



FOLLOWERS – LESSON PLAN

Age	Term	Mod.	Module Theme	Module Title	Lesson Number and Title
18	1	1	FAITH	HOLY TRADITION	80: 7 th Ecumenical Council and thereafter

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: Show the 6th Century icon of Christ Pantocrator from St Catherine's Monastery, Sinai. Explain the fusion of the left hand side of the face (Saviour) and the right hand side (Judge).

Learning objective:

1. To understand how the 7th Ecumenical Council has implications for prayer and worship.
2. To appreciate the connection between the veneration of icons and the Incarnation.
3. To have a good working knowledge of those councils having authority for the Orthodox after the 7th.

Core Activities and Learning

1. Distribute copies of the Work Sheet and read this together up to, but including, the extracts from St John of Damascus on the Divine Images. Explain any questions the students might have about the text.
2. Explain how there have been "iconoclasts" (fighters against the holy icons) throughout Christian history ... the heterodox of the 8th and 9th centuries, Muslims from the 7th century and many Protestants from the 16th century onwards. The results of such iconoclasm in every age has been to make worship spaces very plain and bare and to remove as many references to our shared humanity in a divine context as possible. What do you think is the "fatal attraction" for some of such iconoclasm? What differences to divine worship do the holy icons make? What is the connection do you think between iconoclasm and a denial of the Incarnation?
3. Complete the Work Sheet reading to include the extract from the Damascene. List the arguments in simplified form that St John uses to defend the veneration of the holy icons.
4. There probably will not be enough time to consider Orthodox Councils after the 7th but the Work Sheet contains a comprehensive summary on this written by the outstanding modern Greek theologian: His Eminence Hierotheos (Vlachos) of Nafpaktos in the Church of Greece. See follow up task.
5. Confirm that the students know the Nicene Creed off by heart (follow up task during the previous weeks of this module).

Resources: icon-christ-sinai.jpg, Session 80 worksheet.

Review: The 7th Ecumenical Council upheld the display and veneration of the holy icons in the churches. By this our belief in the Incarnation of our Lord is given practical expression in prayer and worship.

Follow Up: Students to read and review for themselves the article at the end of the Worksheet on the Councils of the Church after the 7th.