



Schola Europaea / Office of the Secretary-General

Pedagogical Development Unit

Ref.: 2021-01-D-57-en-2

Orig.: EN



Orthodox Religious Education – Secondary cycle

Approved by the Joint Teaching Committee at its online meeting on
11 and 12 February 2021

Entry into force on 1 September 2021 for S1-S4 and S6
on 1 September 2022 for S5 and S7

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Introduction

The syllabuses for Religion are intended for European School pupils of all languages. Religions classes taught in the European schools want to be special places of educational environment. By providing each pupil with points of reference for their future lives, different options of analysis for their daily choices in life, allows young people to organize themselves and live in a way that is carefully thought out and responsible. They implement a global education which first and foremost searches for meaning and poses questions, “drawing inspiration from the cultural, religious and humanist inheritance of Europe”, as defined in the Preamble of the Lisbon Treaty.

Religions classes provide accurate information on the articles of faith of each denomination and religion. They stimulate initiatives that develop a consistent approach of values in order to prepare all pupils to become responsible citizens, capable of contributing to the development of democratic societies, supportive, pluralist and open to other cultures, and to access the wealth of cultural diversity, all the while encouraging the recognition and respect of the diversity of beliefs. Religion classes are included in the defined framework of the Convention on the Statute of the European schools: “In education and instruction, the conscience and convictions of individuals shall be respected.” (Article 4 §6)

In accordance with their religious or philosophical convictions, the right of parents to choose the religious curriculum of their choice or, alternatively, a course in non-religious ethics, provided as a compulsory subject, is in keeping with Article 14 §3 of the European Union’s Charter of Fundamental Rights. Each religion class shall develop its own specific program in accordance with the fundamental aspects of the educational dynamic that the European Schools offer to their pupils. These are drawn up by the competent religious authorities according to the criteria of all school curricula and are approved by the Higher Council of the European schools.

It is up to the religious authorities of each denomination and religion to propose their teachers of religion to the School authorities and to ensure their competence and qualifications. In the instance of the Orthodox Religion it is His Eminence, Metropolitan Athenagoras of Belgium, Exarch of the Netherlands and Luxemburg, of the Ecumenical Patriarchate of Constantinople who is the competent religious authority in charge of the subject matter.

It is important to highlight that self-evaluation and self-assessment is an essential tool that will help the students to gain further self-assurance and understanding of both their own religious traditions as well as those of other traditions and/or belief, the protection of which is an important aspect of the universal human values. Furthermore it is imperative to underline that the course of Orthodox Religion does not in any way serve as catechesis, but on the contrary as a means of better understanding our world and becoming responsible citizens of Europe in the future.

Introduction

Les programmes de religion sont destinés aux élèves des écoles européennes de toutes les langues. Les classes de religions enseignées dans les écoles européennes se veulent des lieux privilégiés de l'environnement éducatif. En offrant à chaque élève des repères pour sa vie future, différentes options d'analyse pour ses choix quotidiens dans la vie, permettent aux jeunes de s'organiser et de vivre de manière réfléchie et responsable. Ils mettent en œuvre une éducation globale qui recherche avant tout du sens et pose des questions, « s'inspirant de l'héritage culturel, religieux et humaniste de l'Europe », tel que défini dans le préambule du traité de Lisbonne.

Les cours sur les religions fournissent des informations précises sur les articles de foi de chaque dénomination et religion. Ils stimulent des initiatives qui développent une approche cohérente des valeurs afin de préparer tous les élèves à devenir des citoyens responsables, capables de contribuer au développement de sociétés démocratiques, solidaires, pluralistes et ouvertes aux autres cultures, et d'accéder à la richesse de la diversité culturelle, tous le tout en encourageant la reconnaissance et le respect de la diversité des croyances. Les cours de religion sont inclus dans le cadre défini de la Convention sur le statut des écoles européennes : « Dans l'éducation et l'instruction, la conscience et les convictions des individus doivent être respectées. » (Article 4 §6)

Conformément à leurs convictions religieuses ou philosophiques, le droit des parents de choisir le programme religieux de leur choix ou, à défaut, un cours d'éthique non religieuse, dispensé comme matière obligatoire, est conforme à l'article 14 §3 de la Charte des droits fondamentaux de l'Union. Chaque classe de religion élabore son propre programme spécifique en fonction des aspects fondamentaux de la dynamique éducative que les Ecoles européennes offrent à leurs élèves. Ceux-ci sont établis par les autorités religieuses compétentes selon les critères de tous les programmes scolaires et sont approuvés par le Conseil supérieur des écoles européennes.

Il appartient aux autorités religieuses de chaque confession et religion de proposer leurs professeurs de religion aux autorités scolaires et de s'assurer de leurs compétences et qualifications. Dans le cas de la religion orthodoxe, c'est Son Eminence, le métropolite Athénagoras de Belgique, exarque des Pays-Bas et du Luxembourg, du patriarcat œcuménique de Constantinople qui est l'autorité religieuse compétente en charge du sujet.

C'est important de souligner que l'auto-évaluation est un outil essentiel qui aidera les élèves à acquérir une plus grande confiance en eux-mêmes et une meilleure compréhension de leurs propres traditions religieuses ainsi que de celles d'autres traditions et / ou convictions, la protection dont est un aspect important des valeurs humaines universelles. En outre, il est impératif de souligner que le cours de la religion orthodoxe ne sert en aucun cas de catéchèse, mais au contraire de moyen de mieux comprendre notre monde et devenir des citoyens européens responsables à l'avenir.

Einführung

Die Lehrpläne für Religion richten sich an Schüler aller Sprachen der Europäischen Schule. Religionsunterricht an den europäischen Schulen möchte ein besonderer Ort des Bildungsumfelds sein. Indem jedem Schüler Bezugspunkte für sein zukünftiges Leben gegeben werden, ermöglichen verschiedene Analysemöglichkeiten für seine täglichen Entscheidungen im Leben jungen Menschen, sich selbst zu organisieren und auf eine Art und Weise zu leben, die sorgfältig durchdacht und verantwortungsbewusst ist. Sie implementieren eine globale Bildung, die in erster Linie nach Sinn sucht und Fragen aufwirft, „die sich vom kulturellen, religiösen und humanistischen Erbe Europas inspirieren lassen“, wie in der Präambel des Vertrags von Lissabon definiert.

Religionsunterricht bietet genaue Informationen zu den Glaubensartikeln jeder Konfession und Religion. Sie regen Initiativen an, die einen einheitlichen Werteansatz entwickeln, um alle Schüler darauf vorzubereiten, verantwortungsbewusste Bürger zu werden, die zur Entwicklung demokratischer Gesellschaften beitragen können, unterstützend, pluralistisch und offen für andere Kulturen sind und Zugang zum Reichtum der kulturellen Vielfalt haben. Gleichzeitig wird die Anerkennung und der Respekt für die Vielfalt der Überzeugungen gefördert. Religionsunterricht ist im definierten Rahmen des Übereinkommens über das Statut der europäischen Schulen enthalten: „In Bildung und Unterricht sind das Gewissen und die Überzeugungen des Einzelnen zu respektieren.“ (Artikel 4 §6)

Entsprechend ihrer religiösen oder philosophischen Überzeugung entspricht das Recht der Eltern, den religiösen Lehrplan ihrer Wahl oder alternativ einen Kurs in nichtreligiöser Ethik zu wählen, der als Pflichtfach vorgesehen ist, Artikel 14 Absatz 3 der Europäischen Verordnung Charta der Grundrechte der Union. Jeder Religionsunterricht muss sein eigenes spezifisches Programm entwickeln, das den grundlegenden Aspekten der Bildungsdynamik entspricht, die die europäischen Schulen ihren Schülern bieten. Diese werden von den zuständigen religiösen Behörden nach den Kriterien aller Schullehrpläne erstellt und vom Höheren Rat der europäischen Schulen genehmigt.

Es liegt an den religiösen Autoritäten jeder Konfession und Religion, ihre Religionslehrer den Schulbehörden vorzuschlagen und ihre Kompetenz und Qualifikation sicherzustellen. Im Fall der orthodoxen Religion ist Seine Eminenz, Metropolit Athenagoras von Belgien, Exarch der Niederlande und Luxemburg, des Ökumenischen Patriarchats von Konstantinopel die zuständige religiöse Autorität, die für das Thema zuständig ist.

Es ist wichtig hervorzuheben, dass Selbsteinschätzung ein wesentliches Instrument ist, das den Schülern hilft, mehr Selbstsicherheit und Verständnis sowohl für ihre eigenen religiösen Traditionen als auch für diejenigen anderer Traditionen und / oder Überzeugungen zu erlangen. Sein Schutz ist ein wichtiger Aspekt der universellen menschlichen Werte. Darüber hinaus muss unbedingt betont werden, dass der Kurs der orthodoxen Religion in keiner Weise als Katechese dient, sondern im Gegenteil als Mittel zum besseren Verständnis unserer Welt und in Zukunft verantwortungsbewusste Bürger Europas zu werden.

1. General objectives

The European Schools have the two objectives of providing formal education and of encouraging pupils' personal development in a wider social and cultural context. Formal education involves the acquisition of competences – knowledge, skills and attitudes across a range of domains. Personal development takes place in a variety of spiritual, moral, social and cultural contexts. It involves an awareness of appropriate behavior, an understanding of the environment in which pupils live, and a development of their individual identity.

These two objectives are nurtured in the context of an enhanced awareness of the richness of European culture. Awareness and experience of a shared European life should lead pupils towards a greater respect for the traditions of each individual country and region in Europe, while developing and preserving their own national identities.

The pupils of the European Schools are future citizens of Europe and the world. As such, they need a range of competences if they are to meet the challenges of a rapidly-changing world. In 2006 the European Council and European Parliament adopted a European Framework for Key Competences for Lifelong Learning. It identifies eight key competences which all individuals need for personal fulfillment and development, for active citizenship, for social inclusion and for employment:

1. Communication in the mother tongue;
2. Communication in foreign languages;
3. Mathematical competence and basic competences in science and technology
4. Digital competence;
5. Learning to learn;
6. Social and civic competences;
7. Sense of initiative and entrepreneurship;
8. Cultural awareness and expression.

The European Schools' curriculum seeks to develop all of these key competences in the students.

The religion syllabuses make a significant contribution not only to the development of communicative competences, but also to social and civic competences and to the students' cultural awareness and expression. Numerical, statistical and scientific content in written texts, physical or electronic, support the development of students' mathematical, scientific, technological and digital competences. Creating opportunities for individual research and private study assists students in learning to learn in those ways that best fit both the subject studied and their personal preferences.

The specific programs of each denomination, as well as the evaluation of the pupils that result, reflect the organizational conditions of the religious instruction provided by the European Schools: number of periods per week, classes that are often not homogeneous (for example: difference in knowledge levels of the pupils who sometimes arrive without any prerequisites). They also depend to a great extent on the pedagogical competences (teaching skills) of the teachers in order to be able to respond also to the various cultural and historical characteristics of each group. The syllabus includes general objectives, didactic principles, learning objectives, contents and assessment. It presents items students will attain, and describe the knowledge and skills they will develop.

It is internationally recognized that religious education of pupils contributes to their moral and spiritual growth and is of immense social importance. Rendering it accessible in the educational environment of schools, operates complementary to the religious education provided within the framework of family and Church, and contributes to the integral education of the pupils.

For a period of twelve years in the curriculum of the European Schools, Christianity is studied

- as biblical word,
- as Orthodox Christian tradition,
- as cultural expression,
- as a course in history,
- as a quest for the truth, and
- as contemporary presence in the world.

Furthermore, the pupils are also provided with information concerning other Christian denominations and religions and learn about their teachings and traditions.

The objective of this lesson is to further develop the personality of the pupils, to cultivate ecumenical and human values, as well as to develop an Orthodox Christian consciousness, on the basis of the Orthodox cultural heritage. The purpose of teaching the subject of Orthodox Religion is to shape free and responsible citizens.

Teaching the subject of Orthodox Religion contributes to:

- Acquiring knowledge concerning Christian faith and the Orthodox Christian tradition;
- Promoting Orthodox spirituality, as both personal and collective experience;
- Understanding Christian faith as means of understanding world and life;
- Allowing pupils to contemplate and to ask question regarding religious issues;
- Discussing critically religious achievements, values and attitudes;
- Exploring the role that Christianity, and in particular Orthodoxy, has played and still plays in the culture and history of Europe;
- Understanding religion as an element that contributes to the development of civilization and spiritual life;
- Being aware of various expressions of religiosity;
- Dealing with social problems and with great contemporary dilemmas;
- Developing independent thought and free expression;
- Counting Christianity as a factor that improves human life.
- Familiarizing students with the traditions and way of life of the respective religion.
- Presenting basic religious texts.
- Developing an adequate understanding of philosophical and religious language and expression, especially symbolic language, in both their mother tongue as well as in a second language
- Enabling students to explore the respective religion, its historical evolution and its coherence and to objectively describe religious facts.
- Enabling students to ask questions and propose answers to the meaning of life.
- Providing students with the conditions that allow them to situate themselves freely and knowingly in the face of religious fact by offering them an axiology, a hierarchy of values, attitudes, which are concretely translated into personal life and social relations in the world in respect for human dignity and the common good.
- Engaging in inter-disciplinary dialogue with culture, humanities and science as well as with other religious, philosophical and moral traditions.

- Contributing to highlighting the various expressions of faith related to the history and culture of the member-states of the European Union, while highlighting the cultural and religious traditions of the country of residence.
- Allowing a formative and social openness to a commitment to peace, justice and the safeguarding of creation.

Orthodox Religious Education proposes students to acquire all these skills and competences in the context of a living Orthodox faith tradition in an ongoing reasoned hermeneutic process that combines and balances religious tradition and the challenges of today's world and society.

It is important to highlight the fact that in cases where it can be applied Orthodox Religion will be taught in L1 (i.e. the Greek section of EEB3). In other European Schools however, there is the necessity from S3 onwards to change into L2, and it is therefore that the 1st Cycle is divided in two parts: part A with S1 and S2, and part B with S3.

2. Didactic Principles

Teaching the subject of Orthodox Religion in Secondary School, from the first until the last year, has as specific didactic principles to help the students:

- ❖ To learn about the nature of the religious phenomenon;
- ❖ To get to know Christianity, and in this case Orthodoxy, through Holy Scriptures, the Fathers of the Church, and the living Tradition of the Church and to obtain their own views about them;
- ❖ To realize that Christianity brings along proposals to the contemporary world for its cohesion, as well as for the quality of life;
- ❖ To enhance what this course has to offer by understanding the power of the Gospel message that will allow them to develop their personality, to make them sensible toward the problems of contemporary society and to actively take a position with regards to them;
- ❖ To realize that the true Christian message is ecumenical in nature, therefore beyond any races, or nations;
- ❖ To be aware of the multicultural, multiracial and multi-religious structure of our contemporary societies;
- ❖ To be aware of the need for communication between Christians and between other religious confessions.

In the course of their lifetime, people have to "solve" a plethora of developmental tasks. This refers to tasks that relate to a person's personal development and it is a process that is at work throughout the secondary education.

The learning of the Orthodox religion is based on the following didactic principles: the different areas of the students' learning are integrated, as well as active learning: the students become gradually responsible for their own learning process

Teaching approaches

- written exercises during the course of each year, as well as oral work
 - Short essays
 - Analysis of either Biblical or Patrological texts (texts written by the Fathers of the Church)
 - Research work (ICT or library)
 - Homework (both written and oral)
 - Class work (both written and oral)
 - Presentations: oral or written, individual or group work
 - ICT (PowerPoint presentations, online resources etc)
 - Group work
 - Projects
 - Self-assessment as well as peer-assessment
 - Interdisciplinary cooperation with other denominations or religions

It is important to highlight that there is no particular order in the above mentioned elements.

Encountering religion in a scholastic framework thus offers reflection upon the many impulses of (our current) way of life for an individual, for living together with others and for responsible political action. Religious education promotes the ability to use the knowledge and skills that a student can bring in essential areas of life in order to use critical thinking and responsible behavior in conjunction with the faith and its tradition, with other religions, with secular cultures and with personal development and spirituality.

3. Learning Objectives

3.1. The competence model

By the end of their secondary education, students should:

1. be able to communicate in one's mother tongue: understand, interpret and express feelings, facts, concepts and opinions both orally and in writing.
2. be able to communicate and decode meanings in foreign languages.
3. develop mathematical competence as well as basic competence in science and technology.
4. be able to use digital technologies and understand the ethical and legal principles related to their use.
5. show motivation to assimilate new knowledge, and increase skills to a professional level.
6. develop social and civic skills: interact with different people, adapt to situations, work under pressure and as part of a team.
7. be sensitive to cultural diversity and the cultural heritage of mankind.
8. develop a spirit of initiative and enterprise.

In three important domains religion courses can contribute to the development of the adolescents.

- TO KNOW THE WORLD: Become familiar with forms of religious expression
- TO UNDERSTAND THE WORLD: Develop religious literacy
- TO ACT IN THE WORLD: Connect religion with personal life

The following three key competences concretize the basic competences as defined before:

Become familiar with forms of religious expression: the student is able to recognize, compare and interpret key elements of major religions through their texts, symbols, expressions of art, rituals and sacred places.

Develop religious literacy: the student is able to recognize, understand, interpret and apply the symbolic language of religious texts, terminology and symbolic expression in major religions.

Link religion with personal life: the student is able to understand beliefs, reasoning and ways of acting inspired by major religions, to compare them with positions of their religion of reference and to relate them to situations of everyday life and global issues (with a focus on their ethical dimension).

3.2. Learning objectives for the 1st cycle a. (S1-S2)

The students, together with the assistance of their teachers will:

- ❖ identify the beginning of faith in the asking of questions and the search of answers
- ❖ explore the context into which Jesus came to the world
- ❖ identify the Gospel as the main source of knowledge about Jesus
- ❖ explore the situation of religious faith today
- ❖ recognize expressions of human questioning in modern culture
- ❖ identify the characteristics of religious faith
- ❖ examine challenges of religious faith today
- ❖ offer opportunities for the exploration of, and reflection on, personal faith positions
- ❖ show how ritual and worship always have been part of the human response to life and to the mystery of God
- ❖ identify how communities of faith express their day-to-day concerns in various forms of ritual
- ❖ explore the moral visions of two major world religions, one of which should be Christianity

3.3. Learning objectives for the 1st cycle b. (S3)

The students, together with the assistance of their teachers will:

- ❖ explore how the Bible has functioned as a literary and sacred text since its formation
- ❖ examine the impact of the Bible on contemporary society
- ❖ examine how the Bible was formed as a text
- ❖ be introduced to the variety of literary genres found in the Bible
- ❖ explore the understanding of the Bible as Word of God and as expression of the relationship between God and humankind
- ❖ be presented to the study of origins as the key to evaluating the present and envisaging an alternative future
- ❖ develop an appreciation of the early Christian movement and to correlate this with contemporary expressions of Christianity
- ❖ identify distinctive features of Christianity within the historical, social, and religious context of both the Palestinian and Greco-Roman society of the first century
- ❖ recognize the diversity and adaptability of the movement in addressing the search for meaning that was a feature of life at that time
- ❖ examine contemporary religious and Christian identity in the light of our understanding of the founding vision and its earliest expressions

3.4. Learning objectives for the 2nd cycle (S4-S5)

The students, together with the assistance of their teachers will:

- ❖ explore the nature and pattern of human communities
- ❖ identify the characteristics of communities of faith/churches
- ❖ examine these characteristics as they occur in communities of faith/churches in local, national and international examples

- ❖ develop a knowledge and understanding of some of the characteristics of religion in Europe from ancient times to the present day
- ❖ compare and contrast these characteristics with religious trends and movements around the world
- ❖ explore the nature of Christianity that came to Europe and the impact at key moments of European history
- ❖ become aware of the plurality of religious traditions that have existed, and continue to exist, in Europe
- ❖ develop an awareness of spiritual dimension of human life
- ❖ explore some of the expressions of this spiritual dimension in a variety of cultures and contexts
- ❖ examine some of the patterns of ritual and worship found in religions, with particular attention to the Christian traditions
- ❖ analyze and evaluate the impact of those patterns on European cultures and societies
- ❖ encourage an openness to personal spiritual development

3.5. Learning objectives for the 3rd cycle (S6-S7)

The students, together with the assistance of their teachers will:

- ❖ be presented to the notion of religions as systematic responses to perennial questions common to all people about the meaning of life in the world
- ❖ examine philosophical and religious answers to the questions of the meaning of life and its ultimate grounding, the existence of God, and the nature of divine revelation
- ❖ examine the role of religion in the secular world
- ❖ identify religion as a living and evolving phenomenon and to examine some of the different types of religion
- ❖ examine some contemporary manifestations of religion in major traditions, minor traditions, and new religious movements
- ❖ identify and analyze the links between religious belief and commitment and action for justice and peace
- ❖ explore the relationship between concepts of justice and peace and the challenge to sustain this relationship, particularly in relation to the European context
- ❖ develop a knowledge and understanding of the role of gender in religious experience and tradition
- ❖ examine some understanding of «morality» and the implication of these understandings for personal decision-making
- ❖ be introduced to and examine the Christian moral vision and the moral vision of other major world religions
- ❖ explore the relationship between morality and law
- ❖ examine some issues and debates concerning the contemporary relationship between religion and science and explore the ethical implications of scientific progress

4. Content

4.1. In S1 and S2

- We do a walkthrough of the different cultural beliefs from ancient civilizations to the Greek philosophers to Jesus*¹
- We start examining the Gospel and help students understand that the Gospel, with its description of the life, the work and the person of Christ is the primary and utmost source of Truth for our life.
- We help the students get acquainted with the Psalms.*² The main purpose for the students is to learn about the particular characteristics of the Kingdom of God through Parables and the Beatitudes.
- We help students to learn about the foundation and the creation of the Body of the Church*³.
- We examine the schisms*⁴ and we speak about heresies and how they dilute the truth. The main effort is placed on helping students to realize that by participating in the life of the church community (in the sacraments and in worship) one can gain knowledge of the truth and cultivate deeper relations with the other Christian members.
- We learn about the characteristics of the Orthodox Church and we present the other Christian denominations, as well as the other Monotheistic Religions (Islam and Judaism).

- We help students realize the value of the study of the Holy Scriptures, by getting acquainted with the books of the Old Testament, their authors, its world and its place in the life of the Church.
- The students will learn about the calling of Abraham and the time of the Patriarchs.
- The students will learn about God's revelation to Moses, the events of the Exodus and the time the people of Israel spent in the dessert.
- The students will learn about the settlement of the people of Israel in the Promised Land, their life, their struggles with neighboring peoples and about the Judges.
- The students will learn about the Prophets, their calling and their actions.
- The students will be assisted in learning about the context of the Book of Genesis referring to the creation of the world and the special place of the human being in the world.

4.2. In S3

- We help the students learn about the situation of the Jewish world before the coming of Christ.
- They will learn about the books of the New Testament and their context.
- They will learn about the main events that are related to the coming of Christ until the calling of His Disciples.
- The students will learn about the Christ and His role as a teacher.
- Learning in depth about the parables will help them better understand the messages of His teaching and they will be presented with His position regarding women, children and material goods.
- Learning about His miracles will help the students better understand the meaning of the wondrous actions of Jesus.
- His Transfiguration and the meaning behind it will help them have a better grasp of the importance of the new Kingdom of God*⁵.

4.3. In S4 and S5

- We examine the notion and definition of the word history and its science.
- We present to students the interactive mode of the community as a structure.
- We talk about how the person can influence and be influenced by the community.
- We help the students to understand the reasons due to which the event of the Pentecost holds a prominent place in the life and history of the Church*⁶.
- The students will learn about Saul, later known as Paul the Apostle of the Nations*⁷.
- The students are invited to learn about the organization of the Church and its governance*⁸.
- We help students to learn about the expansion of the Body of the Church through the persecutions, the life in the Catacombs until the Edict of Milan*⁹.
- Through the study of the lives of the Apostolic Fathers the students have the opportunity to follow up with all the developments and study the examples set by martyrs and faithful*¹⁰.
- They will learn about the internal struggles of communities of faith and the problems of heresies that became the reason for division.
- The students will study in depth the Ecumenical Synods that have been the guardians of the Faith and their role in the life of the faith community.
- They will study in depth the Schism and its consequences in a community.
- The students will learn about the Christianization of the world from the Orthodox perspective and its ecumenical spirit*¹¹. They will also learn about the efforts of the Western Church to expand Christianity in Western Europe and study Church Fathers that have a common presence and appreciation in both the Eastern and Western Christianity.
- They will be able to study the art in both traditions and follow their developments until today.
- The students will be introduced to the Reformation in the Western Christian world*¹².
- They will further be asked to compare the differences and the similarities between the Western and Eastern Christianity.
- The students will discover the important input of the Christian Churches of the West in our times and learn more about the different sister Churches and the efforts of all for a reunification of the Churches.
- The study of organizations, such as the World Council of Churches, the Dialogue of Love between the Orthodox Church and the Roman Catholic Church, as well with the Protestant Churches will be presented and highlighted.

- We examine the notion and definition of the word worship.
- We present to students the interactive mode of prayer and worship within a community, interacting with symbols in places of worship and the notion of spirituality.
- We talk about the importance of worship in Orthodox Christianity*¹³.
- Students are invited to reflect on the need for reflection through prayer*¹⁴. We will present the different ways of praying in our church and tradition and we will speak about personal and common prayer.
- The visible and invisible world in Orthodoxy and other denominations will be examined and students will be encouraged to find the presence of God throughout human history.
- Students will learn about the Holy Eucharist and the sacraments in the Orthodox Church, as well as the mystic tradition.
- The sacraments in the Orthodox Church will be presented and students will have to compare and contrast the sacraments of the Orthodox Church with those of other denominations and religions.

- The notion of liturgical time will be closely monitored and students will have the opportunity to follow the historical evolution of Eucharist, both in the Orthodox tradition, as well as in other denominations.
- The different types of liturgies will be presented. The theological meaning of every liturgical action and object in the liturgy of Saint John Chrysostom will be the main focus point.
- We help students to learn about the contributions of women in Orthodox theology and the spiritual life at large.
- The students will study in depth the person and the role of the Holy Virgin*¹⁵.
- The female disciples of Jesus, as well as female Saints and their role in the Church will also be examined, through presentations of the lives of female Saints of our Church*¹⁶.
- The students will have the opportunity to learn about the different tendencies in the following topics: Witchcraft, Satanism, Scientology, Modern-day Heresies and Free Masonry*¹⁷.

4.4. In S6 and S7

- Students will be faced with finding answers to the quest for meaning in our contemporary context*¹⁸.
 - Religion as a universal phenomenon will be considered as a possible response to the quest and students will look into the languages of symbol, of legends, parables etc.
 - The question of Who is God according to the Christian Faith and the Kingdom of God will be examined. Different concepts of God as well as our perception of God and the different understandings of the divine will be studied.
 - The incarnation as a revelation of God will be examined.
 - Students will be encouraged to compare and contrast religion as a source of communal values as well as secular sources of communal values.
 - The dynamic and liberating character of Christianity, together with the promotion of Human rights and values will be closely examined.
 - Fanaticism and Freedom, Agnosticism – Secularism as well as Faith and Science will be compared and contrasted.
 - The phenomenon of religion as a world-wide phenomenon and the notion of holy and of the divine throughout human civilization will allow students to further enter into the various religious traditions.
 - From Shamanism to Polytheism and Primal religions and their development will be studied.
 - A closer look at Judaism and Islam, as well as other religions will be studied.
 - New religious movements and modern-day cults and sects will provide the students with a better understanding of the modern-day mosaic of religious faiths.
-
- Students in S7 will close their religious education mostly focusing on morality: the meanings of morality, what does it constitute, why be moral?
 - The common good and individual rights with regards to the ethical questions that arise will provide challenges in understanding the notion of good and evil and the relationship between morality and religion.

- Morality and Christian tradition, as well as religious perspectives on moral failure with regards to the Orthodox Christian ethos, as well as the impact of the 10 Commandments will be studied.
- The teachings of the Church Fathers about morality, forgiveness and moral principles and theories in a pluralist society will be topics that the students will have to face.
- Peaceful coexistence and on what does our multicultural reality of today depend on^{*19}.
- The question of death will challenge the students to think of ways to deal with.
- Moral development that will lead towards moral maturity and a cultivated conscience will allow students to improve their decision-making by cultivating the Christian Ethos.
- The concept and visions of justice and peace, as well as the religious perspectives on justice and peace will be examined.
- Violence and its different forms that stem from injustice versus the religious imperative to act for justice and peace will be examined.
- Religion and the environment from the perspective of different religious traditions, as well as the role of humanity as the caretaker of creation will be examined^{d*20}.
- Gender, society and religion, focusing especially on the place of women and men in the sacred texts and living traditions of different religions, the equality of the sexes and the role of women in the Christian tradition, as well as the role of the family in different religions will be studied.
- Equality, as the pillar of social inclusion and peaceful coexistence will be highlighted.
- The relationship between religion and science, as well as the complexity of their relationship will allow the study of Bioethics and other current issues for religion and science, such as Life and Death, the genetics debate, euthanasia etc.

5. Assessment

5.1. Assessment Policy in the European Schools

Assessment is an integral part of planning, teaching and learning. It takes into account the needs of the diverse community of learners in the European Schools and is based on a common assessment approach.

This assessment policy is consistent with the provisions of the Convention Defining the Statute of the European Schools and is in line with the Key Competences for Lifelong Learning. The learning objectives are the basis for assessment. They are established as part of the rules of the European Schools and are to be developed in the context of the curricula and syllabuses of the European Schools. They comprise pupils' competences - knowledge, skills and attitudes.

5.1.1. General idea of assessment policy

Assessment provides pupils with appropriate feedback in order to help them to develop both academically and personally in line with educational expectations.

Assessment processes, practices and results are important for pupils, teachers, parents, schools and the European Schools system.

5.1.2. Aims of assessment

- to inform about individual pupils' strengths and weaknesses
- to inform about pupils' development and ability to meet the objectives set
- to engage pupils to improve the quality of their achievements
- to engage pupils in their own learning process and to enable them to improve their learning strategies
- to motivate and guide pupils towards further learning
- to improve the quality of teaching by modification of teaching strategies in relation to achieved results
- to provide a record of each pupil's achievements; especially for making decision about promotion to the next class
- to provide a record of each pupil's achievements for parents
- to provide a record of each pupil's achievements at the European Baccalaureate
- to evaluate the quality of education and assessment at the school level and within the European Schools system (cf. 4.1.5)

5.1.3. Types of assessment

- (1) Formative assessment (including diagnostic assessment and self assessment).
 - Formative assessment draws on information gathered in the assessment process to identify learning needs and adjust teaching and learning. The pupil's *self-assessment*

is a fundamental part of formative assessment. Formative assessment is linked to pre-determined learning objectives and systematically built in to the curriculum. It requires defining of clear assessment criteria. Formative assessment provides the pupil with information during the process of learning when he/she can still improve the performance. It provides the pupil with systematic reflection of his/her knowledge, skills, attitudes and learning strategies and helps him/her to achieve determined objectives. Formative assessment motivates the pupil and significantly contributes to the development of his/her personality.

- *Diagnostic assessment* provides teachers with information about *pupils' knowledge, skills and attitudes in certain periods during the process of learning*; often at the start of a new level of education, at the beginning of the school year (entry assessment), during the school year, when a new child comes into the class (ongoing assessment) etc. It uses special methods with the aim to draw conclusions and take measures. It helps teachers to set appropriate learning strategies for each pupil and to modify the course and/or teaching approaches. Diagnostic assessment can be a basis for providing the pupil with appropriate support (LS, SEN, SWALS).
- *Initial assessment* identifies the strengths and weaknesses of a pupil's knowledge or skills at the beginning of the learning process. It is carried out to ensure that pupils are on the right programme and properly supported whilst on it. It provides a baseline for further assessment and evaluation of the pupil's progress.

(2) *Summative assessment* refers to summary assessments of pupil's performance. It is conducted *at the end of a period of learning*, e.g. after acquirement of some part/ of the curriculum or in a certain period of the school year when there is a need to get an overall view about the pupil's performance. Summative assessment is used for promotion, certification or admission to higher level of education.

5.1.4. Criteria for assessment

Quality assessments are assessments that meet the aims outlined above. In general, the following criteria are relevant for quality assessments: validity, reliability, transparency.

(1) *Validity*: The tool must measure what is intended to be measured in order to draw appropriate conclusions. For example, when an instrument for assessment is used to assess active listening, this instrument should really assess the skill 'active listening'. The more an instrument reaches its purpose the more validity it has.

(2) *Reliability* is the extent to which consistent results are achieved every time a pupil is assessed under the same conditions. Even if validity can be considered as the most important requirement of assessment, an assessment can never be valid if it is not at the same time reliable.

Reliability means that the results of an assessment can be trusted. Reliability is important because decisions that are taken on the basis of an assessment must be based on data that does not simply depend on different circumstances.

(3) *Transparency* means that the pupils have all the necessary information at their disposal to fulfil the assessment tasks. Learning objectives, assessment criteria, time of assessment and learning outcomes are clearly outlined.

5.1.5. Evaluation

Evaluation is a process of reflecting upon all the data the teacher/the school has collected. Teachers and school management refer to data on school and pupils' performance *to identify areas where they are performing well and where they may need to improve*. The school evaluates its work towards its educational conditions and uses the data for future work, setting priorities, developing planning and implementation etc.

5.2. Assessment and Evaluation in Religion Classes

The assessment of pupils in the context of religion classes is based on the same criteria as for other subjects. The type of assessment should be primarily the formative assessment.

Using the observations of the teacher, tests and self-assessment, the pupils acquire the knowledge of their level and of their progression;

The evaluation must be based on the learning objectives specific to the cycle.

However, as religion is not a subject taken into consideration for the promotion of pupils in the years S4 and S6, the mark "B" corresponds to the average of marks obtained in the course of tests set as part of the normal course work or of marks obtained in accordance with the specific assessment procedure of the subject area.

It is important to highlight once again that self-evaluation and self-assessment is an essential tool that will help the students to gain further self-assurance and understanding of both their own religious traditions as well as those of other traditions and/or belief, the protection of which is an important aspect of the universal human values.

6. Attainment descriptors in Religious Education

6.1. Assessment criteria

The final examinations assess the extent to which the students have attained the learning objectives for each cycle.

<i>Observation cycle (s1-3)</i>	<i>Pre-orientation cycle (s4-5)</i>	<i>Orientation cycle (s6-7)</i>
Understanding of a text of the religious tradition	Analysis of a text of the religious tradition	Critical reflection and interpretation of a text of the religious tradition (hermeneutical competences)
Identification of specifics of a religious tradition and recognition of their social and cultural implication	Description of specifics of the religious tradition and reflection upon their social and cultural implication	Contextualisation of religion in society and culture
Identification of values in religion and society	Description of values in religion and society	Critical discussion and reflection of values in religion and society
Recognition and understanding of religious terminology	Self-expression on religious topics using relevant terminology	Articulation of an autonomous view and demonstration of a critical understanding of religious and social topics, using relevant terminology
Identification of ethical consequences of religion	Description and discussion of ethical consequences of religion in relation to everyday life	Critical and reasoned reflection upon ethical priorities within religion and society
Identification of religious issues impacting contemporary Europe	Discussion of religious issues impacting contemporary Europe	Proposal of a personal response to religious issues impacting contemporary Europe
Identification of similarities and differences to other religions and worldviews	Demonstration of awareness of cooperation and divergence of religious and non-religious worldviews	Ability to engage in a constructive dialogue with people of other religious and non-religious worldviews

6.2. Attainment Descriptors for S1 to S3

Mark	Denominator	Grade	Competences– Cycle 1
9-10	Excellent	A	<p><i>The student clearly understands a text from his or her religious tradition and presents it methodically correct, relevant and clear.</i></p> <p><i>The student fully and clearly recognizes one or more specific aspects of the religious tradition and describes them in detail in the context of their social and cultural contexts.</i></p> <p><i>The student fully and clearly recognizes and explains one or more specific values relevant to / in religion and society.</i></p> <p><i>The student independently recognizes religious terminology and understands it accurately and in detail.</i></p> <p><i>The student fully and clearly recognizes the ethical consequences of religion and explains it comprehensively in relation to everyday life.</i></p> <p><i>The student describes in detail, clearly and comprehensively one or more religious themes that affect coexistence in today's Europe.</i></p> <p><i>The student recognizes the similarities and differences from other religions and worldviews and presents them on the basis of an accurate and well-informed understanding.</i></p>

Mark	Denominator	Grade	Competences– Cycle 1
8– 8.9	Very good	B	<p><i>The student understands a text from his or her religious tradition and presents it methodically correct, clear and precise.</i></p> <p><i>The student recognizes one or more specific aspects of the religious tradition and describes them in detail in the context of their social and cultural contexts.</i></p> <p><i>The student recognizes one or more specific values in their religious and social significance.</i></p> <p><i>The student recognizes religious terminology and understands it accurately and in detail.</i></p> <p><i>The student recognizes the ethical consequences of religion and explains it in detail in relation to everyday life.</i></p> <p><i>The student clearly and comprehensively describes one or more religious issues that affect coexistence in today's Europe.</i></p> <p><i>The student recognizes the commonalities and differences from other religions and worldviews and presents them on the basis of an accurate and mostly well-informed understanding.</i></p>
7- 7.9	Good	C	<p><i>The student understands a text from his or her religious tradition and presents it methodically correct, clear and pertinent.</i></p> <p><i>The student recognizes one or more specific aspects of the religious tradition and describes them in their social and cultural contexts.</i></p> <p><i>The student recognizes at least one specific value in its religious and social significance.</i></p> <p><i>The student recognizes religious terminology and understands it technically correct.</i></p> <p><i>The student recognizes the ethical consequences of religion and explains it in relation to everyday life.</i></p> <p><i>The student clearly describes one or more religious issues that affect coexistence in today's Europe.</i></p> <p><i>The student recognizes the commonalities and differences from other religions and beliefs and presents them on the basis of an accurate or well-informed understanding.</i></p>

Mark	Denominator	Grade	Competences– Cycle 1
6-6.9	Satisfactory	D	<p><i>The student understands a text from his or her religious tradition and presents it mostly clear and factually correct.</i></p> <p><i>The student adequately recognizes one or more specific aspects of the religious tradition and describes them in their social and cultural contexts.</i></p> <p><i>The pupil adequately recognizes at least one specific value in its religious and social significance.</i></p> <p><i>The student recognizes religious terminology and understands it adequately.</i></p> <p><i>The student recognizes the ethical consequences of religion and adequately explains it in relation to everyday life.</i></p> <p><i>The student adequately describes at least one religious topic that affects coexistence in today's Europe.</i></p> <p><i>The student recognizes and represents the similarities and differences with other religions and worldviews.</i></p>

Mark	Denominator	Grade	Competences– Cycle 1
5-5.9	Sufficient	E	<p><i>The student partially understands a text from his or her religious tradition and presents it only inaccurately and somewhat factually correct.</i></p> <p><i>The student recognizes in part at least one specific aspect of the religious tradition and describes it in a limited context of its social and cultural contexts.</i></p> <p><i>The student partially recognizes at least one specific value in its religious and social significance.</i></p> <p><i>The student recognizes religious terminology and understands it to a limited extent.</i></p> <p><i>The student recognizes the ethical consequences of religion and explains it reasonably well in relation to everyday life.</i></p> <p><i>The student describes in part at least one religious topic that affects coexistence in today's Europe.</i></p> <p><i>The student partially recognizes the similarities and differences with other religions and worldviews.</i></p>

3-4.9	Failed / weak	F	<p><i>The pupil partly understands a text from his or her religious tradition and presents it inaccurately and minimally factually correct.</i></p> <p><i>The pupil recognizes in part at least one specific aspect of the religious tradition and partly describes its social and cultural contexts.</i></p> <p><i>The student partially recognizes at least one specific value, either in its religious or in its social significance.</i></p> <p><i>The student recognizes only limited religious terminology and understands it only improperly.</i></p> <p><i>The student only partially recognizes the ethical consequences of religion and does not adequately explain it in relation to everyday life.</i></p> <p><i>The student inadequately describes a religious issue that affects coexistence in today's Europe.</i></p> <p><i>The pupil hardly recognizes the similarities and differences with other religions and world views.</i></p>
Mark	Denominator	Grade	Competences– Cycle 1
0-2.9	Failed / very weak	FX	<p><i>The student understands a / no text from his or her religious tradition and presents it without factual correctness.</i></p> <p><i>The student hardly recognizes any specific aspect of the religious tradition and / or describe it in its social and cultural contexts.</i></p> <p><i>The student can hardly / not recognize a specific value either in its religious or in its social significance.</i></p> <p><i>The student hardly recognizes any religious terminology.</i></p> <p><i>The student can hardly / no recognize any ethical consequences of religion in relation to everyday life.</i></p> <p><i>The student can barely describe a religious issue that affects coexistence in today's Europe.</i></p> <p><i>The student recognizes almost no similarities and differences from other religions and worldviews.</i></p>

6.3. Attainment Descriptors for S4 to S5

Mark	Denominator	Grade	Competences– Cycle 2
9-10	Excellent	A	<p><i>The student analyses in-depth a text of the religious tradition methodically, clearly and accurately.</i></p> <p><i>The student fully and clearly describes one or more specific aspects of the religious tradition and reflects in-depth upon its/their social and cultural implication.</i></p> <p><i>The student fully and clearly describes one or more specific values in religion and in society.</i></p> <p><i>The student expresses him-/herself autonomously on a religious topic and uses religious terminology accurately, clearly and relevantly.</i></p> <p><i>The student fully and clearly describes and discusses in-depth the ethical consequences of religion in relation to everyday life.</i></p> <p><i>The student discusses fully, clearly and in-depth one or more religious issues impacting contemporary Europe.</i></p> <p><i>The student demonstrates clear and informed awareness of religious/secular and interfaith cooperation and divergence.</i></p>
8– 8.9	Very good	B	<p><i>The student analyses a text of the religious tradition methodically, clearly and accurately.</i></p> <p><i>The student clearly describes one or more specific aspects of the religious tradition and reflects in-depth upon its/their social and cultural implication.</i></p> <p><i>The student clearly describes one or more specific values in religion and in society.</i></p> <p><i>The student expresses him-/herself on a religious topic and uses religious terminology accurately, clearly and relevantly.</i></p> <p><i>The student clearly describes and discusses in-depth the ethical consequences of religion in relation to everyday life.</i></p> <p><i>The student discusses clearly and in-depth one or more religious issues impacting contemporary Europe.</i></p> <p><i>The student demonstrates mostly clear and informed awareness of religious/secular and interfaith cooperation and divergence.</i></p>

Mark	Denominator	Grade	Competences– Cycle 2
7- 7.9	Good	C	<p><i>The student analyses a text of the religious tradition methodically, clearly and relevantly.</i></p> <p><i>The student clearly describes one or more specific aspects of the religious tradition and reflects upon its/their social and cultural implication.</i></p> <p><i>The student clearly describes at least one specific value in religion and in society.</i></p> <p><i>The student expresses him-/herself on a religious topic and uses religious terminology clearly and relevantly.</i></p> <p><i>The student clearly describes and discusses the ethical consequences of religion in relation to everyday life.</i></p> <p><i>The student discusses in a clear way one or more religious issues impacting contemporary Europe.</i></p> <p><i>The student demonstrates clear or informed awareness of religious/secular and interfaith cooperation and divergence.</i></p>
6- 6.9	Satisfactory	D	<p><i>The student analyses a text of the religious tradition clearly enough and accurately enough.</i></p> <p><i>The student adequately describes one or more specific aspects of the religious tradition and reflects upon its/their social and cultural implication.</i></p> <p><i>The student adequately describes at least one specific value in religion and in society.</i></p> <p><i>The student expresses him-/herself on a religious topic and uses relevant religious terminology.</i></p> <p><i>The student adequately describes and discusses the ethical consequences of religion in relation to everyday life.</i></p> <p><i>The student adequately discusses at least one religious issue impacting contemporary Europe.</i></p> <p><i>The student demonstrates awareness of religious/secular and interfaith cooperation and divergence.</i></p>

Mark	Denominator	Grade	Competences– Cycle 2
5- 5.9	Sufficient	E	<p><i>The student partially analyses a text of the religious tradition with some clarity and with some accuracy.</i></p> <p><i>The student partially describes at least one specific aspect of the religious tradition and reflects to some degree upon its social and cultural implication.</i></p> <p><i>The student partially describes at least one specific value in religion and in society.</i></p> <p><i>The student expresses him-/herself on a religious topic and makes limited use of religious terminology.</i></p> <p><i>The student adequately describes and adequately discusses the ethical consequences of religion in relation to everyday life.</i></p> <p><i>The student partially discusses at least one religious issue impacting contemporary Europe.</i></p> <p><i>The student demonstrates limited awareness of religious/secular and interfaith cooperation and divergence.</i></p>
3- 4.9	Failed / weak	F	<p><i>The student partially analyses a text of the religious tradition with very little clarity and with very little accuracy.</i></p> <p><i>The student partially describes at least one specific aspect of the religious tradition and/or partially reflects upon its social and cultural implication.</i></p> <p><i>The student partially describes at least one specific value, but only in religion or in society.</i></p> <p><i>The student expresses him-/herself on a religious topic using religious terminology incorrectly.</i></p> <p><i>The student describes and discusses in a limited way the ethical consequences of religion in relation to everyday life.</i></p> <p><i>The student discusses the religious issue in a limited way and insufficiently describes the impact on contemporary Europe.</i></p> <p><i>The student shows little awareness of religious/secular and interfaith cooperation and divergence.</i></p>

Mark	Denominator	Grade	Competences– Cycle 2
0-2.9	Failed / very weak	FX	<p><i>The student attempts or fails to analyse a text of the religious tradition with no clarity and with no accuracy.</i></p> <p><i>The student attempts or fails to describe any specific aspect of the religious tradition and/or attempts or fails to reflect upon its social and cultural implication</i></p> <p><i>The student attempts or fails to describe at least one specific value, but only in religion or in society.</i></p> <p><i>The student does not use religious terminology.</i></p> <p><i>The student attempts or fails to describe and discuss the ethical consequences of religion in relation to everyday life.</i></p> <p><i>The student attempts or fails to discuss any religious issue.</i></p> <p><i>The student attempts or fails to show awareness of religious/secular and interfaith cooperation and divergence.</i></p>

6.4. Attainment Descriptors for S6 to S7

Mark	Denominator	Grade	Competences– Cycle 3
9-10	Excellent	A	<p><i>The student reflects and interprets a text of the religious tradition critically and in-depth methodically, clearly and accurately.</i></p> <p><i>The student fully and clearly describes and analyses the context of religion in society and culture.</i></p> <p><i>The student fully and clearly discusses and reflects critically values in religion and in society.</i></p> <p><i>The student articulates an autonomous view and demonstrates a critical understanding of religious and social topics and uses relevant terminology accurately, clearly and relevantly.</i></p> <p><i>The student fully and clearly reflects critically upon and uses in-depth reasoning when discussing ethical priorities within religion and society.</i></p> <p><i>The student formulates fully, clearly and in-depth a personal response to religious issues impacting contemporary Europe.</i></p> <p><i>The student demonstrates his/her ability to engage in a constructive dialogue with people of other religious and non-religious worldviews in a clear and informed manner.</i></p>
8– 8.9	Very good	B	<p><i>The student reflects and interprets a text of the religious tradition critically and methodically, clearly and accurately.</i></p> <p><i>The student clearly describes and analyses the context of religion in society and culture.</i></p> <p><i>The student clearly discusses and reflects critically values in religion and in society.</i></p> <p><i>The student articulates a view and demonstrates a critical understanding of religious and social topics and uses relevant terminology accurately, clearly and relevantly.</i></p> <p><i>The student clearly reflects critically upon and uses in-depth reasoning when discussing ethical priorities within religion and society.</i></p> <p><i>The student formulates clearly and in-depth a personal response to religious issues impacting contemporary Europe.</i></p>

Mark	Denominator	Grade	Competences– Cycle 3
			<p><i>The student demonstrates a mostly clear and informed ability to engage in a constructive dialogue with people of other religious and non-religious worldviews in a mostly clear and informed manner.</i></p>
7-7.9	Good	C	<p><i>The student reflects and interprets a text of the religious tradition critically, methodically, clearly and relevantly.</i></p> <p><i>The student clearly describes and analyses one or more specific aspects of the context of religion in society and culture.</i></p> <p><i>The student clearly discusses and analyses critically some specific aspect of values in religion and in society.</i></p> <p><i>The student articulates a view and demonstrates an understanding of religious and social topics and uses relevant terminology clearly and relevantly.</i></p> <p><i>The student clearly reflects critically upon and uses reasoning when discussing ethical priorities within religion and society.</i></p> <p><i>The student formulates in a clear way a personal response to one or more religious issues impacting contemporary Europe.</i></p> <p><i>The student demonstrates a clear or informed ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</i></p>

Mark	Denominator	Grade	Competences– Cycle 3
6-6.9	Satisfactory	D	<p><i>The student reflects and interprets a text of the religious tradition clearly enough and accurately enough.</i></p> <p><i>The student adequately describes and analyses one or more specific aspects of the context of religion in society and culture.</i></p> <p><i>The student adequately discusses and analyses at least one specific aspect of values in religion and in society.</i></p> <p><i>The student articulates a view and demonstrates some understanding of religious and social topics and uses relevant terminology.</i></p> <p><i>The student reflects somewhat critically when discussing ethical priorities within religion and society</i></p> <p><i>The student adequately formulates a personal response to at least one religious issue impacting contemporary Europe.</i></p> <p><i>The student demonstrates ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</i></p>

Mark	Denominator	Grade	Competences– Cycle 3
5- 5.9	Sufficient	E	<p><i>The student partially reflects and interprets a text of the religious tradition with some clarity and with some accuracy.</i></p> <p><i>The student partially describes and analyses at least one specific aspect of the context of religion in society and culture.</i></p> <p><i>The student partially discusses and analyses at least one specific aspect of values in religion and in society.</i></p> <p><i>The student articulates a view and demonstrates some understanding of religious and social topics and makes limited use of religious terminology.</i></p> <p><i>The student adequately reflects upon ethical priorities within religion and society.</i></p> <p><i>The student partially formulates a personal response to at least one religious issue impacting contemporary Europe.</i></p> <p><i>The student demonstrates limited ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</i></p>
3- 4.9	Failed / weak	F	<p><i>The student partially reflects and interprets a text of the religious tradition with very little clarity and with very little accuracy.</i></p> <p><i>The student partially describes at least one specific aspect of the context of religion in society and culture.</i></p> <p><i>The student partially discusses and analyses at least one specific aspect of values, but only in religion or in society.</i></p> <p><i>The student articulates a view but poorly demonstrates some understanding of religious and social topics, using religious terminology incorrectly.</i></p> <p><i>The student reflects upon ethical priorities within religion and society in a limited way.</i></p> <p><i>The student formulates a personal response to at least one religious issue impacting contemporary Europe in a limited and insufficient way.</i></p> <p><i>The student demonstrates poor ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</i></p>

Mark	Denominator	Grade	Competences– Cycle 3
0-2.9	Failed / very weak	FX	<p><i>The student fails to reflect and interpret a text of the religious tradition.</i></p> <p><i>The student attempts or fails to describe and analyse any specific aspect of the context of religion in society and culture.</i></p> <p><i>The student attempts or fails to discuss and analyse at least one specific aspect of values, be it in religion or in society.</i></p> <p><i>The student articulates a view but fails to demonstrate some understanding of religious and social topics and does not use religious terminology.</i></p> <p><i>The student attempts or fails to reflect upon ethical priorities within religion and society.</i></p> <p><i>The student attempts or fails to formulate a personal answer to any religious issue impacting contemporary Europe.</i></p> <p><i>The student attempts or fails to show ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</i></p>

7. Annexes

7.1. Contents

7.1.1. In S1 –S2

*1 This is an effort to help students to realize that each person in his or her life searches for the truth on every basic topic of life (birth, illness, human weakness in face of natural phenomena, death).

*2 The Psalms express the truth about God and constitute the link between Judaism and Christianity.

*3 The Church is the Keeper of the Truth that Christ, delivered to us.

*4 Any Schism constitutes a trauma to the unity of the Church and of the Christians.

7.1.2. In S3

*5 The Kingdom of God can be reached through His Passion and His Resurrection.

7.1.3. InS4-S5

*6 Studying the history of the Church allows students to highlight, analyze and evaluate the characteristics of the Christian community of Jerusalem that became the prototype of every Christian community worldwide

*7 Apostle Paul played a key role in the outspread of the Christian message respecting the notion of communities and building upon them in order to transmit the message of Christ.

*8 i.e. the Synodal System that the Apostles themselves established and is still in practice in the Orthodox world.

*9 The Edict of Milan constitutes the turning point and the liberation of the Church. The students are called to reflect about the necessity of Religious Freedom and/or belief both in the past as well as in the present and future of the Church.

*10 The fact that the Fathers of the Church were highly educated academicians will allow them to understand the cohesion and cooperation between science and religion in the life of the Orthodox Church.

*11 The orthodox way of spreading the Gospel allowed the peoples to keep their identities and offer them the possibility to flourish in their own environment without any violence.

*12 The study of Reformation is also about discovering important personalities, such as Martin Luther and students will be asked to evaluate the reasons that played a part in this event and to underline its consequences.

*13 The worship as declaration and proclamation of common faith is examined and the students learn about the historical evolution of church architecture.

*14 Studying prayer life especially in a holistic way of looking at the human being as prayer in and by itself will allow examining the contexts for prayer, as well as the different praying traditions. The students will reflect on the necessity of prayer today and contemporary ways of prayer in the orthodox world today, especially focusing on the Jesus prayer.

*15 The perspectives on Mary, mother of Jesus will help students understand and critically evaluate the place of women in the life of the Orthodox Church in comparison with other Christian traditions. The life of the Virgin Mary, as well as her role and her importance in our spiritual life will help students further analyze why for Orthodox Christians the Theotokos is the Most Holy.

*16 This will help students understand the non-ontological character of sex differentiation in the Orthodox Church and to value Holiness as a power according to the Orthodox tradition.

*17 They will be asked to make work study groups on each theme and they will have to present in class a power Point presentation of the theme of their choice and moderate a class discussion.

7.1.4. In S6-S7

*18 The tradition of searching for answers to eternal questions of mankind will be examined.

*19 Peaceful coexistence will allow a better understanding of the Good Samaritan in our European reality by focusing on stress, loneliness and marginalization and alienation in our society.

*20 Students will learn about the orthodox initiative for the protection of the environment and how this initiative has been accepted by other churches and religions.