

A RE teacher can find in the list below a number of religious topics of the main Abrahamic Religions (Judaism, Christianity, Islam) which are related to the Competences of Democratic Culture and can be taught in RE courses in Primary or Secondary Education aiming to develop these competences.



Competence/es	Type of the resource (e.g, text, symbol, art etc.)	Education Primary (P) Secondary (S)	Religion Judaism (J) Christianity (C) Islam (I)	Πηγή	Religious Topic
Values / Attitudes	Text	P & S	J	Babylonian Talmud (Sanhedrin 37a)	God creates each and every human in a unique way; one human equals one world
Values / Attitudes	Text	P & S	J	Genesis 2:4-25	God offers a perfect garden to care; polarities are important
Values / Skills / Knowledge and comprehension	Text	S	J	Genesis 3:1-23	Unity and harmony can be easily disrupted, should sinister agents creep in
Attitudes / Values / Skills	Text	P & S	J	Genesis 13:1-18	The land is given by God to humans and there is plenty for all
Values / Attitudes	Text	S	J	Genesis 18:1-15	Heaven presents gifts not according to the book; hospitality matters
Attitudes / Knowledge and comprehension	Text	S	J	Genesis 22:1-19	Even during impossible tasks, faith rewards the steady
Knowledge and comprehension	Text	S	J	Genesis 28:1-22	God speaks to humans through dreams, visions, and symbols
Attitudes / Values / Skills	Text	S	J	Genesis 33:1-20	Reconciliation is divine
Skills / Knowledge and comprehension	Text	S	J	Numbers 22:1-39	God speaks through mysterious ways; an unexpected teacher for the wise
Values / Attitudes / Comprehension	Text	S	J	Ezekiel 37	Word of God brings life; man is the scout of God

Values / Attitudes / Comprehension	Text	S	J	Ezekiel 28:1-19	Prides brings hubris and fall
Values / Attitudes / Comprehension	Text	S	J	Daniel 4	Man is a Tree of God; the ways of Heaven must be followed
Skills / Attitudes / Values	Text	S	J	Daniel 5	The writing on the wall and the passing of all human hubris
Values / Comprehension	Text	P & S	J	Daniel 6	Even in the face of great hostility and danger, the faithful are saved
Values / Comprehension	Text	S	J	Babylonian Talmud (Hullin 59b – 60a)	Measures of humans are not measures of God
Attitudes / Comprehension	Text	P & S	J	Babylonian Talmud (<i>Sanhedrin 39a</i>)	God spreads his grace upon all without discrimination
Attitudes / Comprehension	Text	S	J	Babylonian Talmud (<i>Sanhedrin 39a</i>)	What one considers a loss, another may value as gain
Values / Attitudes / Comprehension	Text	S	J	Babylonian Talmud (Yoma 38b)	The righteous are the pillars of the world
Attitudes / Comprehension	Text	S	J	Babylonian Talmud (Sakhedrin 98a)	Had we an attentive heart, we would see that Messiah is here today
Values / Attitudes / Comprehension	Text	P & S	J	Babylonian Talmud (Bava Metzia 83a)	The law of love rises above all other laws
Values / Attitudes / Comprehension	Text	P & S	J	Babylonian Talmud (Berakhot 58a)	In the great painting of life, everyone is precious; practicing gratitude attracts divine grace
Values / Attitudes / Comprehension	Text	P & S	J	Babylonian Talmud (Eruvin 53b)	Unforeseen teachers spread humility among the wise

Values / Attitudes / Comprehension	Symbol: The lampstand (menorah)	S	J	Exodus 25:31-40; 37:17-24	The one is many and the many are one; everything is inter-connected
Values / Attitudes / Comprehension	Symbol: the Tree of Life	S	J	Genesis 3:9, 22, 24. Ezekiel 31:8. Revelation 22:2, 14, 19	The living Word of God sustains, blesses and heals all
Values	Text	S	C	Old Testament New Testament Prov 18,9-12, Dan 8,11-25, Ez 27,1-36. 38,1-23, Jer 51,1-64, Is 46,1-49,26, Lc 13,29, Jn 21,11, Rev, 13,4-18. 14,9-11	Students will be taught about the question: "Should a Christian be opposed to globalization?" Globalization is "the act extending an influence to all parts of the world" Particularly will be answered the questions: (1) How does globalization affect Christianity? (2) How does globalization affect culture? (3) What is the meaning of the word world in the Bible? Changes in technology excite the average consumer. The integration of global culture, politics, and economies are embraced worldwide. However, the prophecies of the writers of Daniel and Revelation are being fulfilled before our eyes. These changes that are taking place have been part of a carefully crafted plan that was written about thousands of years ago.
Values	Text	S	C	Greek New Testament Rom 8,18-22, Rom 1,18-3,20, Jn 4,16-20, 1 Cor 15,20-22, Eph 2,5, Col 3,4	Students will be taught about the biblical text, with a focus on its meaning and its larger implications for the life of Christian. The main aspect lacking, however, is contextualization of the biblical material within a broader historical and socio-cultural context. Working through texts within a

					broader context offered a rich and engaging perspective on meaning and application. They will be taught first and foremost that reading any biblical text is a complex and multivalent enterprise.
Values	Text	S	C	Greek New Testament Gen 2,18-20, Lc 19,15-27. 22,23.16,19-31. 12,16-21	Students will be taught about the questions: (1) What is the church's role in society? (2) What is church and society? (3) What does church mean in the new Testament? (4) What type of society is church? The church has at least three roles to play in the society in which it finds itself: a) Witness to God's love and power. b) Call society to peace, justice and compassion. c) Work toward the welfare of all members of society. The church has a ministry of being, telling and doing. To be witness, to tell the surrounding society of its conviction that peace, justice and compassion are the better way, and to demonstrate its belief through action.
Values	Text	S	C	Greek New Testament Gal 3,28, Col 3,11	The abolition of racial discrimination in Paul's Theology. It is now possible to remove from most of the human race the curse of ignorance. A duty most appropriate in our times, especially for Christians, is to work untiringly to the end that fundamental economic and political decisions are taken, nationally and internationally, which will ensure the recognition and implementation everywhere of everyone's right to human and civil culture in



					<p>harmony with personal dignity, without distinction of race, nation, religion, or social circumstances. Particularly will be taught the biblical passage of Apostle Paul to Galatians: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male or female: for you are all one in Christ Jesus” (3,28).</p> <p>Let the church proclaim to all the sin of racism defiles the image of God and degrades the sacred dignity of humankind which has been revealed by the mystery of the Incarnation. Let all know that it is a terrible sin that mocks the cross of Christ and ridicules the Incarnation. For the brother and the sister of our Brother Jesus Christ are brother and sister to us.</p>
Values	Text	S	C	<p>Greek New Testament 1 Cor 7,17-24, Phm</p>	<p>Freedom and Slavery according to Apostle Paul. Students will be taught the Apostle’s thinking on Freedom and Slavery, particularly on the questions: (1) Was Apostle Paul indifferent to slavery? (2) What does Apostle Paul mean on the passage to korinthians: “But if you can gain your freedom” (1 Corinthians 7, 17-24)?.</p> <p>Apostle Paul “lays himself open to put the word “slavery” or the word “freedom” (“make use of this chance to become free”).</p> <p>The frequent mistranslation, in verse 21, of Apostle Paul’s elliptical advice to the slave whose master has</p>

					<p>decided to free him is the result of ignorance of the contemporary practice of manumission in Europe. The slave had no choice (having no legal rights) of remaining a slave or accepting freedom, all depended upon the master's decision. Hence Apostle Paul has been wrongly accused of trying to persuade the slave to remain in bondage. In fact, apostle Paul implicitly favours the status of freedman. He is however more concerned that such a one should make use of his newfound freedom to become a better Christian.</p>
Values	Text	P & S	C	<p>Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD https://www.holycouncil.org/official-documents/-/asset_publisher/VA0WE2pZ4Y0I/content/mission-orthodox-church-today-world?_101_INSTANCE_VA0WE2pZ4Y0I_languageId=en_US</p>	<p>Human person's dignity and humanity. The human person's unique dignity, which stems from being created in the image and likeness of God and from our role in God's plan for humanity and the world, was the source of inspiration for the Church Fathers, who entered deeply into the mystery of divine <i>oikonomia</i>.</p>

Values	Text	S	C	St. Gregory the Theologian Homily 45, On Holy Pascha, 7. PG 36, 632AB	Regarding the human being. Regarding the human being, St. Gregory the Theologian characteristically emphasizes that: The Creator sets a sort of second world upon the earth, great in its smallness, another angel, a worshipper of composite nature, contemplator of visible creation, and initiate of intelligible creation, a king over all that is on earth... a living being, prepared here and transported elsewhere and (which is the culmination of the mystery) deified through attraction towards God
Values	Text	S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD https://www.holycouncil.org/official-documents/-/asset_publisher/VA0WE2pZ4Y0l/content/mission-orthodox-church-today	The deification of human being. The purpose of the incarnation of the Word of God is the deification of the human being. Christ, having renewed within himself the old Adam (cf. Eph 2:15), made the human person divine like himself, the beginning of our hope (Eusebius of Caesarea, Demonstrations on the Gospel, Book 4, 14. PG 22, 289A). For just as the entire human race was contained in the old Adam, so too, the entire human race is now gathered in the new Adam: The Only-begotten One became man in order to gather into one and return to its original condition the fallen human race (Cyril of Alexandria, Commentary on the Gospel of John, Book 9, PG 74, 273D–275A). This teaching of the Church is the endless source of all Christian efforts to safeguard the dignity and

				world?_101_INSTANCE_VA0WE2pZ4Y0I_languageld=en_US	majesty of the human person.
Values. Attitudes	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD https://www.holycouncil.org/official-documents/-/asset_publisher/VA0WE2pZ4Y0I/content/mission-orthodox-church-todays-world?_101_INSTANCE_VA0WE2pZ4Y0I_languageld=en_US	Protection of human dignity and peacekeeping efforts of all Christians. It is essential to develop inter-Christian cooperation in every direction for the protection of human dignity and of course for the good of peace, so that the peacekeeping efforts of all Christians without exception may acquire greater weight and significance.
Values. Attitudes	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox	Inter-religious understanding and co-operation for the peaceful co-existence. As a presupposition for a wider co-operation in this regard the common acceptance of the highest value of the

				Church. THE MISSION OF THE ORTHODO X CHURCH IN TODAY'S WORLD https://www.holycommunion.org/official-documents/-/asset_publisher/VA0WE2pZ4Y0I/content/mission-orthodox-church-todays-world?_101_INSTANCE_VA0WE2pZ4Y0I_languageId=en_US	human person may be useful. The various local Orthodox Churches can contribute to inter-religious understanding and co-operation for the peaceful co-existence and harmonious living together in society, without this involving any religious syncretism.
Attitudes. Skills. Knowledge and critical understanding. Values	Text	P & S	C	Irenaeus of Lyons, FRAGMENTS FROM THE LOST WRITINGS OF IRENAEUS	Relations with other or neighbours. As long as any one has the means of doing good to his neighbours, and does not do so, he shall be reckoned a stranger to the love of the Lord.
Attitudes. Skills. Knowledge and critical understanding	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODO	God's fellow workers and love for peace. We are convinced that, as God's fellow workers (I Cor 3:9), we can advance to this common service together with all people of good will, who love peace that is pleasing to God, for the sake of human society on the local, national, and international levels. This

				X CHURCH IN TODAY'S WORLD https://www.holycouncil.org/official-documents/-/asset_publisher/VA0WE2pZ4Y0I/content/mission-orthodox-church-todays-world?_101_INSTANCE_VA0WE2pZ4Y0I_languageId=en_US	ministry is a commandment of God (Mt 5:9).
Values. Knowledge and critical understanding	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD https://www.holycouncil.org/official-documents/-/asset_publisher/VA0WE2pZ4Y0I/content	Freedom as a gift of God to human being. Freedom is one of God's greatest gifts to the human being. He who created man in the beginning made him free and self-determined, limiting him solely by the laws of the commandment (Gregory the Theologian, Homily 14, On Love for the Poor, 25. PG 35, 892A). Freedom renders the human being capable of progressing toward spiritual perfection; yet, it also includes the risk of disobedience as independence from God and consequently the fall, which tragically gives rise to evil in the world.

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Knowledge and critical understanding	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD https://www.holycouncil.org/official-documents/-/asset_publisher/VA0WE2pZ4Y0I/content/mission-orthodox-church-todays-world?_101_INSTANCE_VA0WE2pZ4Y0I_languageld=en_US	The consequences of evil in humanity today. The consequences of evil include those imperfections and shortcomings prevailing today, including: secularism; violence; moral laxity; detrimental phenomena such as the use of addictive substances and other addictions especially in the lives of certain youth; racism; the arms race and wars, as well as the resulting social catastrophes; the oppression of certain social groups, religious communities, and entire peoples; social inequality; the restriction of human rights in the field of freedom of conscience—in particular religious freedom; the misinformation and manipulation of public opinion; economic misery; the disproportionate redistribution of vital resources or complete lack thereof; the hunger of millions of people; forced migration of populations and human trafficking; the refugee crisis; the destruction of the environment; and the unrestrained use of genetic biotechnology and biomedicine at the beginning, duration, and end of human life. These all

					create infinite anxiety for humanity today.
Values. Attitudes. Skills. Knowledge and critical understanding..	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD https://www.holycouncil.org/official-documents/-/asset_publisher/VA0WE2pZ4Y0I/content/mission-orthodox-church-todays-world?_101_INSTANCE_VA0WE2pZ4Y0I_languageId=en_US	Orthodox Church support peace and justice in people's lives. The Orthodox Church has diachronically recognized and revealed the centrality of peace and justice in people's lives. The very revelation of Christ is characterized as a gospel of peace (Eph 6:15), for Christ has brought peace to all through the blood of his Cross (Col 1:20), preached peace to those afar and near (Eph 2:17), and has become our peace (Eph 2:14). This peace, which surpasses all understanding (Phil 4:7), as the Lord Himself told His disciples before His passion, is broader and more essential than the peace promised by the world: peace I leave with you, my peace I give to you; not as the world gives do I give to you (Jn 14:27). This is because the peace of Christ is the ripe fruit of the restoration of all things in Him, the revelation of the human person's dignity and majesty as an image of God, the manifestation of the organic unity in Christ between humanity and the world, the universality of the principles of peace, freedom, and social justice, and ultimately the blossoming of Christian love among people and nations of the world. The reign of all these Christian principles on earth gives rise to authentic peace. It is the peace from above, for which the Orthodox Church prays constantly in its daily

					petitions, asking this of the almighty God, Who hears the prayers of those that draw near to Him in faith.
Values. Attitudes. Skills. Knowledge and critical understanding	Text	S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD https://www.holycouncil.org/official-documents/-/asset_publisher/VA0WE2pZ4Y0I/content/mission-orthodox-church-todays-world?_101_INSTANCE_VA0WE2pZ4Y0I_languageId=en_US	Church as a body which supports peace and reconciliation. The Church, as the body of Christ (I Cor 12:27), always prays for the peace of the whole world; this peace, according to Clement of Alexandria, is synonymous with justice (Stromates 4, 25. PG 8, 1369B-72A). To this, Basil the Great adds: I cannot convince myself that without mutual love and without peace with all people, in as far as it is within my possibilities, I can call myself a worthy servant of Jesus Christ (Epistle 203, 2. PG 32, 737B). As the same Saint notes, this is self-evident for a Christian, for nothing is so characteristic of a Christian as to be a peacemaker (Epistle 114. PG 32, 528B). The peace of Christ is a mystical power that springs forth from the reconciliation between the human being and the heavenly Father, according to the providence of Christ, Who brings all things to perfection in Him and who makes peace ineffable and predestined from the ages, and Who reconciles us with Himself, and in Himself with the Father (Dionysius the Aeropagite, On the Divine Names, 11, 5, PG 3, 953AB).
Values. Skills	Text	P & S	C	Official Documents of the Holy and Great Council of	Gifts of peace and justice. At the same time, we are obligated to underline that the gifts of peace and justice also depend on human synergy. The Holy Spirit

				<p>the Orthodox Church.</p> <p>THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD</p> <p>https://www.holycouncil.org/official-documents/-/asset_publisher/VA0WE2pZ4Y0I/content/mission-orthodox-church-todays-world?_101_INSTANCE_VA0WE2pZ4Y0I_languageId=en_US</p>	<p>bestows spiritual gifts when, in repentance, we seek God's peace and righteousness. These gifts of peace and justice are manifested wherever Christians strive for the work of faith, love, and hope in our Lord Jesus Christ (1 Thes 1:3).</p>
Attitudes. Knowledge and critical understanding	Text	S	C	<p>Official Documents of the Holy and Great Council of the Orthodox Church.</p> <p>THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD</p> <p>https://www.holycouncil.org/</p>	<p>The Church of Christ condemns war and mass destruction. The Church of Christ condemns war in general, recognizing it as the result of the presence of evil and sin in the world: Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? (Jm 4:1). Every war threatens to destroy creation and life. This is most particularly the case with wars with weapons of mass destruction because their consequences would be horrific not only because</p>

				<p>fficial-document s/- /asset_publisher/VA0WE2pZ4Y0I/content /mission-orthodox-church-todays-world?_101_INSTANCE_VA0WE2pZ4Y0I_languageId=en_US</p>	<p>they lead to the death of an unforeseeable number of people, but also because they render life unbearable for those who survive. They also lead to incurable diseases, cause genetic mutations and other disasters, with catastrophic impact on future generations.</p> <p>The amassing not only of nuclear, chemical, and biological weapons, but of all kinds of weapons, poses very serious dangers inasmuch as they create a false sense of superiority and dominance over the rest of the world. Moreover, such weapons create an atmosphere of fear and mistrust, becoming the impetus for a new arms race.</p>
Values Skills.	Text	P & S	C	<p>Official Documents of the Holy and Great Council of the Orthodox Church.</p> <p>THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD</p> <p>https://www.holycouncil.org/official-documents/-/asset_publisher/VA0WE2pZ4Y0I/content /mission-orthodox-church-todays-world?_101_INSTANCE_VA0WE2pZ4Y0I_languageId=en_US</p>	<p>The Orthodox Church condemns the conflicts and wars provoked by fanaticism that derives from religious principles. The Orthodox Church resolutely condemns the multifaceted conflicts and wars provoked by fanaticism that derives from religious principles. There is grave concern over the permanent trend of increasing oppression and persecution of Christians and other communities in the Middle East and elsewhere because of their beliefs; equally troubling are the attempts to uproot Christianity from its traditional homelands. As a result, existing interfaith and international relations are threatened, while many Christians are forced to abandon their homes.</p>

				<p>0l/content/mission-orthodox-church-todays-world?_101_INSTANCE_VA0WE2pZ4Y0I_languageld=en_US</p>	<p>Orthodox Christians throughout the world suffer with their fellow Christians and all those being persecuted in this region, while also calling for a just and lasting resolution to the region's problems.</p> <p>Wars inspired by nationalism and leading to ethnic cleansing, the violation of state borders, and the seizure of territory are also condemned.</p> <p>The Lord, as King of righteousness (Heb 7:2-3) denounces violence and injustice (Ps 10:5), while condemning the inhumane treatment of one's neighbor (Mt 25:41-46; Jm 2:15-16). In His Kingdom, reflected and present in His Church on earth, there is no place for hatred, enmity, or intolerance (Is 11:6; Rom 12:10).</p>
<p>Values. Attitudes. Skills. Knowledge and critical understanding</p>	Text	P & S	C	<p>Official Documents of the Holy and Great Council of the Orthodox Church.</p> <p>THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD</p>	<p>Against discrimination. Equality. The Orthodox Church's position on this is clear. She believes that God has made from one blood every nation of men to dwell on all the face of the earth (Acts 17:26) and that in Christ there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus (Gal 3:28). To the question: Who is my neighbor?, Christ responded with the parable of the Good Samaritan (Lk 10:25-37). In so doing, He taught us to tear down all barriers erected by enmity and</p>

					prejudice. The Orthodox Church confesses that every human being, regardless of skin color, religion, race, sex, ethnicity, and language, is created in the image and likeness of God, and enjoys equal rights in society. Consistent with this belief, the Orthodox Church rejects discrimination for any of the aforementioned reasons since these presuppose a difference in dignity between people.
Values. Attitudes. Skills. Knowledge and critical understanding	Text	S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD	Economic conditions that negatively imp The Church cannot remain indifferent before economic conditions that negatively impact humanity as a whole. She insists not only on the need for the economy to be grounded upon ethical principles, but that it must also tangibly serve the needs of human beings in accordance with the teaching of the Apostle Paul: By laboring like this, you must support the weak. And remember the words of the Lord Jesus, that he said, 'It is more blessed to give than to receive' (Acts 20:35). Basil the Great writes that each person should make it his duty to help those in need and not satisfy his own needs (Moral Rules, 42. PG 31, 1025A).act humanity.
Values. Attitudes. Skills. Knowledge and critical understanding	Text	S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE	Social inequality and sustainable economy. The gap between rich and poor is dramatically exacerbated due to the financial crisis, which normally results from the unbridled profiteering by some representatives of financial circles, the concentration of wealth in

				MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD	the hands of the few, and perverted business practices devoid of justice and humanitarian sensitivity, which ultimately do not serve humanity's true needs. A sustainable economy is that which combines efficiency with justice and social solidarity. In light of such tragic circumstances, the Church's great responsibility is perceived in terms of overcoming hunger and all other forms of deprivation in the world. One such phenomenon in our time—whereby nations operate within a globalized economic system—points to the world's serious identity crisis, for hunger not only threatens the divine gift of life of whole peoples, but also offends the lofty dignity and sacredness of the human person, while simultaneously offending God. Therefore, if concern over our own sustenance is a material issue, then concern over feeding our neighbor is a spiritual issue (Jm 2:14-18). Consequently, it is the mission of all Orthodox Churches to exhibit solidarity and administer assistance effectively to those in need.
Values. Attitudes. Skills. Knowledge and critical understanding	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION	Universal solidarity, cooperation of nations and states. The Holy Church of Christ, in her universal body—embracing in her fold many peoples on earth—emphasizes the principle of universal solidarity and supports the closer cooperation of nations and states for the sake of

				OF THE ORTHODOX CHURCH IN TODAY'S WORLD	resolving conflicts peacefully.
Values. Attitudes. Skills. Knowledge and critical understanding	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD	Mass media and concerns. Mass media frequently operates under the control of an ideology of liberal globalization and is thus rendered an instrument for disseminating consumerism and immorality. Instances of disrespectful—at times blasphemous—attitudes toward religious values are cause for particular concern, inasmuch as arousing division and conflict in society. The Church warns her children of the risk of influence on their conscience by the mass media, as well as its use to manipulate rather than bring people and nations together.
Values. Attitudes. Skills. Knowledge and critical understanding	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD	Ecological crisis and Orthodox Church. The yearning for continuous growth in prosperity and an unfettered consumerism inevitably lead to a disproportionate use and depletion of natural resources. Nature, which was created by God and given to humankind to work and preserve (cf. Gen 2:15), endures the consequences of human sin: For the creation was subjected to futility, not willingly, but because of him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we

					<p>know that the whole creation groans and labors with birth pangs together until now (Rom 8:20-22). The ecological crisis, which is connected to climate change and global warming, makes it incumbent upon the Church to do everything within her spiritual power to protect God's creation from the consequences of human greed. As the gratification of material needs, greed leads to spiritual impoverishment of the human being and to environmental destruction. We should not forget that the earth's natural resources are not our property, but the Creator's: The earth is the Lord's, and all its fullness, the world, and those who dwell therein (Ps 23:1). Therefore, the Orthodox Church emphasizes the protection of God's creation through the cultivation of human responsibility for our God-given environment and the promotion of the virtues of frugality and self-restraint. We are obliged to remember that not only present, but also future generations have a right to enjoy the natural goods granted to us by the Creator.</p>
<p>Values. Attitudes. Skills. Knowledge and critical understanding</p>	Text	S	C	<p>Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION</p>	<p>Biological sciences and fundamental principle. Over the last years, we observe an immense development in the biological sciences and in corresponding biotechnologies. Many of these achievements are considered beneficial for humankind, while others raise ethical dilemmas and</p>

				OF THE ORTHODOX CHURCH IN TODAY'S WORLD	still others are deemed unacceptable. The Orthodox Church believes that the human being is not merely a composition of cells, bones, and organs; nor again is the human person defined solely by biological factors. Man is created in the image of God (Gen 1:27) and reference to humanity must take place with due respect. The recognition of this fundamental principle leads to the conclusion that, both in the process of scientific investigation as well as in the practical application of new discoveries and innovations, we should preserve the absolute right of each individual to be respected and honored at all stages of life. Moreover, we should respect the will of God as manifested through creation. Research must take into account ethical and spiritual principles, as well as Christian precepts. Indeed, due respect must be rendered to all of God's creation in regard to both the way humanity treats and science explores it, in accordance to God's commandment (Gen 2:15).
Knowledge and critical understanding.	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH	Church and to all young people. The Holy and Great Council addresses itself with particular love and care to children and to all young people. Amid the medley of mutually contradictory definitions of childhood, our most holy Church presents the words of our Lord: "Unless you turn and become like children, you will never enter the kingdom of heaven" (Matt



				IN TODAY'S WORLD	<p>18.3) and “whoever does not receive the kingdom of God like a child shall not enter it (Luke 18.17), as well as what our Savior says about those who “prevent” (Luke 18.16) children from approaching Him and about those who “scandalize” them (Matt 18.6).</p> <p>To young people the Church offers not simply “help” but “truth,” the truth of the new divine-human life in Christ. Orthodox youth should become aware that they are bearers of the centuries-old and blessed tradition of the Orthodox Church and also the continuers of this tradition who will courageously preserve and will cultivate in a dynamic way the eternal values of Orthodoxy in order to give life-giving Christian witness. From among them will come the future ministers of the Church of Christ. The young people thus are not simply the “future” of the Church, but also the active expression of her God-loving and human-loving life in the present.</p>
Values. Attitudes. Skills. Knowledge and critical understanding	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN	Anthropological, ethical and existential matters. The Orthodox Church cannot remain on the sidelines of discussions about such momentous anthropological, ethical and existential matters. She rests firmly on divinely taught criteria and reveals the relevance of Orthodox anthropology in the face of the contemporary overturning of values. Our Church can and must express in the world her

				TODAY'S WORLD	<p>prophetic consciousness in Christ Jesus, who with His Incarnation assumed the whole man and is the ultimate prototype for the renewal of the human race. She projects the sacredness of life and man's character as a person from the very moment of conception. The right to be born is the first of human rights. The Church as a divine-human society, in which each human constitutes a unique being destined for personal communion with God, and she resists every attempt to objectify man, to turn him into a measurable quantity. No scientific achievement is permitted to compromise man's dignity and his divine destination. Man is not defined only by his genes.</p>
<p>Values. Attitudes. Skills. Knowledge and critical understanding</p>	Text	P & S	C	<p>Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD</p>	<p>Ecological crisis and Orthodox approach. The roots of the ecological crisis are spiritual and ethical, inhering within the heart of each man. This crisis has become more acute in recent centuries on account of the various divisions provoked by human passions – such as greed, avarice, egotism and the insatiable desire for more – and by their consequences for the planet, as with climate change, which now threatens to a large extent the natural environment, our common “home”. The rupture in the relationship between man and creation is a perversion of the authentic use of God's creation. The approach to the ecological problem on the basis of the principles of</p>

					<p>the Christian tradition demands not only repentance for the sin of the exploitation of the natural resources of the planet, namely, a radical change in mentality and behavior, but also asceticism as an antidote to consumerism, the deification of needs and the acquisitive attitude. It also presupposes our greatest responsibility to hand down a viable natural environment to future generations and to use it according to divine will and blessing. In the sacraments of the Church, creation is affirmed and man is encouraged to act as a steward, protector and “priest” of creation, offering it by way of doxology to the Creator – “Your own of your own we offer to You in all and for all” – and cultivating a Eucharistic relationship with creation. This Orthodox, Gospel and Patristic approach also turns our attention to the social dimensions and the tragic consequences of the destruction of the natural environment.</p>
<p>Values. Attitudes. Skills. Knowledge and critical understanding</p>	Text	P & S	C	<p>Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN</p>	<p>Globalization, economic development at the expense of spiritual values. In opposition to the levelling and impersonal standardization promoted by globalization, and also to the extremes of nationalism, the Orthodox Church proposes the protection of the identities of peoples and the strengthening of local identity. As an alternative example for the unity of mankind, she proposes the</p>

				TODAY'S WORLD	articulated organization of the Church on the basis of the equality of the local Churches. The Church is opposed to the provocative threat to contemporary man and the cultural traditions of peoples that globalization involves and the principle of the "autonomy of the economy" or "economism," that is, the autonomization of the economy from man's essential needs and its transformation into an end in itself. She therefore proposes a viable economy founded on the principles of the Gospel. Thus, guided by the words of the Lord, "man shall not live by bread alone" (Luke 4.4), the Church does not connect the progress of mankind only with an increase in living standards or with economic development at the expense of spiritual values.
Values. Attitudes. Skills.	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD	Orthodox Church and to human rights. Human rights are today at the center of political debate as a response to contemporary social and political crises and upheavals and in order to protect the freedom of the individual. The approach to human rights on the part of the Orthodox Church centers on the danger of individual rights falling into individualism and a culture of "rights". A perversion of this kind functions at the expense of the social content of freedom and leads to the arbitrary transformation of rights into claims for happiness, as well as the elevation of the

					<p>precarious identification of freedom with individual license into a “universal value” that undermines the foundations of social values, of the family, of religion, of the nation and threatens fundamental moral values. Accordingly, the Orthodox understanding of man is opposed both to the arrogant apotheosis of the individual and his rights, and to the humiliating debasement of the human person within the vast contemporary structures of economy, society, politics and communication. The tradition of Orthodoxy is an inexhaustible source of vital truths for mankind. No one has honored man and cared for him as much as the God-man Christ and his Church. A fundamental human right is the protection of the principle of religious freedom in all its aspects-- namely, the freedom of conscience, belief, and religion, including, alone and in community, in private and in public, the right to freedom of worship and practice, the right to manifest one's religion, as well as the right of religious communities to religious education and to the full function and exercise of their religious duties, without any form of direct or indirect interference by the state.</p>
<p>Values. Attitudes. Skills.</p>	Text	P & S	C	<p>Official Documents of the Holy and Great Council of</p>	<p>Protection of minorities. The Orthodox Church is particularly concerned about the situation facing Christians, and other persecuted ethnic and</p>

				the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD	religious minorities in the Middle East. In particular, she addresses an appeal to governments in that region to protect the Christian populations – Orthodox, Ancient Eastern and other Christians – who have survived in the cradle of Christianity. The indigenous Christian and other populations enjoy the inalienable right to remain in their countries as citizens with equal rights.
Values. Attitudes. Skills. Knowledge and critical understanding	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD	War, reconciliation, respect for human rights. We therefore urge all parties involved, irrespective of religious convictions, to work for reconciliation and respect for human rights, first of all through the protection of the divine gift of life. The war and bloodshed must be brought to an end and justice must prevail so that peace can be restored and so that it becomes possible for those who have been exiled to return to their ancestral lands. We pray for peace and justice in the suffering countries of Africa and in the troubled country of Ukraine. We reiterate most emphatically in conciliar unity our appeal to those responsible to free the two bishops who have been abducted in Syria, Paul Yazigi and John Ibrahim. We pray also for the release of all our brothers and sisters being held hostage or in captivity.
Values. Attitudes. Skills.	Text	P & S	C	Official Documents of the Holy and	Orthodox approach on refugee and migrant crisis. The contemporary and ever intensifying refugee and



<p>Knowledge and critical understanding</p>				<p>Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD</p>	<p>migrant crisis, due to political, economic and environmental causes, is at the center of the world's attention. The Orthodox Church has always treated and continues to treat those who are persecuted, in danger and in need on the basis of the Lord's words: "I was hungry and you gave me to eat, I was thirsty and you gave me to drink, and was a stranger and you took me in, I was naked and you clothed me, I was sick and you visited me, in prison and you came to me", and "Truly I tell you, whatever you did for one of the least of these my brethren, you did for me" (Matt 25.40). Throughout its history, the Church was always on the side of the "weary and heavy laden" (cf. Matt 11.28). At no time was the Church's philanthropic work limited merely to circumstantial good deeds toward the needy and suffering, but rather it sought to eradicate the causes which create social problems. The Church's "work of service" (Eph 4.12) is recognized by everyone. We appeal therefore first of all to those able to remove the causes for the creation of the refugee crisis to take the necessary positive decisions. We call on the civil authorities, the Orthodox faithful and the other citizens of the countries in which they have sought refuge and continue to seek refuge to accord them every possible</p>
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					assistance, even from out of their own insufficiency.
Attitudes. Skills. Knowledge and critical understanding	Text	S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD	The Church manifests sensitivity towards those who have severed themselves from communion with her and is concerned for those who do not understand her voice. Conscious that she constitutes the living presence of Christ in the world, the Church translates the divine economy into concrete actions using all means at her disposal to give a trustworthy witness to the truth, in the precision of the apostolic faith. In this spirit of recognition of the need for witness and offering, <i>the Orthodox Church has always attached great importance to dialogue</i> , and especially to that with non-Orthodox Christians. Through this dialogue, the rest of the Christian world is now more familiar with Orthodoxy and the authenticity of its tradition. It also knows that the Orthodox Church has never accepted theological minimalism or permitted its dogmatic tradition and evangelical ethos to be called into question. Inter-Christian dialogues have provided Orthodoxy with the opportunity to display her respect for the teaching of the Fathers and to bear a trustworthy witness to the genuine tradition of the one, holy, catholic and apostolic Church. The multilateral dialogues undertaken by the Orthodox Church have never signified, and do not signify,

					nor will they ever signify, any compromise in matters of faith. These dialogues are a witness to Orthodoxy, grounded on the Gospel message "come and see" (John 1.46), see, namely, that "God is love" (1 John 4.8).
Values. Skills. Knowledge and critical understanding	Text	P & S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD	Respect for the particular characteristics of individual peoples. Against the levelling and impersonal standardization that is promoted in so many ways, Orthodoxy proposes respect for the particular characteristics of individual peoples. It is also opposed the making of the economy into something autonomous from basic human needs and turning it into an end in itself. The progress of mankind is not connected only with an increase in living standards or with economic development at the expense of spiritual values.
Values. Attitudes. Skills.	Text	S	C	Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD	Orthodox Church and politics. The Orthodox Church does not involve herself in politics. Her voice remains distinct, but also prophetic, as a beneficial intervention for the sake of man. Human rights today are at the center of politics as a response to the social and political crises and upheavals, and seek to protect the citizen from the arbitrary power of the state. Our Church also adds to this the obligations and responsibilities of the citizens and the need for constant self-criticism on the part of both politicians

					<p>and citizens for the improvement of society. And above all she emphasises that the Orthodox ideal in respect of man transcends the horizon of established human rights and that "greatest of all is love", as Christ revealed and as all the faithful who follow him have experienced. She insists also that a fundamental human right is the protection of religious freedom--namely, freedom of conscience, belief, and religion, including, alone and in community, in private and in public, the right to freedom of worship and practice, the right to manifest one's religion, as well as the right of religious communities to religious education and to the full function and exercise of their religious duties, without any form of direct or indirect interference by the state.</p>
<p>Values. Knowledge and critical understanding. Attitudes.</p>	Text	P & S	C	<p>Official Documents of the Holy and Great Council of the Orthodox Church. THE MISSION OF THE ORTHODOX CHURCH IN TODAY'S WORLD</p>	<p>Inter-Christian theological dialogue. The Orthodox Church has a common awareness of the necessity for conducting inter-Christian theological dialogue. It therefore believes that this dialogue should always be accompanied by witness to the world through acts expressing mutual understanding and love, which express the "ineffable joy" of the Gospel (1 Pt 1:8), eschewing every act of proselytism, uniatism, or other provocative act of inter-confessional competition. In this spirit, the Orthodox Church deems</p>

					it important for all Christians, inspired by common fundamental principles of the Gospel, to attempt to offer with eagerness and solidarity a response to the thorny problems of the contemporary world, based on the prototype of the new man in Christ.
Attitudes. Knowledge and critical understanding. Values. Skills.	Text	P & S	C	Polycarp THE EPISTLE OF POLYCARP TO THE PHILIPPIA NS http://www.earlychristianwritings.com/text/polycarp-roberts.html	Exhortation to the practice of virtue. CHAPTER X. Stand fast, therefore, in these things, and follow the example of the Lord, being firm and unchangeable in the faith, loving the brotherhood, and being attached to one another, joined together in the truth, exhibiting the meekness of the Lord in your intercourse with one another, and despising no one. When you can do good, defer it not, because "alms delivers from death." Be all of you subject one to another? having your conduct blameless among the Gentiles," that ye may both receive praise for your good works, and the Lord may not be blasphemed through you. But woe to him by whom the name of the Lord is blasphemed! Teach, therefore, sobriety to all, and manifest it also in your own conduct.
Values	Text	S	C	Clement of Alexandria THE INSTRUCTOR. [PAEDAGOGUS.] http://www.earlychr	Men and women alike under the instructor's charge. CHAP. IV. Let us, then, embracing more and more this good obedience, give ourselves to the Lord; clinging to what is surest, the cable of faith in Him, and understanding that the virtue of man and

				<p>istianwritings.com/text/clement-instructor-book1.html</p>	<p>woman is the same. For if the God of both is one, the master of both is also one; one church, one temperance, one modesty; their food is common, marriage an equal yoke; respiration, sight, hearing, knowledge, hope, obedience, love all alike. And those whose life is common, have common graces and a common salvation; common to them are love and training. "For in this world," he says, "they marry, and are given in marriage," in which alone the female is distinguished from the male; "but in that world it is so no more." There the rewards of this social and holy life, which is based on conjugal union, are laid up, not for male and female, but for man, the sexual desire which divides humanity being removed. Common therefore, too, to men and women, is the name of man. For this reason I think the Attics called, not boys only, but girls, paidarion, using it as a word of common gender; if Menander the comic poet, in Rhapizomena, appears to any one a sufficient authority, who thus speaks:- "My little daughter; for by nature The child (paidarion) is most loving. Arnes, too, the word for lambs, is a common name of simplicity for the male and female animal.</p>
Attitudes	Text	S	C	Clement of Alexandria	The mutual and reciprocal knowledge is the symbol of primeval justice. God is good on His own account, and just also on ours, and

				<p>THE INSTRUCTOR. [PAEDAGOGUS.] http://www.earlychristianwritings.com/text/clement-instructor-book1.html</p>	<p>He is just because He is good. And His justice is shown to us by His own Word from there from above, whence the Father was. For before He became Creator He was God; He was good. And therefore He wished to be Creator and Father. And the nature of all that love was the source of righteousness--the cause, too, of His lighting up His sun, and sending down His own Son. And He first announced the good righteousness that is from heaven, when He said, "No man knoweth the Son, but the Father; nor the Father, but the Son." This mutual and reciprocal knowledge is the symbol of primeval justice. Then justice came down to men both in the letter and in the body, in the Word and in the law, constraining humanity to saving repentance; for it was good.</p>
<p>Values. Skills. Knowledge and critical understanding.</p>	Text	P & S	C	<p>Clement of Alexandria THE INSTRUCTOR. [PAEDAGOGUS.] http://www.earlychristianwritings.com/text/clement-instructor-book1.html</p>	<p>To know the law is characteristic of a good disposition. But it is the highest and most perfect good, when one is able to lead back any one from the practice of evil to virtue and well-doing, which is the very function of the law. So that, when one fails into any incurable evil, - - when taken possession of, for example, by wrong or covetousness, -- it will be for his good if he is put to death. For the law is beneficent, being able to make some righteous from unrighteous, if they will only give ear to it, and by releasing others from</p>

					present evils; for those who have chosen to live temperately and justly, it conducts to immortality. To know the law is characteristic of a good disposition. And again: "Wicked men do not understand the law; but they who seek the Lord shall have understanding in all that is good."
Values. Skills. Knowledge and critical understanding. Attitudes.	Text	S	C	John Chrysostom. "If Your Enemy Hunger, Feed Him" https://www.newadvent.org/fathers/1912.htm	Forgive base offenses that you may receive a royal pardon for your offenses. The measure of our forgiveness takes its beginning in the first place from ourselves. Forgive base offenses that you may receive a royal pardon for your offenses; but if any one has done you great wrongs, the greater the wrongs you forgive, the greater will be the pardon which you will receive. Therefore we have been instructed to say Forgive us, as we forgive, that we may learn that the measure of our forgiveness takes its beginning in the first place from ourselves. Wherefore in proportion to the severity of the evil which the enemy does to us is the greatness of the benefit which he bestows. Let us then be earnest and eager to be reconciled with those who have vexed us, whether their wrath be just or unjust. For if you are reconciled here, you are delivered from judgment in the other world; but if in the interval while the hatred is still going on, death interrupting steps in and carries the enmity away with it, it follows of



					<p>necessity that the trial of the case should be brought forward in the other world. As then many men when they have a dispute with one another, if they come to a friendly understanding together outside the law court save themselves loss, and alarm, and many risks, the issue of the case turning out in accordance with the sentiment of each party; but if they severally entrust the affair to the judge the only result to them will be loss of money, and in many cases a penalty, and the permanent endurance of their hatred; even so here if we come to terms during our present life we shall relieve ourselves from all punishment; but if while remaining enemies we depart to that terrible tribunal in the other world we shall certainly pay the utmost penalty at the sentence of the judge there, and shall both of us undergo inexorable punishment: he who is unjustly angry because he is thus unjustly disposed, and he who is justly angry, because he has, however justly, cherished resentment. For even if we have been unjustly ill-treated, we ought to grant pardon to those who have wronged us. And observe how he urges and incites those who have unjustly given pain to reconciliation with those whom they have wronged. If you offer your gift before the altar, and there rememberest that your brother has anything against you, go your way; first be reconciled to your</p>
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					<p>brother. Matthew 5:23-24 He did not say, assemble, and offer your sacrifice but be reconciled and then offer it. Let it lie there, he says, in order that the necessity of making the offering may constrain him who is justly angry to come to terms even against his will. See how he again prompts us to go to the man who has provoked us when he says Forgive your debtors in order that your Father may also forgive your trespasses. For He did not propose a small reward, but one which far exceeds the magnitude of the achievement. Considering all these things then, and counting the recompense which is given in this case and remembering that to wipe away sins does not entail much labour and zeal, let us pardon those who have wronged us. For that which others scarcely accomplish, I mean the blotting out of their own sins by means of fasting and lamentations, and prayers, and sackcloth, and ashes, this it is possible for us easily to effect without sackcloth and ashes and fasting if only we blot out anger from our heart, and with sincerity forgive those who have wronged us. May the God of peace and love, having banished from our soul all wrath and bitterness, and anger, deign to grant that we being closely knit one to another according to the proper adjustment of the parts, Ephesians 4:16 may with one accord, one mouth and</p>
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					one soul continually offer up our hymns of thanksgiving due to Him: for to Him be glory and power for ever and ever.
Values.	Text	S	I	Cairo Declaration of Human Rights in Islam (1990) WEERAMA NTRY J. (1988) Islamic Jurisprudence: an International Perspective, Macmillan, Basingstoke 64	«(Human dignity) provides the basis of modern doctrines of human rights...» «...All men are equal in terms of basic human dignity and basic obligations and responsibilities, without any discrimination on the basis of race, colour, language, belief, sex, religion, political affiliation, social status or other considerations...»
Values	Text	S	I	KAMALI M. H. (2002) The Dignity of Man: An Islamic Perspective, Islamic Texts Society, Cambridge xv	«To take dignity as the goal and purpose of human rights would be to enrich the caliber and substance of these rights. Islam's perception of human rights is rooted in human dignity and it is, at the same time, intertwined with human obligation»
Values	Text	P & S	I	Quran 5:8 5:32 6:152	«O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do» «...Whoever takes a life— unless as a punishment for murder or mischief in the



					land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity» «...Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak maintain justice...This is what He has commanded you...»
Values	Text	S	I	Cairo Declaration of Human Rights in Islam (1990)	Fairness «Islam is the religion of true unspoiled nature. It is prohibited to exercise any form of pressure on man or to exploit his poverty or ignorance in order to force him to change his religion to another religion or to atheism»
Values	Text	P & S	I	Quran 49:13 4:58	Fairness «...We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware» «...Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing»
Values	Text	P & S	I	Quran 49:13 5:47	Equality «...Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is



					the most righteous among you. Allah is truly All-Knowing, All-Aware» «So let the people of the Gospel judge by what Allah has revealed in it. And those who do not judge by what Allah has revealed are truly the rebellious»
Attitudes	Text	P & S	I	Cairo Declaration of Human Rights in Islam (1990)	Respect «Everyone shall have the right to live in security for himself, his religion, his dependents, his honour and his Property»
Attitudes	Text	P & S	I	Quran 4:58	«...Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing»
Knowledge and Critical Understanding	Text	P & S	I	Quran 2:117 27:88	«He is the Originator of the heavens and the earth! When He decrees a matter, He simply tells it, "Be!" And it is!» «...That is' the design of Allah, Who has perfected everything...»
Knowledge and Critical Understanding	Text	S	I	Universal Islamic Declaration of Human Rights (1981)	Culture/cultures «The Qur'anic principle "There is no compulsion in religion" shall govern the religious rights of non-Muslim minorities. In a Muslim country religious minorities shall have the choice to be governed in respect of their civil and personal matters by Islamic Law, or by their own laws»
Knowledge and Critical Understanding	Text	P & S	I	Universal Islamic Declaration of	Other Religions «Every person has the right to freedom of conscience

				Human Rights (1981)	and worship in accordance with his religious beliefs» «Every person has the right to express his thoughts and beliefs so long as he remains within the limits prescribed by the Law... No one shall hold in contempt or ridicule the religious beliefs of others or incite public hostility against them; respect for the religious feelings of others is obligatory on all Muslims»
Knowledge and Critical Understanding	Text	P & S	I	Quran 109:6 2:256 6:108 29:46	Other Religions «You have your way, and I have my Way» «Let there be no compulsion in religion, for the truth stands out clearly from falsehood...» «...Do not insult what they invoke besides Allah...This is how We have made each people's deeds appealing to them...» «Do not argue with the People of the Book unless gracefully, except with those of them who act wrongfully...And say, "We believe in what has been revealed to us and what was revealed to you. Our God and your God is only One. And to Him we fully submit»
Knowledge and Critical Understanding	Text	S	I	Quran 26:151-152	Politics «And do not follow the command of the transgressors, who spread corruption throughout the land, never setting things right»
Knowledge and Critical Understanding	Text	S	I	DALAKOU RA K. (2007)	Politics «...Islam –and hence the relationship between Islam

				Islam, Liberalism and Human Rights, I.B.Tauris, London xi.	and human rights, and the prospects of an Islamic liberalism- is shaped by the economic, political and social circumstances in which it finds itself, and that it has no independent existence from these circumstances»
Attitudes	Text	P & S	I	Quran 33:72	Responsibility «Indeed, We offered the trust to the heavens and the earth and the mountains, but they all declined to bear it, and were apprehensive of it; but the human being accepted it. He was unfair and ignorant»
Attitudes	Text	P & S	I	M.Y.IZZI DIEN, «Islamic Ethics and the Environment», στο F.KHALID-J.O'BRIEN (1992) (eds.) Islam and Ecology, Cassell & Co, London 27-28	Responsibility «Human beings are the only creatures with the special qualities that enable them to serve the earth. One of these qualities is the ethical notion which leads them to care about their environment...This ability of humankind which is unique to them puts the surrounding creation in a very different position if humans do not do what is right for them»
Skills	Text	S	I	Quran 9:71	Empathy «The believers, both men and women, are guardians of one another. They encourage good and forbid evil...and pay alms-tax...»

