply developing and refining the teaching of the first 2 Councils.

Follow Up: Over the remaining course of this half term the students should memorise the Nicene Creed off by heart. At the end check that they can actually do this!