

A. STUDY REGULATIONS

Study Regulations (*Excerpt from Decision No. 38742/15-1-2026 of the Senate of Aristotle University of Thessaloniki*).

Article 1

Title, Content and Purpose of the Program

The School Theology of the Aristotle University of Thessaloniki organises and operates an English Undergraduate Program of Studies (hereinafter referred to as the EUPS) in Theological Studies, as defined by Theological Science. The Program constitutes a full four- year course of study and leads to the award of a Bachelor's degree (in English: "[Orthodox Theology and Spirituality]").

The **subject** of the EUPS is Orthodox Theology and Spirituality. The Program provides students with the necessary knowledge and skills to access the Theology science, and in particular Orthodox Theology, as well as to any other professional or academic activity requiring theological training.

The **aim** of the Program is to provide high-level orthodox theological education to an international audience through systematic familiarisation with the principal academic fields of Theology.

The Programme aims:

To cultivate competences that enable its graduates to: 1. apply Orthodox theological knowledge in their professional and social life with respect for human rights and the values of humanism, 2.read texts critically within the framework of their historical context and draw the necessary connections to contemporary reality, 3.assess new and evolving forms of religious beliefs and practices in an ecumenical spirit and with a disposition toward reconciliation, 4. act in accordance with ethical principles and professional deontology, 5. approach issues of social prejudice and exclusion with sensitivity, 6. address matters of gender and equal opportunities with awareness and sensitivity.

To develop skills that enable its graduates to: 1. practically adapt the knowledge they have acquired regarding the complexity of diverse mentalities, social behaviours, and aesthetic responses, as well as the interaction among theological ideas, religious beliefs, values, sacred texts, forms of art, social realities, and politics, 2. participate in dialogue among religious traditions and philosophical systems, 3. communicate effectively, both orally and in writing, using the terminology and methods accepted in the relevant professional field, 4. convey theological and religious concepts to the broader public, 5. apply in practice the theory and methodology of teaching theological and religious subjects.

Finally, the Programme seeks to strengthen critical thinking and scholarly depth, to promote Orthodox theology and the culture it embodies worldwide, and to enhance the outward orientation and international presence of the School and of Aristotle University of Thessaloniki as a whole.

Learning outcomes and qualifications

Upon successful completion of the EUPS in [Orthodox Theology and Spirituality], students will have acquired:

1. Solid theoretical knowledge across the principal domains of Orthodox Theology and Religious Studies, including the historical, social, and cultural significance of Orthodoxy and religious traditions.
2. Skills in critical theological and religious analysis, including the understanding of complex theological and scholarly texts and the ability to analyse and synthesise the ways in which religious belief in general—and Orthodox faith in particular—may influence and shape the moral perceptions and behaviour of individuals and communities, as well as to critically approach social reality and its challenges.
3. Familiarity with the multiple linguistic, historical, and cultural manifestations of the Orthodox Tradition and other Christian denominations, religions, philosophical systems, and societies—both in historical development and in the contemporary world—through teaching in English and the opportunity to attend Greek language courses.
4. Developed intercultural communication, interreligious dialogue, oral presentation, and written academic documentation skills, including the ability to critically engage in dialogue between different religious and cultural traditions and philosophical systems.
5. Knowledge of the methodologies of the various approaches within Theological and Religious Studies, as well as of the nature of theological research and inquiry.
6. The ability to pursue second-cycle studies (MA or related MSc Programs in Theology and Religious Studies) and, under certain conditions, access to relevant professions in Greece and abroad.
7. The ability to engage effectively in interreligious and intercultural dialogue within diverse religious and cultural environments.
8. Knowledge, through specialised courses, of Modern Greek as well as of the language of the Holy Scripture and the Church Fathers.
9. The ability to pursue second-cycle studies (Postgraduate Programmes – MA/MSc) and, under certain conditions, access to related professions in Greece and abroad.

The Program provides students with the academic prerequisites to continue their studies at postgraduate and doctoral level, as well as the professional prerequisites for careers requiring documented theological knowledge and training. The degree awarded is equivalent to those awarded by the Greek-language undergraduate Programs in Theology of Greek universities and equivalent institutions of higher education abroad.

Article 2

Title of Studies

The School of Theology of the Aristotle University of Thessaloniki awards a Bachelor's Degree in [Orthodox Theology and Spirituality].

Successful completion of the EUPS corresponds to Level 6 of the National and European Qualifications Framework, in accordance with Article 47 of Law 4763/2020 (Government Gazette A/254).

Article 3

Number of Admissions – Selection Criteria and Required Documents

The **annual number of admissions** to the EUPS of the School Theology is set at a **maximum of forty (40)** eligible undergraduate students. The minimum number of students required for the operation of the Program is twentyfive (25).

The Program Steering Committee may adjust the minimum number of admissions for each admission cycle.

The **selection** of admitted students is based on the candidates' CVs, following evaluation of their application file and supporting documents by the Program Steering Committee, as well as their participation in the selection process. This includes an online interview conducted by members of the Program Steering Committee, assessing communication and reasoning skills, academic and personal preparedness, and general understanding of communication and the ability to substantiate and document one's thought, academic and personal preparedness, and a general understanding of theological issues. By decision of the Program Steering Committee, as specified in the call for applications, a test of English language proficiency may be conducted prior to the interview, in a format and on topics determined by the relevant decision.

The specific selection criteria, required supporting documents and detailed selection procedure are set out in Article 5 of the Internal Regulations of the EUPS.

Article 4

Program Resources – Tuition Fees

The resources of the EUPS of the School Theology may derive from:

- Tuition fees;
- Donations, sponsorships and financial contributions of any kind;
- Bequests;
- Funds from research projects or Programs, particularly those of the European Union;
- Own resources of Aristotle University of Thessaloniki, not exceeding five per cent (5%) of the total budget of the EUPS;
- Any other lawful source.

Tuition fees are set at twenty thousand euros (20.000 €) in total. Students admitted to the Program are required to pay five thousand euros (5.000 €) annually. Tuition fees shall be paid by the students themselves (or by a third party acting on their behalf) in eight (8) equal instalments of two thousand and five hundred euros (2.500 €). The first instalment is due upon enrolment in the Program, and subsequent instalments will be due prior to the commencement of each semester.

Article 5

Program Budget

The resources of the Program are managed by the Program Steering Committee through the Special Account for Research Funds of the Aristotle University of Thessaloniki. Funds are allocated primarily to cover the operational needs of the Program and, provided that adequate cash reserves are available, may be used to support other educational and developmental needs of the School [...], Faculty of Theology.

For a total annual intake of forty (40) students, revenue is calculated as follows: 40 students × 5.000€ per student = 200.000 € in the first year of operation, amounting to 800.000 € from the fourth year onwards.

Indicatively, from the total expected annual revenue of 200.000 €, and considering a four-year course of study, expenditure is distributed as follows:

- a) Teaching staff remuneration: €38.200 (from the fourth year onwards, the cost of teaching remuneration amounts to €168.280);
- b) Administrative support costs for the programme: €15.000 (with provision for €28.000 from the third year onwards);
- c) €30.000 for the programme's promotion and communication needs;
- d) €5.000 for equipment;
- e) €2.000 for software/licenses;
- f) €6.000 for travel expenses (up to the amount of €24.000 in the fourth year of operation);
- g) Procurement of educational material and books: €6.000 (increasing by €6.000 each subsequent year);
- h) Procurement of consumables: €2.000 (for each subsequent year as well); and
- i) A contingency provision amounting to ten percent (10%) of the total budget for unforeseen expenses.

Cash reserves, exceeding 28% in the first year and more than 46% by the fourth year, are intended to support infrastructure and equipment improvements, digitalisation initiatives, strengthening of human resources, and the establishment of scholarship programs:

- a) To students of the Greek Undergraduate Study Programme of the School of Theology and of the Muslim Studies programme, on the basis of financial criteria;
- b) A merit-based scholarship programme for research addressed to graduates of the Greek Undergraduate Study Programme and of the Muslim Studies programme,; and
- c) A merit-based scholarship programme for students of the Undergraduate Programme of Studies in English.

Article 6

Duration and Conditions of Study

The standard period of study at the EUPS leading to the award of a degree in Theological Science shall be eight (8) full-time academic semesters. The maximum period of study shall not exceed this standard duration by more than four (4) additional academic semesters.

Each semester comprises thirteen (13) weeks of teaching. Courses shall be held in person, utilising the facilities of the School Theology, with provision for the exceptional use of synchronous distance-learning methods.

Students' rights and obligations are set out in Articles 6 and 7 of the Internal Regulations of the Program.

Article 7

Official Language of the Program and Curriculum

English is designated as the official language of the Program.

The EUPS “Orthodox Theology and Spirituality” offers a unified, full-time course of study lasting four (4) academic years, structured into eight (8) academic semesters. The Program comprises forty-four [44] mandatory courses in total.

Mandatory Courses (C)

Students must attend and successfully complete forty-four [44] mandatory courses, accumulating two hundred and forty [240] ECTS credits. These courses provide fundamental knowledge and methodology in the core areas of Theological Science internationally.

Attendance is compulsory. Absences exceeding thirty per cent (30%) of teaching hours per semester are not permitted, except in duly documented cases of force majeure.

The academic year comprises two (2) semesters (winter and spring), each consisting of thirteen (13) weeks of teaching followed by an examination period. Successful completion of the Program requires the accumulation of 240 ECTS.

All courses are taught in English. Students may enrol either in collaboration with the School of Modern Greek Language of the Aristotle University of Thessaloniki (A.U.Th.) or through the hiring of a specialised instructor under the responsibility of the Programme Committee of the Foreign-Language Undergraduate Study Programme (FLUGSP) of the School of Theology, so that students acquire the language at a satisfactory level during their studies.

The Program does not include a compulsory internship.

The detailed curriculum is set out in Article 8 of the Internal Regulations of the Program.

B. Approval of the Internal Regulations of the English Undergraduate Program of Studies (EUPS) entitled “[Orthodox Theology and Spirituality]” by the School of Theology, Faculty of Theology of Aristotle University of Thessaloniki, as follows:

Preamble

The first cycle of studies consists of the participation in an Undergraduate Program of Studies and is completed with the award of an undergraduate degree. Successful completion of the Program leads to the award of a Level six (6) qualification in accordance with the National and European Qualifications Framework, (Bachelor’s).

The Undergraduate Studies Regulation is in accordance with the provisions of Chapter Z of Law 4957/2022 (Government Gazette A 141/21.07.2022) “New Horizons in Higher Education Institutions: Enhancing the quality, functionality and connection of HEIs with society and other provisions”, **concerning the organisation and operation of Programs of study, as well as Chapter IA of the same Law, which specifically concerns Foreign-Language Undergraduate Programs of Study. Furthermore, it is aligned with the Regulations for the Operation of Undergraduate Programs of Aristotle University of Thessaloniki, ensuring that the provisions herein are consistent with the University’s current legislative framework.**

Article 1

Subject Matter and Purpose of the EUPS

The School Theology of the Aristotle University of Thessaloniki organises and operates an English Undergraduate English Undergraduate Program of Studies in English (hereinafter referred to as the EUPS) in Orthodox Theology and Spirituality Studies, as defined by Theological Science. It is a full four-year course of study leading to the award of a Bachelor's Degree in Orthodox Theology and spirituality (in Greek: "Ορθόδοξη Θεολογία και Πνευματικότητα").

The subject of the EUPS is the science of Orthodox Theology. The Program provides students with the necessary knowledge and skills to access o a range of professions related to the field of Theology, and more specifically to Orthodox Theology, as well as to any other professional or academic activity that requires theological training.

The **aim** of the Program is to provide high-level Orthodox theological education for an international audience, through systematic familiarisation with the principal academic fields of Theology.

The Programme aims to cultivate skills that enable its graduates to: 1. Apply Orthodox theological knowledge in professional and social life with respect for human rights and the values of humanism; 2. Read texts critically within their historical context and draw the necessary implications for contemporary reality; 3. Evaluate new and evolving forms of religious beliefs and practices with an ecumenical spirit and a conciliatory attitude; 4. Act in accordance with ethical principles and professional conduct; 5. Approach issues of social prejudice and exclusion with sensitivity; 6. Approach issues of gender and equal opportunities with sensitivity.

To the development of skills that enable graduates to: 1. Apply in practice the knowledge they have acquired regarding the complexity of different mindsets, social behaviours, and aesthetic responses, as well as the interaction of theological ideas, religious beliefs, values, sacred texts, forms of art, social realities, and politics; 2. Participate in dialogue between religious traditions and philosophical systems; 3. Communicate orally and in writing using terminology and techniques accepted in the relevant profession; 4. Convey theological and religious concepts to the wider public; 5. Implement in practice the theory of teaching theological and religious content.

Finally, the Programme aims to strengthen critical thinking and scholarly depth, to promote Orthodox theology and the culture it embodies worldwide, and to enhance the outward-looking profile of the School of Theology and of Aristotle University of Thessaloniki in general.

Learning outcomes and qualifications

Upon successful completion of the School's EUPS, students will have acquired:

1. Solid theoretical knowledge across the principal domains of Orthodox Theology and Religious Studies, including the historical, social, and cultural significance of Orthodoxy and religious traditions.
2. Skills in critical theological and religious analysis, including the understanding of complex theological and scholarly texts and the ability to analyse and synthesise the ways in which religious belief in general—and Orthodox faith in particular—may influence and shape the moral perceptions and behaviour of individuals and communities, as well as to critically approach social reality and its challenges.
3. Familiarity with the multiple linguistic, historical, and cultural manifestations of the Orthodox Tradition and other Christian denominations, religions, philosophical systems, and socie-

- ties—both in historical development and in the contemporary world—through teaching in English and the opportunity to attend Greek language courses.
4. Developed intercultural communication, interreligious dialogue, oral presentation, and written academic documentation skills, including the ability to critically engage in dialogue between different religious and cultural traditions and philosophical systems.
 5. Knowledge of the methodologies of the various approaches within Theological and Religious Studies, as well as of the nature of theological research and inquiry.
 6. The ability to pursue second-cycle studies (MA or related MSc Programs in Theology and Religious Studies) and, under certain conditions, access to relevant professions in Greece and abroad.
 7. The ability to engage effectively in interreligious and intercultural dialogue within diverse religious and cultural environments.
 8. Knowledge, through specialised courses, of Modern Greek as well as of the language of the Holy Scripture and the Church Fathers.
 9. The ability to pursue second-cycle studies (Postgraduate Programmes – MA/MSc) and, under certain conditions, access to related professions in Greece and abroad.

The Program provides students with the academic prerequisites for continuing their studies at postgraduate and doctoral level, as well as the professional prerequisites for careers requiring documented theological knowledge. The degree awarded is equivalent to the degrees awarded by the Greek-language undergraduate Programs of Theology of Greek universities and, correspondingly, by universities abroad.

Article 2

Title Awarded

The School of Theology of the Aristotle University of Thessaloniki awards a Bachelor's Degree in Orthodox Theology and Spirituality.

Successful completion of the EUPS corresponds to Level 6 of the National and European Qualifications Framework, in accordance with Article 47 of Law 4763/2020 (Government Gazette A' 254).

Article 3

Governing Bodies

The bodies responsible for the organisation, administration and operation of the EUPS of the School of Theology are:

1. The Senate of Aristotle University of Thessaloniki
2. The Program Steering Committee of the School of Theology
3. The Director of the EUPS of the School of Theology
4. The Assembly of the School of Theology, which is responsible for organising the EUPS.

More specifically:

1. The Senate of the University exercises the following powers:

1. Approves the establishment of the EUPS, upon recommendation of the School Assembly, as well as any amendment of the establishment decision, upon recommendation

2. The Program Steering Committee

The Program Steering Committee consists of seven (7) members of the School's Teaching and Research Staff (TRS), at least two (2) of whom must be Professors or Associate Professors. The Program Steering Committee has a four-year term and is appointed by the Senate, following the recommendation by the School Assembly. Its members receive no remuneration for the performance of their administrative duties.

The Program Steering Committee exercises the following powers:

1. Recommends to the Senate amendments of the decision establishing the EUPS, as well as any other matter relating to its operation for which the Senate is the competent body.
2. Allocates teaching duties among the academic staff of the EUPS.
3. Prepares the annual budget of the EUPS.
4. Approves all categories of expenditure for the operation of the EUPS.
5. Certifies the successful completion of studies for the award of the degree.
6. Exercises any other authority related to the organisation, administration and management of the EUPS.

3. The Director of the EUPS.

Director of the Undergraduate Program of Studies in English by the School of Theology is appointed the Head of the School, with the aim of ensuring strategic and administrative alignment of both the Greek-language and English-language Programs of Studies.

The Director exercises, indicatively, the following responsibilities:

1. Chairs the Program Steering Committee and convenes its meetings.
2. Submits recommendations to the Program Steering Committee and other University bodies on matters relating to the effective operation of the EUPS.
3. Acts as Scientific Director of the EUPS, in accordance with Article 234 of Law 4957/2022.

4. Coordinator of the EUPS.

The Program Steering Committee, may appoint a Program Coordinator for a term equal to that of the Program Steering Committee. The Program Coordinator is a member of the School's Teaching and Research Staff and works closely with the Director and the Program Steering Committee, undertaking coordination and organisational tasks under their supervision.

The Coordinator's responsibilities include:

1. Monitoring the smooth daily operation of the Program and ensuring timely implementation of decisions of the Program Steering Committee and the Director.
2. Organising the timetable and communication with teaching staff.

3. Cooperating with the Secretariat on operational matters.
4. Ensuring that students are informed about the curriculum, assessment procedures, mobility schemes, scholarship opportunities and other academic or administrative matters.
5. Preparing and submitting regular reports to the Program Steering Committee and the Director, in coordination with the Program Secretariat.
6. Representing the Program in administrative and/or academic interactions with internal and external bodies of the Aristotle University of Thessaloniki, upon decision by the Program Steering Committee or the Director.
7. Exercising, upon authorisation by the Program Steering Committee, any other powers assigned by the Regulations in force.

Article 4

Categories of Candidates

Eligible foreign candidates include:

- a) Graduates of high schools or equivalent secondary schools abroad. Applicants must have completed the final two (2) years of secondary education in a foreign country and submit a secondary school leaving certificate or equivalent qualification granting access to higher education in the country of graduation.
- b) Graduates of recognised foreign schools in EU Member States or third countries that are legally established and operating in Greece, whose qualification grants access to higher education institutions in the country whose curriculum is followed, provided that:
 - i) neither the candidate nor their parents hold Greek nationality; and
 - ii) the candidate has attended at least the final two (2) years of secondary education on a full-time basis.
- c) Students of equivalent foreign higher education institutions holding the certificate referred to in paragraph 1 of Article 314A of Law 4957/2022, for the purpose of continuing their studies in the corresponding semester and obtaining a degree from the EUPS by the School Theology.

Foreign schools operating in Greece must be officially recognised by the competent Secondary Education Directorate.

The authenticity of the secondary education certificate and transcript may be verified by:

1. Apostille stamp (for countries party to the Hague Convention);
2. Notarial certification;
3. Certification by the Ministry of Foreign Affairs and/or Ministry of Education of the issuing country;
4. Direct verification with the foreign school, following submission of the certificate and official email confirmation enabling the Secretariat to confirm authenticity.

Proof of English Language Knowledge

Candidates must demonstrate English language proficiency at a minimum level of B2 according to Common European Framework of Reference (CEFR) through one of the following:

1. English as their mother tongue.
2. A recognised B2-level (or higher) certificate from an examination body approved by the Supreme Council for Civil Personnel Selection (ASEP) or the Ministry of Education.
3. A degree in English Language and Literature or Translation Studies in Greece, or an equivalent qualification from a recognised institution abroad.
4. A Bachelor's/Master's/Doctoral degree from a recognised university where the Program is taught entirely in English.
5. A secondary school diploma, provided the final two (2) years were completed in English.
6. A foreign language teaching certificate alone does not suffice; the certified degree upon which it is based must also be submitted, with official translation where required.

Article 5

Number of Admissions – Selection Criteria and Required Documents

The annual number of admissions to the EUPS by the School of Theology is set at a maximum of forty (40) students, while the minimum number of students required for the EUPS to operate is set at twenty five (25) undergraduate students. The Program Steering Committee may adjust the minimum number of admissions in each cohort of the Program.

In the event of a tie between candidates, the interview score is taken into account. If a tie persists, a draw is conducted among the candidates with equal scores.

The selection of candidates is based on their curriculum vitae and supporting documents, which are evaluated by the Programme Committee, as well as the candidates' participation in the selection process. This process includes an oral interview conducted online by members of the Committee, assessing communication skills, the ability to substantiate reasoning, academic and personal preparedness, and a general understanding of theological issues.

By decision of the Programme Committee, prior to the interview, a multiple-choice test on topics related to Theology may be administered, along with an assessment of English language proficiency on subject areas specified in detail in the call for applications.

The relevant call and the required supporting documents are published on the Programme's website.

Applications are submitted online throughout the year until the Program reaches full capacity. Prospective students must submit their applications accompanied by the necessary supporting documents, to the Program Secretariat digitally. The English language test and interviews are conducted on predetermined dates set by the Program Steering Committee, while evaluation follows the timeline of the received applications. The relevant announcement and the required supporting documents shall be available on the Program's website.

Candidates must submit the following supporting documents:

- Application form, available on the Program website
- Photocopy of both sides of the Police Identity Card or Passport
- **High school diploma** (with official translation into English)
- **Detailed transcript** of all courses taken in the final year of high school (with official translation into English)
- Certificate of English language proficiency of at least level B2. In the event that language proficiency is not demonstrated, the candidate is tested on their adequate knowledge of the language.
- Motivation letter of up to five hundred (500) words, outlining the candidate's interest in Theology science, their motivation for studying the Program, and their future goals
- A brief CV including information on studies, distinctions, voluntary work, or other activities related to the subject

The aforementioned documents may be revised upon proposal by the Program Steering Committee and approval by the Senate of Aristotle University of Thessaloniki.

In addition, the following optional academic criteria are taken into account in the evaluation of a candidate's file:

- Minimum overall high school diploma grade: sixty five per cent (65%) of the maximum grade or equivalent
- Possession of higher education admission test certificates, such as:
 - *International Baccalaureate (IB): at least 28/45*
 - *GCE A-levels: at least BBB in three relevant subjects, with particular emphasis on subjects such as Religious Studies, Philosophy, History, Ancient Greek, Latin, etc.*
 - *Advanced Placement (AP): Grade 4 or 5 in relevant subjects such as [...]*
 - *SAT / ACT: SAT $\geq$ 1200/1600, ACT $\geq$ 25/36*
 - *TSA (Thinking Skills Assessment): $\geq$ 70/100 or raw score $\geq$ 28/50*

Additional criteria may also be taken into account for the evaluation and selection of candidates. These are defined and may be revised upon recommendation by the Program Steering Committee, in accordance with the applicable legal framework.

The original documents may be requested from the candidate to be sent by post or submitted in person to the Program Secretariat.

The **final selection process** is carried out by the Program Steering Committee as follows: the Program Steering Committee compiles a complete list of all candidates and, after the relevant verification, rejects those who do not meet the minimum criteria set by law and by the Program. Shortlisted candidates who have submitted the required supporting documents are invited to an interview. Upon completion of the process (evaluation of supporting documents, interview and, where applicable, the language knowledge test), the final list of successful candidates is drawn up.

The **final list of successful candidates** and any runners-up is validated by the Program Steering Committee. The candidate selection process, publication of results and enrolment of successful

candidates must be completed by 30 September of each academic year, subject to the filling of vacancies arising from students who voluntarily withdraw from the Program. Such vacancies are filled from the list of runners-up following their ranking.

In addition to the above, students from equivalent of recognised foreign higher education institutions who hold a certificate of partial completion of studies (paragraph 1 of Article 314A of Law 4957/2022, as amended by Article 128 of Law 5094/2024) may apply for admission to the EUPS by the School of Theology AUTH in order to continue their studies and be awarded the corresponding degree.

Such students shall submit a statement of interest, along with the required supporting documents, to the Secretariat of the EUPS, either in printed or digital form, through the Electronic Registration Information System of the Ministry of Education, Religious Affairs and Sports.

Filling Vacant Positions

In case of a student's withdrawal or expulsion, the Program Steering Committee may fill the vacant place (by means of a duly reasoned decision), in order to ensure the smooth operation of the Program by maintaining a stable number of students in each year of study.

The vacancies may be filled by students enrolled in equivalent programs, at the same or a higher semester of study at recognised foreign higher education institutions.

Candidates may be selected either from among those who submitted an application during the initial application call or through a separate public call.

Applicants are required to submit the following supporting documents:

- Copy of police ID or passport
- High school diploma (original and official translation into English)
- Transcript of final-year high school grades (original and official translation into English)
- Detailed transcript from the institution of origin
- Official Program of study from the institution of origin for academic equivalence verification
- Proof of English language proficiency in accordance with Article 4 of the Regulations in force
- Letter of interest
- Curriculum vitae

The Program Steering Committee evaluates the candidates' files and may invite them to an interview before issuing its final decision.

Appeals against the results may be submitted within five (5) working days after the announcement of the results, by written request to the Secretariat of the EUPS.

Registration of successful candidates takes place following the announcement by the Secretariat of the EUPS, within fifteen (15) days. The necessary documents will be submitted through the registration process. If a candidate does not enrol within the deadline by paying the tuition fees,

this shall be deemed a refusal of the offered vacancy, which will then be allocated to the next candidate on the waiting list.

Applications and any acceptance of candidates relate exclusively to the academic year specified in the relevant call for applications. There is no provision for provisional admission in subsequent academic semesters or years, regardless of the reason, including but not limited to military service or personal obligations. Candidates wishing to study in a subsequent year must reapply in the next application cycle.

Exceptionally, the Program Steering Committee may, by a duly reasoned decision, approve the postponement of the commencement of studies for one academic year, provided that serious and adequately documented reasons are submitted by the candidate concerned. The decision to grant or refuse such postponement lies solely within the discretion of the Program Steering Committee.

Article 6

Duration and Conditions of Study

The duration of studies at the EUPS is set at eight (8) academic semesters of full-time study.

Each semester lasts thirteen (13) weeks and consists of lectures, assignments, etc., depending on the requirements of the course and the choice of the respective lecturer.

All courses are held in person utilising the infrastructure of the School of Theology. Provision is made for the exceptional use of synchronous **distance-learning** methods for lectures and activities carried out with the participation of professors from foreign institutions or collaborating professors, in cases of force majeure or exceptional circumstances. Distance-learning courses are conducted using ICT, utilising the technical infrastructure of the School of Theology, as well as the expertise and support of the Digital Governance Unit of the Aristotle University of Thessaloniki.

The minimum duration of study at the EUPS for the award of the degree is eight (8) academic semesters. The maximum period of study shall not exceed this standard duration by more than four (4) additional academic semesters.

After completion of the maximum duration of study twelve (12), and subject to the applicable legislation on Higher Education Institutions, the student will be expelled by the competent body of the EUPS.

Once registration and all procedures relating to the formal commencement of studies have been completed, students may apply for a leave of absence for a period not exceeding a total of two (2) academic years. Only students who have not exceeded the maximum period of study specified in paragraph 1 may apply for a leave of absence. Students may suspend their studies either all at once or in parts, for a minimum of one (1) academic semester. If taken in parts, the total duration of the suspension may not exceed two (2) years. During the suspension, student status is paused, and participation in any academic activities is not allowed. The suspension period does not count towards the maximum duration of standard enrolment. When students resume their studies, they return to full student status with all the rights and responsibilities provided by the Program. The relevant procedure is initiated by a written request from the student concerned to the Secretariat of the EUPS, accompanied by the necessary supporting documents, as appropriate, and is assessed by the Program Steering Committee.

For serious health reasons relating to the student or to a first-degree relative by blood, spouse, or a person with whom the student has entered into a civil partnership, an exceptional extension of the maximum duration of study of up to one (1) year may be granted. This extension shall be approved by the Program Steering Committee, following a fully reasoned and adequately documented request by the student, and may not exceed two (2) consecutive academic semesters.

Part-time study is not available in the EUPS.

Students' studies can be terminated on the grounds of:

- a) insufficient academic progress by the student (as evidenced by lack of participation in the educational process: attendance, examinations);
- b) behaviour that violates academic ethics; and
- c) disenrolment request submitted by the student,

The final decision concerning cases of re-examination and termination of studies resides in the Program Steering Committee

Article 7

Student Rights and Obligations

The School of Theology, in collaboration with the Equal Access Unit of the Aristotle University of Thessaloniki, ensures equal and effective participation of all students with disabilities or special educational needs in all educational, research and administrative activities of the School in general and the EUPS in particular.

Access to School's classes and exams is facilitated by sufficient infrastructure, such as ramps, handrails and lifts. Students who, due to disability or learning difficulties, are unable to take written exams are presented with the option of taking an oral exam either in person in an accessible room or remotely via a digital teleconferencing platform.

Students enrol and participate in the EUPS under the terms and conditions set out in the Regulations in force. Students in the Program enjoy **every right**, benefit and support provided to students in the Greek-language Program, **with the exception** of the right to free textbooks.

Students admitted to the EUPS **are required** to:

1. Attend all courses of the Program, whether conducted in person or remotely (exceptionally if the latter has been approved by the competent bodies of the Program). Participation in courses, exercises, exams, public lectures and other educational activities is mandatory. Students are permitted absences of up to thirty per cent (30%) of the total teaching hours of each course per semester. In the event of a serious and duly justified impediment, it is possible to reschedule the class upon agreement with the lecturer and with the approval of the Program Steering Committee.
2. Submit the required assignments on time, where these are specified for each course by the lecturer in charge.
3. Register on time for the courses from previous years that have not been successfully completed at the beginning of each semester. Registrations are recorded through the

electronic secretariat service and are included in the student's individual file. Registration is also mandatory for elective courses.

4. Obtain or borrow the necessary textbooks, in accordance with the recommendations of the course lecturer, where deemed necessary.
5. Stay informed of announcements from the Program and the Secretariat and regularly check their email.
6. Obtain an academic identity card through the electronic service of the Ministry of Education, Religious Affairs and Sports.
7. Pay tuition fees on time before the 1st and 2nd semesters of each academic year, in accordance with the deadlines set.
8. Settle any financial or other obligation to the Program and the Institution prior to graduation. Otherwise, they are not allowed to attend the graduation ceremony.
9. Carry out, in the case of a work-study scholarship, the required duties which may include supporting the Program's educational or research activities, the library or other needs of the School.
10. Respect the decisions of the Program's governing bodies and comply with the rules of academic ethics.

Repeated or serious failures to meet the obligations under the Regulations in force, without sufficient or substantiated justification, may lead to failure in a course or, in severe cases, to suspension from educational activities and/or dismissal from the Program. Decisions regarding such measures are made by the Program Steering Committee.

The aforementioned measures may be applied in cases of misconduct that undermine the academic community and the dignity of its members. Adequate disciplinary actions may be imposed in cases of disciplinary offences that offend the academic community and the dignity of its members, such as sexist, racist, homophobic or transphobic behaviour, verbal or physical violence, improper behaviour within the campus, or any action contrary to the principles of respect, equality and inclusion. The Program Steering Committee may refer such cases to the competent disciplinary bodies of the University or forward them to the competent legal authorities, in accordance with the applicable legislation.

Article 8

Curriculum – Course Syllabus – Assessment

The EUPS "Orthodox Theology and Spirituality" offers a unified, full-time Program of study lasting four (4) academic years, structured over eight (8) academic semesters. The Program includes forty four (4) mandatory courses in total. The distribution of courses is, as a general rule, 5 and 7 courses per semester.

Mandatory Courses (C). Students are required to attend and successfully complete forty four (44) mandatory courses, through which they will accumulate two hundred and forty (240) ECTS credits during their studies. The compulsory courses aim to provide students with the fundamental

knowledge and methodology of the disciplines that traditionally constitute the core of Theological Studies worldwide.

Education is conducted **in person**, with digital support for educational material and communication between students and teaching staff via the Aristotle University of Thessaloniki e-learning platform. The use of modern distance learning methods is provided for, in accordance with Article 67 of Law 4957/2022. Attendance is compulsory, and absences exceeding thirty per cent (30%) of the teaching hours per semester are not permitted, unless justified by documented reasons of force majeure.

The academic year is divided into two (2) semesters (winter and spring), each consisting of thirteen (13) weeks of teaching, followed by an examination period at the end of each semester. Successful completion of the Program requires the accumulation of two hundred and forty (240) ECTS.

The language of instruction for all courses is English. Students are required to take courses in Modern Greek, and in their fourth year, compulsory courses in Ancient Greek (Koine Greek) of the New Testament period, with the aim of achieving an in-depth knowledge of Modern Greek and a satisfactory command of Koine Greek. This enables them to study Greek theological literature as well as the primary sources of Theology, particularly those of the Old and New Testaments, and facilitates their potential continuation of a professional career in Greece.

Students who can document sufficient knowledge of the Greek language (e.g., holding a secondary education diploma from a Greek school or a Greek language proficiency certificate of at least B2 level, etc.) may, instead of taking the Modern Greek course of the EUPS, earn the required ECTS credits by selecting related courses as Free Electives from other EUPS or underground programmes at A.U.Th.

The relevant procedure is announced by the Programme Secretariat.

The programme does not include a mandatory internship; however, advisory support is offered, as well as opportunities to participate in research programmes of broader humanities relevance and in international and domestic student mobility programmes in which the University participates.

Curriculum

1st Semester

Code	Mandatory Courses	ECTS	Hours/ week
101	Introduction to the Study and the Methodology of Theology	7	3
102	Introduction to the Old Testament and Biblical Hebrew Language	7	3
103	New Testament: Introduction, History and Culture of the New Testament	7	3
104	Theory and methodology in the study of religion of the ancient and current	6	3

GR1	Modern Greek I	3	3
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2nd Semester

Code	Mandatory Courses	ECTS	Hours/ week
201	Ecclesiastical History I	6	3
202	Christian Art and Archaeology	7	3
203	History of Philosophy	7	3
204	Introduction to Patristic Literature and Hagiology	7	3
GR2	Modern Greek II	3	3

3rd Semester

Code	Mandatory Courses	ECTS	Hours/ week
301	Ecclesiastical History II	6	3
302	Old Testament Interpretation	5	3
303	Liturgical Theology	5	3
304	Patrology and Patristic Interpretation	6	3
305	World Religions	5	3
GR3	Modern Greek III	3	3

4th Semester

Code	Mandatory Courses	ECTS	Hours/ week
401	Ecclesiastical Literature with Emphasis to the Latin Fathers	7	3
402	New Testament Interpretation	7	3
403	Social Theory and Religions	6	3
404	History, Literature and Culture of the Orthodox Slavic World	7	3
GR4	Modern Greek IV	3	3

5th Semester

Code	Mandatory Courses	ECTS	Hours/ week
501	Mount Athos' Monasticism, Orthodox Spirituality and Hesychasm	7	3

502	Pastoral Theology and Christian Witness	7	3
503	Dogmatics I: History of Christian Theology & Spirituality	7	3
504	Contemporary Inter-Church and Inter-Orthodox Relations	6	3
GR5	Modern Greek V	3	3

6th Semester

Code	Mandatory Courses	ECTS	Hours/ week
601	Dogmatics II. Introduction to the Theological Gnosiology & Exposition of Orthodox Faith	7	3
602	Sociology of Christianity	7	3
603	Interreligious Dialogue	7	3
604	Catechism and Mission	6	3
GR6	Modern Greek VI	3	3

7th Semester

Code	Mandatory Courses	ECTS	Hours/ week
701	Dogmatics III: Orthodox Dogmatic & Symbolic Theology. Comparative examination of dogmatic issues in history and the present	5	3
702	Christian Ethics and Bioethics	5	3
703	Old Testament Theology	5	3
704	The Ecumenical Movement	5	3
705	Social Theory and Social Teaching in the Modern World	5	3
GR7	Modern Greek VII	3	3
AGR7	Ancient Greek I	2	3

8th Semester

Code	Mandatory Courses	ECTS	Hours/ week
801	Canon and Ecclesiastical Law	7	3
802	New Testament Theology	6	3
803	Christian Education in the Modern World	6	3
804	Ethics and Modern Technologies		
GR8	Modern Greek VIII	3	3
AGR8	Ancient Greek II	2	3

Course Syllabus

A. Mandatory Courses

[101] – Introduction to the Study and the Methodology of Theology

The concepts of the Encyclopedia of Theology, the Introduction to Theology and Theology are examined. The teaching of theological literature until the 15th century. The creation of the studium generale and the first European universities. Scholasticism and your encounter with the dual methodology of the theology of the East. The study of Theology in modern universities and theological studies in Greece.

[102] – Introduction to the Old Testament and Biblical Hebrew Language

In this course, a detailed analysis is undertaken of the formation of the Bible and of how the books of Holy Scripture came into being. The aim of the course is to inform students: (a) about the findings of contemporary scholarship on issues related to the naming, authorship, composition, canonization, content, and theology of the books of the Old Testament; and (b) about the history, writing, reading, and the main grammatical and syntactical features of the Hebrew language of the original Old Testament text. The education and scholarly development of the students is achieved through the systematic study and approach to the Scriptures and through their gradual introduction to fundamental themes of the Old Testament, which is not the mythology of the Hebrews but the revelation of God to humanity and the recording of the history of the relationship between God and human beings. Its books constitute not merely the literature of a single people, but the spiritual heritage of all humankind.

[103] – New Testament: Introduction, History and Culture of the New Testament period

History of the manuscript and printed text of the New Testament. History of its Canon, and historical information regarding the Hellenistic cultural environment in which the New Testament was developed and disseminated. Language, character, style, place, time, purpose of composition, theological ideas, and content of the individual books of the New Testament. Their message for the contemporary world.

[104] – Theory and methodology in the study of religion of the ancient and current world

A. The course examines the broader question of “what the study of religion is.” It concerns the scholarly investigation of this aspect of human culture and its practices. This aspect is inseparable from the aims of our study and from the definitions we choose to use—definitions that are appropriate to our purposes and inquiries. What unites us in this collective group, referred to by the pronoun “our,” is not only shared inquiries, common tools, and agreement on established evidence and modes of argumentation, but also the institutional body that brings us together as a group and to which our work contributes. This body is the public university, an institution within which what constitutes the academic study of religion ultimately takes shape. Thus, by revisiting our initial question, “what is the study of religion?” we may arrive at a clearer formulation if we first ask: “Where is the study of religion practiced, by whom, and for what purposes?” The answer, depending on context and individual interests, may lead to very different conclusions among different peoples. Another issue addressed is the classification of religions: how can they be classified and how can they be studied? Answers to these questions are provided through the work of the scholar of religion.

B. Did what we call Greek religion ever exist? The question may seem redundant, but it must be made absolutely clear from the outset that Greek religion never existed as a monolithic entity. When Greece emerged from the darkness of the past around 800 BC, various communities—city-states—developed. Each city had its own pantheon, in which certain gods were more important than others, and some gods were never worshipped at all. Each city had its own mythology, its own religious calendar, and its own religious festivals.

Related topics examined in the course include:

- the concepts of polytheism, piety, purity, and the profane
- representatives or mediators of the “sacred”
- ritual and its significance
- alternative forms of Greek piety: mystery cults (Thesmophoria; the cult of Dionysus; mystery religions; the Eleusinian Mysteries; the “Orphic way of life”)

[GR1] – Modern Greek I

Objective level: A1 (Entrance → A1)

Emphasis: basic communication, pronunciation, daily needs

Greek alphabet – phonology – intonation

Basic vocabulary of daily life

Articles, nouns, adjectives

Present Tense Verbs (Active Voice)

Simple affirmative and interrogative sentences

Basic written discourse (short texts)

[201] – Ecclesiastical History I

The course "Ecclesiastical History I" is taught for 3 hours per week. Introduction to the literary genre of Church History and its sources. The outline of the time in which Christianity appears. Examination of the reasons why Christianity was considered as a *religio illicita* in the Roman Empire, which was the legal basis for its persecution. Given the historical outline of the persecutions and the problems created in the Church because of them. Ecumenical Councils. Iconoclasm. Schisms. Brief presentation of the Church of Constantinople in the 1st millennium.

[202] – Christian Art and Archaeology

The course "Christian Art and Archaeology " is taught for 3 hours per week. In this course, students are introduced to the art of the early Christian, early Byzantine, middle Byzantine, and late Byzantine periods. In particular, they learn about ecclesiastical architecture and monumental painting (frescoes, mosaics), and they study representative examples of sculpture, miniature art, and illuminated manuscripts. At the same time, the theology that shaped ecclesiastical art and is reflected in the monuments examined in the course is presented and analyzed.

[203] – History of Philosophy

Ancient Greek philosophy is analyzed by the Procratics to the last Platonists. Basic representatives of the Byzantine and post-Byzantine period are also presented. Teaching is consolidated by analyzing and interpreting related texts. Collective and personal exercises are prepared on ancient sources. Compulsory and optional bibliography is provided.

[204] – Introduction to the Patristic Literature and Hagiology

The course "Introduction to the Patristic Literature and Hagiology " is taught for 3 hours per week. The first part of the course (Hagiography) examines the anthropological, Christological and ecclesiological aspects of sainthood through analysis of the hagiographic models that prevailed throughout different periods in the church's history, from the biblical times to modern age, as they have been monumentalized in their respective narratives and the poetry of the Christian literature. The second part involves a general introduction to Christian literature: its basic genres, the various approaches to it, its historical, social and cultural context and their soteriological aims.

[GR2] – Modern Greek II

Objective level: A2

Emphasis: simple narratives, past, everyday social use

Extending Times: Future, Indefinite

Possessive and objective pronouns

Adverbs of place and time

Social trading vocabulary

Simple Hypothetical Sentences

Short written speech (email, narration)

[301] – Ecclesiastical History II

The Course "Ecclesiastical History II" is taught 3 hours per week. This Course examines the following topics:

- The Schism of 1054 .
- The Crusades.
- Efforts to restore the ecclesiastical unity between East and West.
- Heresy and theological controversies in Byzantium during the period 11th-15th c.
- History of the Ecumenical Patriarchate during the Ottoman period.
- History of Roman Catholic Church.
- Protestants.

[302] – Old Testament Interpretation

The course approaches the Historical, the Poetic and the Prophetic Books of the Old Testament on the basis of the interpretive tradition of the Orthodox Christian Church and the findings and methods of the modern biblical scholarship. In particular, through the analysis of biblical passages, the course examines topics such as the origin of the universe, the appearance of evil in the world,

the role of God in the history of humanity, the relationship between human beings and God, the dispersion of humankind across the earth, the beginning of sacred history, and so on. What is more, in addition to the general introduction to the Psalms, at least one psalm from each literary genre is analyzed. Furthermore, an effort is made to approach the topic of Jewish eschatology as it is presented in the Prophets of the Old Testament.

[303] – Liturgical Theology

In this course the following will be examined: The History and Theology of Christian Worship. The meaning of the terms Liturgy, Liturgics, Worship, Teleturgics, Liturgical Theology and Theology of Worship. Liturgical prayer as the object of Christian worship. Man as a liturgical being, the biblical, doctrinal, social and secular character of Divine Worship. Sources of Liturgics, Liturgical Hermeneutics. Liturgical types of the East and West. The Divine Liturgy. The origins of the Eucharist. The Eucharistic unity of the clergy and laity. Eucharistic ecclesiology. Liturgics and spiritual life. Liturgy and the world. The evolution and formation of the Divine Liturgy. Interpretation of the Divine Liturgy based on liturgical commentaries. Analysis of the Liturgies of the Apostolic Constitutions, St. Mark, St. James, Armenian, and Roman. Modern liturgical problems and opportunities for liturgical renewal. This course requires student participation in both training exercises in the Metropolises and parishes of Greece for the study of their respective liturgical lives, as well as the weekly worship gathering in the chapel of the school.

[304] – Patrology and Patristic Interpretation

The Course "Ecclesiastical Literature and Patristic Interpretation" is taught 3 hours per week. This course is divided into two units. Firstly, lives and teaching of Church Fathers and main issues of ecclesiastical literature and Orthodox theology are studied and secondly, there is an historical-philological analysis of their works. Each writer or Church Father is located on a place, time and spiritual context. The course will figure out the way he interacts in relation with certain social, political, theological and ecclesiastical facts. The second unit is an introduction to issues of patristic interpretation. It examines the problem of the interpretation of Christian literature. The methods of interpretation, chosen by Fathers, will be presented and there will be a discussion about their impact on contemporary spiritual matters. The approach is based on the patristic texts, which are analyzed during the course.

[305] – World Religions

Origin, historical development, teaching, myth, worship, life, and society of the major contemporary religions and cultures of the world—namely the Indian traditions (Hinduism, Buddhism, Jainism, Sikhism), the Chinese traditions (Confucianism, Taoism), the Tibetan traditions (Bön and Lamaism), and the Japanese traditions (Shinto and Japanese Buddhism). Special emphasis is placed on Islam: its origin, development, branches, teachings, the structure of Islamic society, and contemporary religious and political issues.

[GR3] – Modern Greek III

Target level: B1 (low)

Emphasis: structured discourse, social issues

Past participle – infinitive

Passive voice (basic forms)

Object pronouns

Conjunctions and coherence of speech

Vocabulary of education, work, culture

Short Essay Production

[401] – Ecclesiastical Literature with Emphasis to the Latin Fathers

The Course "Ecclesiastical Literature with Emphasis to the Latin Fathers" is taught 3 hours per week. The course aims to study the Church Fathers and other ecclesiastical authors focusing particularly on the study of the Latin Christian Literature. The authors are placed in their historical and geographical context with attention to the social, religious, philosophical and cultural influences that shaped or brought about their apologetics. Throughout the course the life and works of these authors are examined historically and philologically. The specific features of their teachings, experiences and their contributions to the formation of the doctrinal truths and the ecclesiastical traditions are highlighted on the basis of their works. Also the course examines the influence that each author's thought exerted on subsequent authors with an emphasis on an up-to-date presentation of their message. The aim is to acquaint students with western patristic theology in the centuries before and after the division of the church.

[402] – New Testament Interpretation

The Course "New Testament Interpretation" is taught 3 hours per week. Interpretation of various Gospel narratives (Synoptics and fourth Gospel) and Pauline epistles. We use two main hermeneutical approaches: Historical Critical and history of reception.

[403] – Social Theory and Religions

This course aims to introduce students to the social approach of the religious phenomenon and examine the relationships between religion and society. It refers to classical social theories, research methodology, the developments in modern societies and it focuses on the following issues: Analysis of the basic concepts-functions of social life. Methods and principles of sociological research. In addition, the main aspects of the Sociology of religion are examined: the classical and modern Social Theories on religious reality in both its institutional and interactive dimensions; definitions and functions of religion as a social phenomenon; classical sociological approaches of religion; the functions of religion in contemporary society; the phenomenon of secularization; variations of religious phenomenon in the western world, new religious movements; the issue of fundamentalism; the phenomenon of globalization and the study of religion; religion, nationalism and nationalistic ideology; the relationship between Social Theory and Theology.

[404] – History, Literature and Culture of the Orthodox Slavic World

The Course "History, Literature and Culture of the Orthodox Slavic World" is taught 3 hours per week. The course provides an overview of the historical development of the Slavic world from its settlement in Eastern and Southeastern Europe to the present day and presents the most important milestones in its ecclesiastical and political history from the Middle Ages to the present. It also studies the history and development of the Medieval Slavic literature, beginning with the work of Saints Cyril and Methodius in the Slavic world, the creation of the Slavic alphabet, and the translation of the first books into Slavic. It also presents the history and development of the Slavic

literature in Bulgaria, Russia, and Serbia, which reflects the distinctive characteristics of their culture and spiritual identity.

[GR4] – Modern Greek IV

Objective level: B1 (complete)

Emphasis: accuracy, coherence, increased vocabulary

Subjunctive and its uses

References and explanatory statements

Passive voice (extended use)

Style differentiation

Reading and analyzing texts

Article production and presentation

[501] – Mount Athos' Monasticism, Orthodox Spirituality and Hesychasm

In this course, the importance of the presence of Monasticism in the social presence of the Church and especially of Mount Athos as a place of global spiritual radiance is recorded. The formation of neptic, mystical and hesychastic speech in the past and its influences on contemporary ecclesiastical teaching are also highlighted. An effort is also made to demonstrate the necessity of spirituality in theological thought, both past and present. Finally, the differences of Orthodox Christian spirituality from other modern versions of it in terms of content and perspectives are noted.

[502] – Pastoral Theology and Christian Witness

This course attempts to demonstrate how necessary Pastoral Theology is for the scholarly armoring of the theologian and his ministry in the modern world. The necessary coordinates and axes of this ministry are also emphasized and frequent references are made to texts of patristic literature. At the same time, the ecclesiological, therapeutic and pedagogical character of the theology of the Church is developed. Pastoral Theology is not considered an autonomous course concerning the ethics of the priestly profession but as a synthetic presentation of the redemptive work of the Church. The nature and basis of the dissemination of Christian teaching, its extent, its historical development, its place within the practice of the Church and the way in which it is integrated into the field of theological research are also presented. Theological attitudes towards the development of Christian testimony, as well as its relations with other theological fields, are also examined. Finally, the special importance of the expression of Christian witness in theological discourse and ecclesiastical practice is studied.

[503] – Dogmatics I: History of Christian Theology & Spirituality

The course presents the history and nature of the Church's Dogmatic Teaching and Spirituality in the Orthodox Tradition, examining the historical condition of the doctrines from the sources of the Church's symbolic and dogmatic texts and more generally from the authors who contributed to its formulation. Therefore, the broader context of the development of Christian doctrine is researched in dialogue with the sources of Christian traditions in general and the literature associated with them. Therefore, this course deals with both the history of the morphological development of

Orthodox doctrines from their biblical formulation to their most developed ecclesiastical form and the historical context in which the doctrinal formulation is expressed and selected.

[504] – Contemporary Inter-Church and Inter-Orthodox Relations

1. A synoptic history of the Orthodox Church today,
2. Ecclesiastical Policy and Diplomacy (meaning-bibliography),
3. The interorthodox and interchristian work of the Ecumenical Patriarchate in the 20th and 21st centuries and its ecclesiastical policy,
- 4-5-6. The ecclesiastical policy of the Ecumenical Patriarchs Athenagoras, Demetrios and Bartholomeos,
7. USA and Orthodoxy in the peninsula of Aimos in the 21st century,
- 8-9. The issue of the Patriarchate of Jerusalem in the years 2004-2005,
10. Issues of ecclesiastical policy and diplomacy in the Presbyterian Patriarchates,
- 11-12. Ecclesiastical policy and diplomacy of the Archbishop Iakovos of America in the USA and in Greece, and their contribution to national issues,
13. Lecture.

[GR5] – Modern Greek V

Target level: B2 (low)

Emphasis: abstract concepts, academic use

Hypothetical reasons

Oblique speech

Impersonal structures

Academic and social vocabulary

Arguments

Exhibition Production

[601] – Dogmatics II. Introduction to the Theological Gnosiology & Exposition of Orthodox Faith

The lesson presents the existential and gnostic preconditions of Orthodox dogmatic teaching compared to scholastic and generally Western theology and tradition. Exact exposure of the content of the Orthodox Faith to a dialogue with Western Christianity. The historical and spiritual factors of the area, where the wording of the doctrines (politics, philosophy, art, etc.), are discussed. The axis is dogmas and symbols.

[602] – Sociology of Christianity

This course is designed to introduce students to the core topics of the Sociology of Christianity, especially focusing on the relation between Orthodox Christianity and Culture. During this course connections between the Culture, Science and Christianity, Christianity and social change,

secularization, private and public sphere, social justice and structures of power, Christianity and social institutions, and ecological debates will be analysed and critically examined.

[603] – Interreligious Dialogue

Familiarization with the basic principles of interreligious education for conducting proper and constructive dialogue between Christianity and the major contemporary world religions. Points of convergence and divergence between the principles of the major religions and the fundamental principles of Christian teaching concerning mutual understanding and the peaceful coexistence of peoples. The diachronic dialogue between the Eastern Christian Church and Islam. Interreligious education, interreligious dialogue, global initiatives, initiatives of the Theological Faculties of Thessaloniki and Athens, of the Church of Greece, and of the Ancient Patriarchates, as well as interreligious dialogue conferences.

[604] – Catechism and Mission

This course examines the theological, ecclesiological, and pastoral dimensions of catechesis and mission within the framework of the Orthodox Church. Catechesis is presented as an essential ministry of the Church, while mission is understood as the natural expression of ecclesial life and witness in the world. Particular emphasis is placed on the relationship between faith, worship, and life, as well as on contemporary challenges in Orthodox mission.

Course Outline

1. Catechesis and Mission as Ministries of the Church
2. Biblical Foundations of Catechesis and Mission
3. Patristic Perspectives on Catechesis
4. Catechesis in the Life of the Early and Byzantine Church
5. Ecclesiology and Mission
6. Missionary Experience of the Orthodox Church (Historical Case Studies)
7. Catechesis and Mystagogy
8. Pedagogical Principles of Orthodox Catechesis
9. Mission in the Contemporary World
10. The Intercultural Dimension of Mission
11. Contemporary Pastoral Challenges
12. Designing a Catechetical or Missionary Program
13. Review and Synthesis

[GR6] – Modern Greek VI

Target level: B2 (complete)

Emphasis: precision, style, fluency

Advanced retirement

Idioms and phraseology

Critical analysis of texts

Oral presentations

Summarizing and rephrasing

B2 Certification Preparation

[701] – Dogmatics III: Orthodox Dogmatic & Symbolic Theology. Comparative examination of dogmatic issues in history and the present

The purpose of deepening the dogmatic science of knowledge of Orthodox Theology is the systematic examination of the theological ecclesiastical monuments that capture the dogmatic expression of the Orthodox Church.

The examination of issues of Orthodox theology and spirituality is done comparatively in the context where the historical factor is seen, with a perspective of the systematic exposition of the major chapters of the Orthodox doctrinal teaching.

The course moves in the context of the systematic interconnection of theological issues based on the morphological development of the doctrines. It extends to the comparative consideration of doctrinal issues in history and the present in order to discuss on a comparative level similarities or differences with other Christian doctrines. In this case, the course of orthodox theology is finally developed in the context of symbolic theology. That is, the relationship of Orthodox theology is exposed within the comparative framework that concerns the subject of the dialogue with the other doctrines.

[702] – Christian Ethics and Bioethics

The character of Christian Ethics is presented and its main themes are analyzed in three major sections. The first refers to its vertical dimension (relationships between man and God), the second in its horizontal dimension (interpersonal and social relationships) and the third examines the basic problems and prospects of human existence. Bioethical issues are raised and specifically the developments that led to them, as well as the dilemmas that arise from these developments.

[703] – Old Testament Theology

The course begins with the concepts of monotheism and polytheism as they appear in the Old Testament. Then, it proceeds to the revelation of the name of God to humanity and the theology of creation. The Israelite traditions, both earlier and later, constitute the next topic. This is followed by a series of theological concepts and issues: angelology and demonology, the concept of law, faith, the Messiah, and sin. The course concludes with Old Testament eschatology and the theology of the Temple.

[704] – The Ecumenical Movement

In the course it is attempted to document historically and theologically the modern meetings and trends observed among the churches of the ecumenical movement. Emphasis is placed both on the activities of the WCC and the attitude of the Orthodox Church toward it, as well as on the historical path of the ecclesiastical phenomenon of Christianity's ecumenical presence. The contribution of the Orthodox Church to the ecumenical movement and to the WCC is assessed as well as the contribution of the ecumenical movement and the WCC to Orthodoxy. Based on the

latest developments in the contemporary ecumenical dialogue and ecclesiological concern, the interest of the course focuses on the detection of the position of the "other" churches in the Orthodox self-understanding.

[705] – Social Theory and Social Teaching in the Modern World

The course aims to introduce students to the intersection of Social Theory and Christian Social Teaching en face the major features and challenges of contemporary societies. The foundations of social theory and Christian social teaching (CST) and their historical roots will be presented framed by the emergence of modernity. More specifically, the course includes the topics: Historical development of CST from Early Christian teachings to modern times, the concepts of freedom, justice, poverty, peace, solidarity, common good, human rights as they have been elaborated within social theory and Christian teaching, the influence of CST on social ethics and the role of religion in social theory, the religious fundamentalism, the cultural pluralism and the respect for the other, the religious freedom and democracy, Arts and Aesthetics, the theories on the role of religion in social change, secularism and Christianity in contemporary society (-ies), globalization and its social consequences, Christian perspectives on solidarity, consumerism, inequality, violence, pluralism and Artificial Intelligence.

[GR7] – Modern Greek VII

Target level: C1 (low)

Emphasis: academic & professional discourse

Academic writing

Rhetorical and stylistic structures

Analysis of articles and essays

Advanced argumentation

High-level oral presentations

Research and bibliography.

[AGR1] – Ancient Greek I

The Greek alphabet – pronunciation of Hellenistic Koine – intonation of the New Testament.

Article and nouns of the first and second declension (biblical examples)

Active voice present tense (preach, write)

I am a verb and theological uses

Adjectives and agreement of terms

Personal pronouns

Falls and theological significance (nominative-genitive)

Prepositions in the New Testament (ἐν, εἰς, ἐκ)

Basic syntax of a simple sentence

Introduction to the vocabulary of the New Testament

Infinitive (introduction)

Guided reading of Gospel passages

Summary – introduction to the explanatory use of language

Teaching Orientation

Functional grammar

Continuous connection between linguistic type and theological meaning

Familiarization with the Greek text of Nestlé-Aland.

[801] – Canon and Ecclesiastical Law

The main object of the course is the study of various aspects of the Orthodox tradition both historically and in the present. The sources of Canon and Ecclesiastical Law are examined chronologically and systematically as well as their development in relation to a concrete legal framework. It is analyzed the relationship between Theology and Law and the nature of the Holy Canons. It is also presented the organizational and administrative structure of the Orthodox Church and especially of the Greek Church. Additionally, are examined the basic legal relations of the Orthodox Church and the known religions, as they are reflected in the current system of State-Church relations in Greece and the obligation of the protection of religious freedom according to the Greek and European law. In addition, the course deals with the law of other Christian churches in a comparative way and in an ecumenical perspective.

[802] – New Testament Theology

This course seeks to provide students with the opportunity to:

- engage with the field of New Testament Theology and its subject matter;
- become familiar with the scholarly methods employed in the discipline of New Testament Theology;
- explore this body of material and trace its development within early Christianity;
- connect and compare the teaching of the early Church with the positions of various churches today;
- develop an awareness of the need for mutual understanding and approachability among all people.

[803] – Christian Education in the Modern World

The course presents basic elements of the scientific discipline of Christian Education in relation to the Education Sciences.

The following topics are examined:

- The nature of educational process.
- A historical overview of the education phenomenon as it has developed among peoples, religions and philosophical tendencies and ideals, some of which extend to the present day.
- Basic Goals of Christian Education.

- Educational theory and Christian Education.
- Teaching Methodology in the field of Christian Education.
- The methodology and methodological challenges of empirical research in the field of Christian Education.
- Learning contents, methods and media in the field of Christian Education.

[804] – Ethics and Modern Technologies

The course examines the formation of concepts of modern scientific ethics from the perspective of Christian Theology. Thus, issues such as the limits of scientific research, medical ethics, the ethics of technical intelligence, neuroethics, ecological ethics, etc. are examined. At the same time, the Orthodox theological position on issues of applications of modern technology is explored, such as the pastoral and ethics of the Internet, the possibility of creating "post-humans", etc.

[GR8] – Modern Greek VIII

Target level: C1 (complete)

Emphasis: full functional proficiency

Stylistic nuances and metaphor

Specialized texts (academic, journalistic)

Critical composition of sources

Translation exercises

Final written and oral project

C1 Certification Preparation.

[AGR2] – Ancient Greek II

Repetition of basic grammatical structures of the Hellenistic Koine

Middle and Passive Voice (Theological Significance)

Infinitive: narration of soteriological events

Present: theological dimension of duration

Shares (adjective, adverbial)

Infinitive (uses in the New Testament)

Subjunctive and imperative (admonition, prayer)

Pronouns (indicative, referential)

Subordinate clauses (purpose, cause)

General absolute (introduction)

Vocabulary of theological terms (grace, faith, speech)

Reading patristic passages (Didache, Ignatius)

Concise Explanatory Text Analysis

Teaching Orientation

Hermeneutic use of language

Preparation for lessons: Explanation of K.D., Patrology

Linking Language Choices to Theological Interpretation

Teaching – Knowledge Assessment – Student Evaluation

The EUPS is conducted in person, through the physical presence of lecturers and students in classrooms. By decision of the Program Steering Committee, a weekly online teaching period common to all EUPS students may be established. This period may be used for tutorials and/or seminar classes and, exceptionally, for rescheduled classes when no classrooms are available for this purpose on other days of the week. In exceptional emergency circumstances preventing teaching conducted in person, distance learning may be conducted for a limited period, by duly reasoned decision of the Head of the School and the Director of the Program, strictly for the time necessary to address the circumstances justifying the temporary transition to distance learning.

Similarly, examinations are conducted with the physical presence of students and examiners in the School's classrooms, whether written or oral. Exceptionally, oral examinations may be conducted remotely, provided that the identity of the examinees is verified and best practices for online oral examinations are followed to ensure their integrity. Remote written examinations are not permitted, except when required under applicable law. By decision of the Program Steering Committee, written examinations may be conducted using tablets, laptops or personal computers, provided that they take place in person, under supervision, in the School's classrooms, in accordance with a comprehensive integrity assurance plan.

Attendance at lectures, tutorials and any other organised educational activity is compulsory. Students may be absent for up to thirty per cent (30%) of the total teaching hours of each course per semester. Deviations from this limit are permitted only in exceptional cases and are subject to approval by the Program Steering Committee. Regular attendance is considered an essential element of academic excellence and successful academic progression.

Before the start of each semester, the Secretariat of the EUPS prepares and publishes the detailed teaching schedule for the semester taking care to ensure, as far as possible, to ensure that mandatory courses: (a) are distributed evenly throughout the week; (b) are not scheduled at widely separated times on the same day; and (c) do not coincide with other mandatory or elective courses of the same semester.

At the end of the tenth (10th) teaching week of each semester, students are invited to participate in an anonymous online evaluation of the courses and teaching staff, with the aim of improving the quality of studies.

Students' assessment

1. Students enrolled in the School's EUPS program are assessed through written or oral examinations, which are conducted at the end of the semester for courses taught during that semester. All courses are also examined during the September resit period. Student

- participation in an oral examination excludes them from participating in the written examinations for the same course during the same examination period.
2. During the semester, the lecturers monitor the progressive achievement of the learning outcomes of the courses by the students. The final grade for each course is determined by an examination (oral or written) conducted at the end of the semester.
 3. Lecturers take special care for the oral examination of students with dyslexia, severe mobility problems, or vision problems that substantially hinder their participation in written examinations, in accordance with the procedure set out in the provisions in force. Their participation in written examinations, in accordance with the procedure laid down in the provisions in force.
 4. The Secretariat of the EUPS publishes timely the detailed schedule of written examinations for each upcoming examination period. The lecturers, assisted by the Secretariat, are responsible for ensuring that there are a sufficient number of invigilators drawn from doctoral candidates and graduate students. Lecturers must be present at all times in the examination rooms, supervise the smooth and fair conduct of the examinations, and take the necessary measures for this purpose.
 5. Before taking the exam, each examinee must check that their name is listed in the Secretariat's digital list of those eligible to take the exam for that particular course. Examinees are prohibited from copying or falsifying in any other way the results of the examination process, as well as from bringing books, aids, notes, or electronic means of communication into the examination rooms. or electronic means of communication in the examination rooms. Any attempt to use electronic means of communication during the examination process is considered a particularly aggravating circumstance against the examinee. Furthermore, examinees are prohibited from using a separate sheet of paper as scrap paper. For this purpose, they are allowed to use the last page of their written paper. In case of violation of these terms, the written work will be graded zero as an internal measure to ensure the integrity of the examination process, without prejudice to any other penalties that may be imposed in accordance with the provisions in force.
 6. The designated invigilators must check the academic ID card that proves the student's status and certifies the identity of the examinee, verify that the student's full name and special student ID number are written on the examination paper, initial each written exam, and supervise the examinees so that they do not copy or cheat. on the student's written work, initial each written work, supervise the examinees so that they do not copy or talk to each other, continuously monitor the entrances and exits of the room, especially at the end of the examination time and the submission of the written papers, and ensure that no examinee leaves or departs from the examination room before thirty minutes (30') have elapsed since the distribution of the questions.
 7. The written examination for each subject lasts a maximum of two (2) hours for all subjects.
 8. After the papers have been handed in, the invigilators count the papers they have received and one of them certifies the number of papers received. The papers are then handed over to the lecturer, who counts them and certifies the number of papers received with their signature in front of the invigilator.
 9. Lecturers must submit the results of the final examinations, written and/or oral, on a single grading scale for each course, no later than twenty-five (25) days after the date of each examination. In the case of oral examinations, the lecturer is not allowed to announce the

results of the examination to the students who have been examined, but only collectively for all those who have been examined, in writing and/or orally, at the end.

10. In all EUPS courses, the result of the student's knowledge assessment is expressed numerically on a scale from zero (0) to ten (10). On grade reports, failure is marked with grades from zero (0) to four (4) and success with grades from five (5) to ten (10).
11. It is not permitted to publish exam results in any way that reveals the names of the examinees, except by listing their Special Registration Number (SRN/AEM).
12. It is not permitted to transfer a student's grade from one examination period to the next. Clauses that may be included in the examinees' written work and concern their desire to withdraw if they are assessed with a grade lower than the desired one, or references to how many courses one owes in order to obtain a degree, are not permitted and, if written, are not taken into account.
13. Examinees have the right to review their written exams—pertaining to the respective examination period—and to request explanations regarding how their work was evaluated.
14. To calculate the degree grade and the composition of the courses listed on it courses, the forty four (44) mandatory courses required to accumulate two hundred and forty (240) ECTS credits from mandatory Courses (C) in total.

Article 9

Scholarships

Within the framework of the EUPS by the School of Theology of the Aristotle University of Thessaloniki, scholarships may be awarded to students on the basis of academic and objective criteria, following a decision by the Program Steering Committee. For example:

- The Programme Steering Committee may award a merit scholarship granting a fifty percent (50%) tuition fee waiver for the following academic year to the student who achieves the highest cumulative grade point average across all courses of each year, provided that they have successfully completed all courses within the designated timeframe. In the event of a tie, the scholarship may be awarded to more than one student.
- The Programme Steering Committee may also award excellence prizes to students who demonstrate outstanding performance during their studies. These awards may include an honorary distinction and/or a monetary prize. Specifically, at the end of each academic year, a first-year student award may be given based on overall performance in all courses and consistency in attendance. Similarly, a graduate excellence award may be granted to the student with the highest academic achievement over the course of their studies.
- Following a duly justified decision by the Program Steering Committee, full or partial exemption from tuition fees may be granted to students from war zones or under international or subsidiary protection, based on documented social and humanitarian criteria.
- There is also the possibility of granting work-study scholarships, which consist of exemption from paying part of the tuition fees, with the student being required to offer specific work in support of the Program. This work may include assistance in the library, support for administrative functions, assistance in research projects, or other activities to be

determined by the Program Steering Committee, in consultation with the Secretariat and the members of the Teaching and Research Staff. The duration and content of the work-study scholarship are clearly specified at the time of award, and failure to comply with the obligations may lead to its revocation.

The awarding of the above-mentioned scholarships and/or excellence awards, the specific conditions for their award, and the obligations and rights of the scholarship recipients are determined by decision of the Program Steering Committee and are at its sole discretion, based on the financial capabilities of the Program and its cash reserves.

Article 10

Teaching Staff

The teaching duties of the EUPS is assigned, by decision of the Program Steering Committee, to lecturers with expertise relevant to the subject matter of the teaching work assigned to them. By decision of the Program Steering Committee, the teaching of the Program's courses for the following academic year is assigned on the basis of the teaching staff available during that year, taking into account retirements at the end of the current year and leave for the following year. In particular, the following may be employed as teaching staff of the EUPS:

- Members of the Teaching and Research Staff of the School of Theology or other Schools of Aristotle University of Thessaloniki (A.U.Th.) or of another Higher Education Institution, engaged in additional duties beyond their statutory obligations as defined by current legislation; Emeritus Professors or retired members of the T.R.S. of the School of Theology or other Schools of A.U.Th. or another H.E.I.
- Members of the Special Teaching Staff, Laboratory Teaching Staff, and Special Technical Laboratory Staff of HEIs, who hold a doctoral degree and have teaching experience, as well as sufficient scientific, writing, or research activity.
- Appointed lecturers.
- Visiting professors and visiting researchers.
- Contract researchers.
- Researchers and specialist operational scientists at the research centres referred to in Article 13A of Law 4310/2014 (A' 258), or other research organisations in Greece and abroad, who hold a doctoral degree and have teaching experience and sufficient scientific, writing, or research activity.
- Postdoctoral researchers and young scientists, holders of at least a doctoral degree, who have specialised knowledge or relevant experience in the subject area of the EUPS
- Collaborating professors.

The teaching duties of the EUPS are assigned by decision of the Program Steering Committee, following a recommendation by the Director, who collaborates for this purpose with the Directors of the School's Sections of Theology. The decision of the Program Steering Committee ensures that the teaching and educational activities in general, assigned to members of the Teaching and Research Staff of the School of Theology within the framework of the EUPS, in no way affect their

other educational, research, or administrative obligations to the Department and the Greek-language Undergraduate Program of Study.

The decision of the Program Steering Committee on the assignment of teaching duties is issued no later than the beginning of each academic semester and must include the teachers of the EUPS, the courses, educational activities, and total teaching hours assigned to each lecturer in accordance with the curriculum for each academic semester, as well as the total cost of their remuneration, if remuneration is provided, and is communicated without delay to the Special Research Fund Account of the Aristotle University of Thessaloniki. All categories of teaching staff are remunerated exclusively from the resources of the EUPS, provided that their remuneration is stipulated. The amount of remuneration per category of teaching staff is determined by decision of the Program Steering Committee and in accordance with the rules governing the Special Research Fund Account of AUTH. regarding contracts for the remuneration of the Institution's staff, external collaborators, the performance of additional teaching work, and the total number of teaching hours assigned in each case.

The obligations of teaching staff include, among other things, the description of the course or lectures, the method of examination of the course, and the communication with students necessary for the academic purposes of the Program.

It is the obligation of teachers to adhere to the weekly teaching schedule in accordance with the course timetable, as drawn up and determined by the Program Steering Committee, and to follow the examination and assessment conditions as described in the Regulations in force.

Article 11

Revenue – Tuition Fees – Financial Management

The resources of the EUPS by the School of Theology of Aristotle University of Thessaloniki may come from:

1. tuition fees,
2. donations, sponsorships and financial support of any kind,
3. bequests,
4. resources from research projects or programs, especially those of the European Union,
5. own resources of the Aristotle University of Thessaloniki, the amount of which may not exceed five percent (5%) of the total budget of the EUPS, and
6. any other legal cause.

Tuition fees

For studying at the EUPS, students should pay the total five thousand (5.000) €, per academic year for tuition fees. The amount of tuition fees is set and amended by decision of the Senate of the Aristotle University of Thessaloniki, while the method and time of payment may be readjusted by decision of the Program Steering Committee.

Tuition fees are paid by the students themselves (or by a third party or legal entity on their behalf) into a bank account held by the Special Account for Research Funds of Aristotle University of Thessaloniki in eight (8) equal instalments of two thousand five hundred (2.500 €): The first instalment is due during the student's enrolment in the Program and the subsequent instalments

are due before the start of each semester. After the tuition fees have been paid, the corresponding receipt is issued and the student is notified electronically.

Under no circumstances are tuition fees refunded.

Financial Management Procedure

The resources of the EUPS of the Theology School are managed by the Program Steering Committee through the Special Account for Research Funds of the Aristotle University of Thessaloniki and are allocated on a priority basis to cover the operational needs of the EUPS and, if there are cash reserves, these may be made available to cover other educational and development needs of the School of Theology. By decision of the Administrative Council, following a recommendation by the Research Committee of the Special Account for Research Funds, the percentage of withholding in favour of the Special Account for Research Funds is determined.

The operating expenses of the EUPS also include the remuneration of teaching staff and visiting professors. The amount of remuneration per category of teaching staff is determined by the Program Steering Committee, in accordance with the Remuneration Regulations of the Special Account for Research Funds and up to the maximum permitted limit per teaching hour. The Program Steering Committee may decide on a scaled remuneration, depending on the number of students admitted per academic year.

Furthermore, the operating expenses of the Program also include travel expenses incurred for the organisation and operation of the EUPS and approved by its Program Steering Committee. Travel expenses are borne by the budget of the EUPS and are paid to those travelling after the submission of the relevant supporting documents, in accordance with Article 248 of Law 4957/2022 and subsequent relevant amendments.

The resources of the EUPS are allocated as follows:

1. an amount corresponding to ten percent (10%) of the total revenue derived from tuition fees is retained by Special Account for Research Funds for the financial management of the Program. The Administrative Council decides whether the remaining amount, if any, after the deduction of the withholding in favour of the Special Account for Research Funds, is transferred to the regular budget or allocated for the creation of projects/programs through the Special Account for Research Funds with the aim of covering, as a priority, the needs of the Greek-language Undergraduate Program of Study of the School of Theology, which operates without tuition fees, as well as to cover the research, educational, and operational needs of the Aristotle University of Thessaloniki. The Special Account for Research Funds withholding applied to revenues from similar funding sources shall apply to the revenues of EUPS from cases (b) to (d) of Article 11 as well.
2. The remaining amount of the total revenues of the EUPS is available to cover the operating expenses of the Program.

Article 12

Administrative and Technical Support

International Student Support Unit

The **International Student Support Unit** is responsible for supporting international students at the Aristotle University of Thessaloniki, in accordance with Article 212 of Law 4957/2022. The mission of the International Student Support Unit is to support international students enrolled in first-, second-, and third-cycle Programs at the University. Specifically, the responsibilities of the International Student Support Unit are:

- To support international students in enrolling in foreign-language Programs of study at Aristotle University of Thessaloniki.
- To support foreign students in obtaining entry visas and residence permits in Greece for study purposes and communicating with the relevant public authorities on these matters.
- To support the process of concluding contracts for the fast-track issuance of residence permits for study purposes, in accordance with Article 37 of Law 4251/2014 (A' 80).
- To support students during their settlement in Greece.
- Cooperating with the relevant schools of Aristotle University of Thessaloniki to assist foreign students.
- Organising courses for learning Greek or other foreign languages in cooperation with the relevant schools of Aristotle University of Thessaloniki.
- Exercising any other responsibility specified in the University Statute and related to the subject matter of the International Student Support Unit.

Administrative Support for the Program of Study

The School of Theology of the Aristotle University of Thessaloniki, with its extensive experience in the organisation and implementation of first-, second-, and third-cycle study Programs, undertakes the overall administrative and technical support of this Foreign Language Undergraduate Study Program. Secretarial support for the Program is provided by the Secretariat of the EUPS, which may be staffed by personnel from the Secretariat of the School of Theology, constituting a key operational arm of its administration and operating under the supervision of the Program Steering Committee.

More specifically, the Program Secretariat:

- Provides administrative support to the Program Steering Committee and the Director of the EUPS
- Handles issues related to the educational life cycle of students, from enrolment to graduation and the issuance of their degrees.
- Maintains the protocol, printed, and digital archives of the Program.
- Handles administrative procedures concerning the teaching staff of the Program (contracts, transfers, etc.).
- Cooperates with the Special Research Fund Account of Aristotle University of Thessaloniki for the financial management of the Program and the support of related procedures.

The coordination of the Secretariat of the EUPS, as well as recording of the minutes of the Program Steering Committee, is undertaken by a member of the Secretariat of the Undergraduate Program of Studies (in Greek), who has the formal qualifications to perform the duties of Head of Secretariat, in accordance with Article 1 of Law 3839/2010. The relevant assignment is made by decision of the EUPS Program Steering Committee.

In this context, in order to support the needs of the Program, the following personnel may be employed:

- Members of the regular administrative staff of Aristotle University of Thessaloniki, with additional employment beyond their legal obligations, following a decision by the Research Committee of ELKE and a recommendation by the Program Steering Committee.
- Additional staff, selected in accordance with the procedure of Article 243 of Law 4957/2022.

The cost of remuneration for all categories of staff shall be borne exclusively by the Program budget.

Technical support for the operation of the Program is provided centrally by specialised staff of the Digital Governance Unit of Aristotle University of Thessaloniki, the existing technical staff of the General Directorate of Technical Services and Computerisation of Aristotle University of Thessaloniki, and the technical staff of the School Theology.

The existing building and material infrastructure of the School of Theology in Aristotle University of Thessaloniki is used for the implementation of the EUPS courses.

Article 13

Type of Degree Awarded

The Degree of the School of Theology EUPS is a public document and is awarded to graduates of the Program.

The degree is issued by the Secretariat of the School. It bears the name of the School of Theology and the Institution, the emblem of Aristotle University of Thessaloniki, the date of completion of studies, the date of issue of the degree, the graduation protocol number, the title of the EUPS, the degree grade, the student's details, and the evaluation rating: Good, Very Good, Excellent.

Graduates may be awarded a certificate of successful attendance and completion of the Program prior to the award ceremony.

In addition to the degree, a Diploma Supplement is also awarded, in accordance with Article 15 of Law 3374/2005 and Ministerial Decision Φ5/89656/B3/13-8-2007 (Government Gazette 1466/B). The Diploma Supplement is an explanatory document that provides detailed information on the nature, level, content, educational context, and legal status of the studies successfully completed. It does not replace the official degree or the detailed transcript issued by the Institution.

Article 14

Accreditation – Evaluation

Following the issuance of the decision to establish the EUPS and prior to its commencement of operation, the EUPS must be certified by the Hellenic Authority for Higher Education (HAHE), in accordance with paragraph 1(c) of Article 8 of Law 4653/2020 (A' 12). After their establishment, EUPS are periodically certified in accordance with subparagraph bb) of paragraph b) of Article 8(1) of Law 4653/2020, as part of the evaluation of the academic unit to which they belong.

The EUPS is evaluated as part of the periodic evaluation/certification of the academic unit by the Hellenic Authority for Higher Education. In particular, the overall assessment of the work carried out at the EUPS is evaluated, including: the degree to which the objectives set at its establishment have been achieved, its sustainability, the absorption of graduates into the labour market, the degree of its contribution to research, its internal evaluation by graduates, the advisability of extending its operation, other information relating to the quality of the work produced and its contribution to the national strategy for higher education.

If, during the evaluation stage, the EUPS is deemed not to meet the conditions for continuing its operation, its operation is terminated upon the graduation of the students already enrolled, in accordance with the decision establishing it.

Internal Evaluation – Quality Assurance Unit

In order to ensure and improve the quality of the EUPS, the Quality Assurance Unit of Aristotle University of Thessaloniki conducts periodic internal evaluations of the EUPS within the framework of the Institution's Internal Quality Assurance System and in accordance with the instructions and guidelines of the Hellenic Authority for Higher Education

The obligations of the Program's administrative bodies and teaching staff also include all procedures provided for in the relevant instructions and guidelines of the Quality Assurance Unit for the internal and external evaluation accreditation of the Programs of study and the academic units.

Evaluation of Teaching Staff and Courses by Students

With the sole purpose of improving the level of studies at the EUPS and with absolute assurance of anonymity, students are invited to evaluate the courses and lecturers each semester.

For reasons of uniformity in the collection of statistical data and the ability to extract information that can be used for the educational work of the Schools, Faculties, and the Institution as a whole, the evaluation questionnaires are prepared by Quality Assurance Unit and may vary slightly, based on the specific characteristics and needs of each academic unit and/or each course. They are completed electronically.

The evaluation is conducted under the responsibility of the Internal Evaluation Group of the School of Theology in collaboration with the Quality Assurance Unit of Aristotle University of Thessaloniki, and is administered through the Unit's Quality Management Information System. The School's Administration and the Internal Evaluation Group are obliged to take systematic measures to promote student participation in the evaluation, in accordance with the guidelines of the Quality Assurance Unit and the relevant resolutions of the Senate.

The Internal Evaluation Team of the School of Theology monitors, via the Quality Assurance Unit's Quality Management Information System, the level of student participation in the evaluation process, analyses the results, and reports its findings to the administrative bodies of EUPS and the

relevant academic unit. The evaluation questionnaires address the course content and the teaching staff separately.

The administrative bodies of EUPS and the academic unit, in collaboration with the corresponding Internal Evaluation Group of the School of Theology, are obliged to examine the evaluation results, communicate their findings, and determine whether to publish a summary of the evaluation results when deemed appropriate (and, in any case, after the release of the semester course grades), in compliance with applicable personal data protection legislation. They are also required to take appropriate measures to address any issues identified and to enhance the functioning of EUPS.

Article 15

Program Handbook

The EUPS publishes a Program Handbook in English in order to inform students about its operation.

It is published on the website of the School of Theology and the Program, and is updated regularly. The Program Handbook includes:

- General information, as well as useful electronic information about the Institution and the School, in particular about administrative services or collective bodies that undergraduate students can contact for the successful completion of their studies.
- The purpose and subject matter of the EUPS, as well as the qualifications acquired after the award of the degree.
- The academic calendar, which includes the start and end dates of academic semesters, examination periods, holidays, and any other obligations such as seminars, conferences, etc.
- The course Program, credit units, terms of study, teaching staff, and the rights and obligations of students.
- The official language of instruction.
- The Program Steering Committee.
- Databases and other services.
- Use of the Library, depending on the needs of the EUPS courses.
- Learning outcomes and qualifications after graduation.
- Services provided by the Institution to students.

Article 16

Transitional Provisions

Any issue arising during the operation of the EUPS that is not covered by the relevant legislation or the Regulations in force shall be dealt with by decisions of the Program's administrative bodies, with amendment of the relevant Regulations.

We kindly request that you take the necessary action.

B. PRACTICAL TRAINING REGULATION

The EUPS “Orthodox Theology and Spirituality” does not provide compulsory internships

C. MOBILITY REGULATION

Mobility Regulations (Excerpt from Decision No. 2980/20 & 21-2-2019 of the Senate of Aristotle University of Thessaloniki).

The Senate of the Aristotle University of Thessaloniki (A.U.Th.), at its meeting No. 2980 of 20 & 21 February 2019, decided to approve the adoption of best practices for the proper implementation of the ERASMUS+ Programme. These practices apply, *mutatis mutandis*, to all cycles of study at A.U.Th., in accordance with the applicable legislation and the regulations of each respective Undergraduate Study Programme.

The procedures are updated and further specified in accordance with the guidelines issued by the State Scholarships Foundation (IKY) and are published accordingly by the Department of European and Educational Programmes on its website: <https://eurep.auth.gr/el/students/studies>.

The above-mentioned Decision of the Senate of A.U.Th. is as follows:

A) Outgoing Students

The following provisions aim to ensure the right of participating students to automatic and full recognition of their study period at a partner institution, provided that they have successfully completed their academic obligations.

When completing the Learning Agreement for Studies, which takes place prior to the start of the mobility period, the designated ECTS Coordinator, acting as the appointed representative of the respective School in accordance with Ministerial Decision No. Φ.821/2318Τ/89676/Ζ1, must ensure that the workload of the student at the Host Institution—through the declaration of the corresponding academic obligations in the relevant table of the above form (i.e., Table A)—amounts to 30 ECTS credits for one academic semester.

For reasons of flexibility and given the diversity of study programmes, a deviation from the above rule (either positive or negative) is permitted by the number of ECTS credits corresponding to one (1) course in the case of a mobility period of one academic trimester or semester, and two (2) courses in the case of mobility for one academic year.

At the same stage, namely during the completion of the Learning Agreement, the ECTS Coordinator must ensure the full recognition of the aforementioned workload by recording in the corresponding table of the Learning Agreement (i.e., Table B) the ECTS credits and the courses/academic requirements from which the student will be exempted upon the successful completion of those listed in Table A.

The framework of this procedure must receive the approval of the School Assembly or another competent body of the respective School through a relevant decision (which may be adopted once). This decision is recorded in the Application–Declaration form submitted by the participating students to the Department of European Programmes.

The aforementioned recognition should be divided into three categories:

Mandatory courses, based on the curriculum of the respective School of A.U.Th., provided that the content of the course offered at the Host Institution substantially corresponds to that of the course in the home School.

Recognition: Courses successfully completed abroad by outgoing students will be recognized under the title used by the respective School.

The signed consent of the course instructor prior to the completion of the Learning Agreement is strongly recommended.

II. Elective courses (either within a specialization/track or general electives) based on the curriculum of the respective School, for which the requirement of content equivalence does not apply. However, their inclusion must be ensured within the academic field covered by the Faculty, the School, or the Department of the School.

Recognition: Courses successfully completed abroad by outgoing students may be recognized either under the title they bear at the Host Institution or under the title of a corresponding course in the Home School, provided that there is a substantial correspondence in content between the courses offered by the two institutions.

For informational purposes, it should be noted that the electronic administrative system used by the Secretariats supports the recognition and integration of Exchange Programme Courses (PAN) into the Study Programme of each School. These courses may be included in the Learning Agreement either under their title—when a corresponding course exists in the curriculum of the Home School—or without a specific title, being recorded instead as an “elective course” (either within a specialization/track or as a general elective).

It is recommended to include a sufficient number of elective courses (either within a specialization/track or general electives) in the study programmes that fall within the academic field of the School. The inclusion of such courses provides Schools with flexibility regarding the recognition of courses and enriches the curriculum with courses that may not be taught within the School (e.g., due to the absence of relevant T.R.S. members) but are nevertheless related to the respective study programme.

III. Free elective courses, for which neither the requirement of content equivalence nor the requirement of inclusion within the academic field covered by the School or Department applies.

Recognition: Courses in this category that are successfully completed abroad by outgoing students will be recognized under the title they have at the Host Institution. It is clarified that the maximum number of ECTS credits for free elective courses listed in the Learning Agreement prior to the mobility period must correspond to the number of ECTS credits for free electives allowed by the respective study programme. Furthermore, these courses may be listed in the Learning Agreement without their specific title, simply as a “free elective course.”

It is also recommended, as a complementary measure and within the framework of upcoming curriculum reforms, to introduce a small number of elective courses (e.g., 6–10 ECTS).

In the case of courses within the academic field of the respective School (compulsory or elective), detailed examples of recognition can be found in Appendix I (attached). For courses that do not fall within the academic field of the School, they are recognized as free elective courses, as mentioned above. For the recognition of credits from these courses, the alternative combinations proposed in Appendix I are applied.

It should be noted that during course selection and the preparation of the Learning Agreement, outgoing students are guided by the ECTS Coordinator. If students choose courses outside their School's academic field, these courses must carry as many ECTS credits as the School's study programme allows students to accumulate from free elective courses. This ensures, in any case, their recognition upon return from the Host Institution. The inclusion of such courses in the study programmes will meet the requirement for full recognition of the mobility period (60 ECTS credits for one academic year, 30 ECTS credits for one academic semester, 20 ECTS credits for one academic trimester).

In the event of a discrepancy in the number of ECTS credits between A.U.Th. and the Host Institution, maximum flexibility should be applied, and all possible recognition combinations should be considered upon the student's return, always within the framework of the regulations of the respective study programme. In any case, every effort must be made to ensure the recognition of all credits earned by the student at the Host Institution.

This process should take into account the principle of "fair recognition" provided by the ECTS User's Guide, which allows a deviation of 1 or 2 ECTS credits, always in favor of the mobile student.

Upon the return of mobile students, the recognition of all credits earned abroad is MANDATORY, following successful completion/examination of the agreed courses. Recognition will adhere to the signed Learning Agreement (either the original or the version modified with approved changes), which is binding for both the School and A.U.Th.

Students also have the option, at the end of their studies, to make use of the provision in Article 60 of the A.U.Th. Regulations, which states that: *"A student is entitled to be examined in two additional elective courses, the grades of which will replace lower grades of other elective courses."* Under this article, a student may, by personal declaration and only at the conclusion of their studies, request that two elective courses, which may include courses successfully completed at the Host Institution, not be counted toward the final degree grade, provided that they still meet the required ECTS for graduation.

Additional ECTS credits from free elective courses that exceed the number of credits permitted by the respective Schools of A.U.Th. generally indicate an inappropriate selection of courses in the Learning Agreement of the mobile students, unless the Host Institution does not offer other course options to Erasmus students. In such cases, the ECTS Coordinators must re-examine the study programme of the partner institution. If it does not meet the required conditions for course recognition for undergraduate mobile students, the following options may be considered:

- (a) Limiting the bilateral agreement to second- and third-cycle student mobility (postgraduate and doctoral level, respectively),

- (b) Limiting the bilateral agreement solely to staff mobility, or
- (c) Terminating the bilateral agreement with the specific Host Institution.

Furthermore, the Department of European and Educational Programmes (TEEP) calls on Schools annually to evaluate their bilateral agreements. The availability of courses for students is a critical evaluation criterion, which may justify the adjustment or termination of a bilateral agreement.

As a consequence of the above points, it is recommended that ECTS Coordinators inform students about mobility opportunities through the Erasmus+ programme from the first years of their enrolment at A.U.Th. This timely information aims to enable students to properly plan their course selections at Host Institutions, as well as to ensure they meet the required number of ECTS credits for the mobility period.

The role of the ECTS Coordinator of a School, as defined by Ministerial Decision No. Φ.821/2318Τ/89676/Ζ1, is considered crucial, as it ensures the proper implementation of the Erasmus+ programme within the School and, by extension, at A.U.Th., which directly corresponds to the full recognition of the study period of mobile students at the Host Institution.

For this reason, it is recommended to avoid frequent changes of the ECTS Coordinator, in order to maintain continuity and more effective management of student mobility. It is also recommended that the ECTS Coordinator be a member of the School's Study Programmes Committee, given the high degree of interconnection between mobility matters and the School's curricula, as well as a member of the School General Assembly, in order to inform members about Erasmus+ programme matters.

It should be noted that these issues now concern a large number of students (at least 600 per year), who rely on the ECTS Coordinator's guidance and counselling services and are entitled to the full recognition of their study period at the Host Institution.

B) Incoming Students

It is essential to ensure sufficient knowledge of the language of instruction for incoming mobile students, based on the requirements of the bilateral agreement. The submission of a recognized language proficiency certificate is recommended (where required by the Schools), provided that this obligation is included in the appendix of the bilateral agreement.

The transcript of records of incoming students must be sent to their Home Institutions no later than five weeks after the end of the mobility period. It is reminded that failure to comply with this requirement may constitute grounds for terminating the cooperation between two institutions. For this reason, the ECTS Coordinator, in collaboration with the School Secretariat staff, must ensure the timely submission of incoming students' transcripts.

It is noted that the terms "student", "students", "professor", and "professors" refer to all genders.