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"RELIGIOUS PEDAGOGY"

ABSTRACT OF

DISSERTATION WORK ON THE TOPIC:

**RELIGIOUS PEDAGOGICAL ASPECTS IN TEACHING THE
BIBLE IN BULGARIAN LANGUAGE AND LITERATURE CLASSES
IN THE HIGH SCHOOL EDUCATION**

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1. BRIEF CHRONOLOGY RELATED TO THE CHOICE OF THE TOPIC OF THE DISSERTATION RESEARCH

After the fall of the totalitarian communist regime and the democratic changes in our society, the Holy Scripture *is studied by all students in the Bulgarian school* through the classes in various general education subjects, including Bulgarian language and literature in eighth grade according to the new educational content.¹ Unfortunately, however, even in these limited hours for various reasons (insufficient teacher training, atheistic and communist beliefs, especially among the older generation of them, lack of motivation due to low pay, etc.) training often passes formally.

I started teaching the Bible in the spring of 1989, when such an act was banned by the totalitarian government, and my main argument was that I could not explain to students the canonical nature of old Bulgarian literature if they did not know the basic biblical texts.² Over the years, I have constantly enriched the factual material and included new lessons, with the aim of helping to form Christian moral and ethical values in adolescents. I am deeply convinced that scientific discoveries and achievements are not inversely proportional to faith in God, as atheists often claim, but on the contrary - *every scientific achievement is a new proof of the unlimited possibilities of the Creator*. For more than 30 years - from 1989 to the current year 2022 - I have been teaching not only the Bible and works of old Bulgarian literature, which are included in the educational content for high school education in Bulgarian language and literature, but I strive for the right foundation. to be upgraded in the coming years in the study of works from Western European, Russian and especially Bulgarian literature. I am convinced that this is the right path to follow as a teacher, the path that the Son of God shows us in His teaching, "for many are called, but few are chosen" (Matt. 20:16). I am also convinced that when he preaches to his disciples, the Christian teacher must not forget that he is also a disciple - of the Lord Jesus Christ, facing the most important test - the one at the end of his earthly journey.

¹ According to the old curriculum, the Holy Scriptures were studied in the ninth grade, but with the adoption of the Law on Preschool and School Education, which came into force on August 1, 2016, they are already being studied in the eighth grade. [See. www@zkn_PUO br_180717](http://www.zkn.puo.br_180717).

² By canonical I meant not only the composition of the books included in the Holy Scriptures, recognized by the Church as divinely revealed, but also their impact on the consciousness of every Christian, for whom the gospel word and the person of Jesus Christ are an example to follow. influence on the old Bulgarian literature.

2. OBJECTIVES AND TASKS OF THE RESEARCH AND EVALUATION OF ITS PRACTICAL SIGNIFICANCE

The main goals and objectives of the dissertation research are directly related to the choice of the specific topic and the degree of its relevance.

The current study, entitled *Religious and Pedagogical Aspects in Teaching the Bible in Bulgarian Language and Literature Classes in High School Education*, is based on an innovative methodology that has proven its effectiveness through real-world lessons at the school where I teach.³ That is why the *dissertation research sets itself the task of proposing an essentially innovative model of teaching the Holy Scriptures in the classes of Bulgarian language and literature in the high school level*. The study of the Bible itself leads to many specific problems and aspects of scientific and methodological nature, as well as theological, moral, educational, literary, artistic, etc. That is why the interdisciplinary connections present in the individual units are a natural result of the issues present in them, as they in turn help to build new socio-cultural competencies in the minds of students. I am convinced that the innovative model itself can be applied quite successfully in high school. It provides an opportunity to overcome the passive attitude of students to biblical topics, while at the same time they can acquire skills for self-interpretation of specific biblical texts. At the same time, it is extremely important for the teacher to have the necessary knowledge of pedagogical and age psychology, because taking into account the age characteristics of students is one of the most important factors for achieving specific educational goals in education. The teacher should know that both the mental characteristics and the perceptions of the eighth graders are much more complicated than those of the junior high school students. At the same time, social factors, which also influence adolescents' perceptions, should not be underestimated. Among them are individual opportunities and attitudes, but also social, living conditions, etc. I have no intention of classifying by age group, because it will be conditional. However, the teaching of the Holy Scriptures in the eighth grade requires the teacher to take into account another circumstance, and that is that in the first high school class new classes are formed,

³ See: [www @ zkn_PUO br_180717](#), art. 38 (7) pt. 3 and pt. 4 of the Preschool and School Education Act, which entered into force on 1 August 2016, innovative schools “use new teaching methods”, “develop in a new way the curriculum, curricula and curricula”. In the law in Section II, Art. 3 (2), item 8 it is explicitly stated that one of the main principles of education as a process is “innovation and efficiency in pedagogical practices”.

and these are new student groups. Therefore, it is necessary for the individual approach to be more widely applied, because only with the frontal training the teacher risks some of the students to fail to cope with the teaching material.

My great desire is that this study contributes to raising the level of training of teachers of Bulgarian language and literature in the process of teaching Holy Scripture and Old Bulgarian literature. This, in turn, will give them confidence that they will be able to cope in each phase of the learning process, especially in resolving issues that arise.

The relevance of the formulated goal could hardly be challenged by the fiercest opponents of Christianity, as Christian morality and the teachings of Christ in general have proven their practical applicability for the education of young people for centuries. Striving to follow the current curricula and programs in the subject of Bulgarian language and literature, in the study I tried to propose a fundamentally different in methodological and pedagogical model, in which *the study of the Bible in the modern school acquires the characteristics of complete and completed process*. This is where I see the scientific contribution of this study.

In conclusion, I could say that the proposed method of teaching the Bible in classes in Bulgarian language and literature is not limited to the field of literary knowledge. From the main part of the dissertation research, including analysis and planning of specific lessons, it is clear that this approach seeks common ground with a number of other areas of scientific knowledge, especially theology, but also physics, psychology, history, art.⁴ I find support for the choice of the specific model of teaching, different from those present in the textbooks of literature for the eighth grade, in the views of modern scholars and teachers, including those in theology.

3. FOCUS OF THE DISSERTATION RESEARCH AND ITS SCIENTIFIC CONTRIBUTION

The object of the present study is the teaching of the Holy Scriptures - of the Old and New Testaments, and the subject, of course, is the disciple. According to the educational content in Bulgarian language and literature, the Holy Scriptures are taught in

⁴ See: [www @ zkn_PUO br_180717](#), art. 76 (4) of the Law on Preschool and School Education entered into force on 01.08.2016, which states that "in the process of school education religions are studied historically, philosophically and culturally through the curriculum of various subjects."

the eighth grade⁵ with the study of the Old Testament with the main biblical motives for Creation, the Fall and fratricide, the story of Joseph and his brothers, the story of saving the Jewish people from Egyptian captivity and the Ten God's commandments. The New Testament is studied according to the Gospels according to St. Apostle. ev. Matthew and St. Apostle ev. John. Exercising my right to include additional lessons to better achieve the pre-set goals and objectives, I have added to my individual curriculum the topic: *The Resurrection of Jesus Christ - a cornerstone of faith in God*, which I consider extremely important, which is in line with the stated objectives.

The subject of the research, as well as of the learning process itself, is the analysis and planning of specific lessons, which in turn is based on the ever closer interaction between the different scientific fields, as already mentioned. When a scientific study has proven its effectiveness in the learning process over the years, it is not difficult to formulate its main goals and objectives, and they are both scientific and religious-pedagogical, as they are based on an innovative methodology of teaching the Bible in high school degree. The first two parts contain analysis and planning of several lessons, united in a separate thematic circle, in which I indicate the specific pedagogical tasks, which in their specificity are both scientific and educational, as well as the expected results of each lesson.

I am making a transition from the abstract level of the considered issues to the analysis of their specific planning, which is one of the most important tasks of the present dissertation research. The religious-pedagogical aspects, researching this methodology, in turn, require the use of *different scientific methods of research* - educational-didactic, comparative-analytical, canonical, etc. The choice of specific theoretical methods is a direct result of my own pedagogical practice. I believe that the dissertation research meets the scientific criteria for reliability and objectivity, as the analysis and conclusions are based on experimentally proven methodology. Evidence in this regard are the results of the survey⁶. At the same time, given that in the methodology of modern research in the field of pedagogy observation is one of the most commonly used methods, I am convinced that the information obtained can be considered relatively objective in nature. She is present in the analysis and planning of specific lessons in the exhibition. On the other hand, observation

⁵ See :: [www @ zkn_PUO br_180717](http://www.zkn.puo.br_180717), art. 73 (3) of the Law on Preschool and School Education, which entered into force on 01.08.2016, where it is said that "secondary education" is divided into two stages, with students from VIII to X grade are in the first stage of high school and the study of the Holy Scriptures according to the curriculum is in the eighth grade.

⁶ See: the results of the survey - pp.253-258

is directly related to both the processes of education and upbringing. Of course, this is not about strictly applying all the rules of research in the field of pedagogy, as this is not the purpose of the study itself.

The analysis and planning of the individual lessons indicates *how the educational process should be organized so that the specific goals and objectives can be successfully implemented in practice*. Therefore, in the analysis of each topic I clarify what should be the type of specific lesson, what is the most appropriate form for its organization, what should include its preparatory stage, its main part (presentation), how they can be applied new knowledge, what interactive tools may be used and what questions and tasks would be appropriate for the next lesson. In view of the consolidation of the acquired knowledge in the classes of Bulgarian language and literature, as well as the formation of skills for creating your own text at the end of each lesson, sample topics for literary interpretive essay and essay are included. Reading and discussing these essays, most often at the beginning of the next class, provides an opportunity to develop students' communicative competencies. The inclusion of role-playing games increases their socio-cultural competencies, motivating them to dialogue and teamwork in solving the tasks.

The proposed methodology in the research is aimed primarily at teachers of Bulgarian language and literature and students studying Bulgarian philology. It should stimulate a more active attitude towards the teaching of the Bible in the high school level of education by current and future educators. I believe that this qualitatively new methodology can also be useful for teachers of religion in high school.

As for the question of **the scientific contribution of the dissertation research**, I have no doubt in its answer. In essence, the scientific contribution is measured by objective indicators that should provide answers to the questions: what is the significance of the results obtained and what is (would be) the effect of the concrete realization of these results, which leads to conclusions about their relevance. Therefore, I believe that the *proposed innovative model of teaching the Bible can be successfully applied and implemented in the classes of Bulgarian language and literature in high school education in order to facilitate the teaching of teachers*. The interrelationships "Bible - Old Bulgarian literature - practical orientation with a view to the formation of Christian moral virtues

among adolescents" have been studied, which allows senior teachers to apply this approach creatively, which will help them build their own model of teaching depending from the specific features of the learning process in the school in which they teach.

4. MAIN STRUCTURAL DETERMINING AND MOTIVATIVE HIGHLIGHTS IN THE CONTENT OF THE DISSERTATION RESEARCH

Structurally, *the study consists of: preface, introduction, exposition, conclusions and conclusion, and at the end and application and used sources and literature.*

The purpose of the **introduction** is to answer the questions: what is the purpose and what are the most important tasks of the study, what sources are used, how relevant is the issue, what is the focus of the study itself. The main goals and tasks that I set for myself and which are related to the teaching of the Bible in the high school level in the classes of Bulgarian language and literature can be summarized as follows:

- Awareness of the need for *ever closer interrelation of faith in God with the various fields of science*, which is a trend in our time.

- *Students should understand that faith and science are not opposite, antagonistic concepts*, because nature and natural laws are a creation of our Creator Father. In this way, they broaden their own scientific horizons. The connection of the acquired knowledge in the study of both natural sciences and Bulgarian language and literature with the faith in God has been made. It is important for students to have a good understanding of the essential importance of faith for all Christians in the world who have accepted it with their minds and hearts and which in turn has led to the consolidation or change of their moral principles depending on their stage of life they have reached it.

- *The need to observe fundamental moral values of Christianity* in modern society, torn by sharp contradictions. Understanding the importance of this goal is one of the necessary conditions for building sound moral principles in the minds of young people, to protect them from a number of negative phenomena in society and to help their personal development.

- *The need for religious and ethnic tolerance*, which is the basis of Christian teaching through Christ's message of love.

- *Understanding the leading role of Christianity* in building a united Europe, mainly due to the fact that the European scientific and cultural model is built on its foundations.

- *Expanding students' knowledge of the Holy Scriptures by reading, analyzing and discussing specific texts.* The acquired new knowledge will be essential for the next stages of their education in the classes of Bulgarian language and literature, while at the same time helping to develop their communication skills.

- *Development of students' reading literacy* in the study of specific biblical texts.

- *Formation of skills and abilities for analytical thinking, for self-determination and definition of the essence of the main problems in the lesson,* as well as understanding the appropriateness of the acquired knowledge in relation to real life situations in which each person falls.

- *Formation of the so-called heuristic abilities and skills,* with young people taking on the role of researchers and gaining knowledge on their own, which they can then successfully apply in practice. The universality of the biblical texts and the topicality of the issues in them stimulates them to *creative expression.* In the same aspect is the perception of texts as verbal art with their indisputable artistic merits.

- *Educating young people in the spirit of Christian virtues,* in the ability to distinguish truly valuable things in life.

- *Education in the spirit of critical thinking.*

I have included *three parts* in the **exposition**, the first two of which also contain religious-pedagogical aspects of the main tasks I set myself, as well as the expected results of the lessons, and at the end a general religious-pedagogical analysis. It should be noted here that the scientific and educational goals and tasks are directly related to the knowledge that students actually receive in them. The basis of the third part is the religious-pedagogical analysis of the studied works of the old Bulgarian literature, included in the educational content of the subject Bulgarian language and literature for the high school degree. The research ends with an appendix related to the survey conducted among students.

The first chapter of the exhibition is entitled *Religious and pedagogical aspects on the topic of Faith in God.* The first lesson, in turn, is entitled *Faith in God in the Context of*

Modern Science, which aims to make students realize that faith in God does not mean opposing the natural sciences they study in school. Because through scientific knowledge we get to know the world created by God for us humans. Moreover, today the issue of the relationship between religion and science, which I will discuss in detail in this first thematic round of lessons, is gaining more and more relevance. It should be known that "secular" is not and cannot be synonymous with "atheistic". For young people this is the first contact with theology as a specific field of scientific knowledge and it is important that they connect the knowledge gained in the study of natural sciences with faith in God, which is the foundation of Christianity and in turn helps to build in their minds Christian values. *Theological knowledge* aims to enlighten our minds and inspire us with hope, as well as show us the way to salvation. Thus, it also *has soteriological value*. At the same time, however, we must not forget that faith is not something visible, so there are no specific parameters. The faith of every Christian is the fruit of the saving work of the Lord Jesus Christ.

On the other hand, any scientific theory does not contradict theology, unless, of course, there is a denial of God. From my many years of teaching practice, I come to the conclusion that the topic of *Faith in God and Quantum Physics* is of great interest among students, as it affects the latest discoveries in this field of scientific knowledge. I am convinced that here, too, there is no contradiction, neither from a religious-pedagogical point of view, nor from a purely methodological one, regarding the organization of the educational process, because today the teacher is facing new challenges that modern society imposes.

With the facts and evidence presented in the lesson *Faith in God and Quantum Physics*, my goal is for adolescents to come to the conclusion that there can be no sharp contradictions between new discoveries in science and faith in God. The most convincing proof is that This Higher Mind, Who created everything visible and invisible in the world around us, is the Creator of the vast universe and only he who has locked his senses for Him, does not want to acknowledge the obvious. Moreover, since the world around us was created by God, *every Christian strives to reach as deeply as possible to God's creation*. As a direct result of my teaching practice, I come to the conclusion that the foundation laid by the lessons included in this first part broadens the scientific horizons of students and they already look differently at the lessons in which the *Holy Scriptures* are studied. And one

more thing that should not be underestimated, teachers should not forget that by teaching the Bible, they pass on to adolescents and their own spiritual experience, so their responsibility for personal development and education of young people is huge.

The second chapter of the dissertation research in turn is entitled: *Religious and pedagogical aspects on the topic: The Bible - Old and New Testaments With the first lesson on the topic: Contents of the Old Testament*. The main biblical motives are the study of *specific texts from the Old Testament*, and it is important for young people to realize that the Bible also uses scientific facts that can be considered not only from a theological point of view, but also from a scientific one. It is also important for students to gradually come to the conclusion that there is nothing more important than striving to keep your soul and heart pure, not to succumb to hatred and envy. Only God can give us what we need most in life - enlightenment for our souls. However, we will receive it only if we truly believe in Him and the teachings of the Son of God.

Therefore, only he who follows God's commands and keeps his heart pure from sin will be able to save his soul. Therefore, from a soteriological point of view, it is important to align our personal existence with the spirit of Divine Revelation, as the Savior commands us: "Blessed are the pure in heart, for they shall see God" (Matt. 5:8).

The second topic is dedicated to *the story of Joseph and his brothers* and aims to reflect on the moral dimensions of personality. This, in turn, will help to form in them the virtues so important for our modern society as nobility, kindness, honesty, devotion, sincerity and respect for people. Also, the courage to stand up for your own principles and your faith no matter what happens in your life, to accept every difficulty as a test that should harden your character and strengthen your faith in God.

The third topic is dedicated to *the story of the salvation of the Jewish people from Egyptian captivity and the Ten Commandments*, which according to the educational content in Bulgarian language and literature is mandatory for study in this second thematic round. Knowledge and observance of the Ten Commandments of God must be fundamental to the personal development and upbringing of students. It is important for young people to realize that these are not commandments in the true sense of the word, because God does not command anyone, but moral messages, the first four being obligations to God and the next six to people, each person, to the neighbor.

The story of the salvation of the Jewish people from Egyptian captivity, in turn, is a wonderful example of how *lofty goals can only be achieved when you desire them and strive for them persistently and patiently* without succumbing to adversity. It is also good for students to realize that valuable things in life have no material dimensions.

The subject of study in the *fourth topic* of this second chapter of the study is the *New Testament*. The emphasis is logically placed on the Gospel texts, above all on the *Gospels according to St. Apostle. ev. Matthew and St. Apostle ev. John*, which is in line with the curriculum in Bulgarian language and literature. Therefore, one of the main tasks is for students to understand why the teachings of Christ continue to be relevant in our time and why it is the basis of a democratic modern society. It is also good for them to realize that today, more than ever, we need to follow what the Son of God teaches us, to listen to His counsel and warnings, so that everyone can find the right path in life by going through “ the narrow gates ”(Matt. 7:13) of salvation:“ I am the door: he who enters through me will be saved ”(John 10: 9). In the actual implementation, this lesson often turns into a discussion, because students ask questions and reflect on a number of contemporary aspects of Christ's teaching, and in most cases come to conclusions concerning its deep meaning and eternal meaning, and a number of exciting moral issues. ethical nature. This is the lesson in which the Savior's word must reach their minds and hearts: "I am the good shepherd ..." (John 10:11) - says Jesus Christ, and His purpose is for people to understand that only this one, whoever follows His messages will receive redemption for his sins and gain eternal life.

I also try to make students realize that *love for people is a basic criterion for morality*. Of such forgiving, inspiring and transforming love, the Son of God preaches in his teaching: “I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who hate you. they insult and persecute ”(Matt. 5:44).

The fifth theme of this second chapter is devoted to *Christ's Resurrection*. I have included this topic because atheists deny such a possibility, claiming that it is "scientifically impossible". However, as noted by St. Apostle Peter, "(...) such is the will of God, that by virtue of goodness we may restrain the ignorance of foolish men" (1 Thessalonians 2:15). As a refutation of some of the theories that appear in the media today that deny the Resurrection of Christ, I present in this lesson evidence of the truth of the Gospel texts. In this way, *students learn that there are scientific facts that cannot be*

disputed by atheists, and that is why they often ignore them. The fact that these facts are not direct but indirect does not at all make them less influential and convincing, because they are as historically accurate as what is written in the Gospels.

At the end of this thematic round of Bible study lessons, I think it is necessary to include a *discussion*, which is usually held in extracurricular activities. *It is based on some frequently asked questions* in Bible study and *possible answers*. Thus, through the clash of opinions and the presentation of different and sometimes radically opposite arguments, young people enter the essence of Christ's teaching, while looking for ways to deal with their own difficulties and problems in life. The dialogical approach provides them with the desired opportunities in this direction.

The discussion addresses issues that underlie Christian ethics as a specific field of human knowledge and which in turn have a life-affirming role in the development of adolescents and their transformation into morally advanced personalities. However, in order to reach the moral messages in the minds and hearts of young people, it requires not only flexibility in choosing different approaches, but also sincerity, honesty and logically justified consistency in the clash of opinions and the formulation of theses. And the answers to most of the questions that concern them, they find in the teachings of Jesus Christ and in the epistles of the apostles, His disciples.

The present study concludes with a **third chapter**, entitled *The Study of Old Bulgarian Literature as a Natural Continuation of the Study of the Holy Scriptures*. To include this chapter in the present study, I have been guided by several interrelated circumstances:

- The topics of the old Bulgarian literature together with the topics of the Holy Scripture are united in a common section entitled "Middle Ages" in the curricula for high school education on the new curriculum of the Ministry of Education and Science. In the same way, they are present in all textbooks for eighth grade in literature published in 2017, where the section "Middle Ages" follows the chronological development of European literature, which is why it is located between the sections "Antiquity" and "Renaissance".

- In the different textbooks the separate topics related to the study of the works of the old Bulgarian literature are titled differently, but everywhere and without exception the

transition *Bible - Old Bulgarian literature* takes place. In this way the students first get acquainted with the specific texts of the Old and New Testaments and so the study of the works of the old Bulgarian literature becomes their natural continuation.

- The themes of the old Bulgarian literature together with the themes of the Holy Scripture are united in one general section, entitled - Among the essential defining features of the old Bulgarian literature is its canonical character. That is why one of the tasks I set myself is to explain to the students the canonical nature of the old Bulgarian literature.⁷ The reason is that the artistic word of the Orthodox Middle Ages is directly related to the aspirations of Christians to a righteous life full of virtue, which is guaranteed by following the messages in the Gospel of the Son of God for the salvation of souls. . *The canonicity of medieval Bulgarian literature* is not only the key to understanding a number of issues and problems, mainly related to its nature and features. It is also the *bearer of a huge didactic charge*, without which the training and education of students will not be successful. That is why it is important for me to clarify this issue, especially since today's young people will get acquainted with the religious experience of the Bulgarian Orthodox Church and the Christian community as a whole.

For medieval man, canonicity meant above all adherence to the Christian moral and ethical code, which in the Middle Ages acquired not only ideological and cognitive and educational, but also soteriological function, because for Christians faith is the most direct way to save the soul. I want the students to understand that the Christian worldview is an essential feature of all writers from the Middle Ages. Because it is this Christian worldview that in turn influences the subject and character of the old Bulgarian literature; the periods in its development; the aesthetic principles on which it is built; as well as questions concerning the spiritual image of the old Bulgarian writer; as well as the way of creating the old Bulgarian books in those times so far from our time.

- *The study of the old Bulgarian literature helps to realize the correlation between the biblical themes, the themes of the old Bulgarian literature and the benefit of studying them to deal with the problems of moral and ethical nature, which a person constantly faces in real life.*

⁷ See: part three on the topic: Teaching Old Bulgarian Literature as a Natural Continuation of the Study of the Holy Scriptures, pp.210-235

All these issues are addressed during the specific development of the individual lessons. Thus, the knowledge that young people receive is fundamental to understanding and making sense of the works to be examined.

When considering the issues related to both the ideological and the substantive side (here I mean mostly the artistic imagery) of the works "Extensive Life of St. Constantine-Cyril", "Proclamation to the Gospel", "Alphabetical Prayer" and "On the Letters," seeks to *connect students' knowledge of the Scriptures with new ones*. This is a good basis for building a complete picture of the devotion of medieval man in the service of God. One of the conclusions that students usually reach on their own is that, like the authors of the four works - St. Kliment Ohridski, St. Constantine-Cyril the Philosopher, Ep. Konstantin Preslavski and Chernorizets Hrabar, as well as the heroes in them are sincere and deeply believing Christians. They all express their deep reverence for the gospel word of the Savior, Jesus Christ. It is also important for me that adolescents are aware of the relationship between *art form and artistic content, in particular that artistic means and techniques are not used by medieval authors alone, but have a fundamental function to clarify the ideological and artistic meaning* of each work, which they are about to study. At the same time, the authors of the four works passionately and uncompromisingly defend the Slavic script from the attacks of its opponents, especially trilinguals, because they are deeply convinced that only when they listen to God's word in their native language, Slavs, including Bulgarians, will they can accept God first with their mind and then with their heart and soul.

Last but not least, I would like to emphasize that the studied works of medieval Bulgarian literature should *instill in young people a sense of patriotism*, giving them the opportunity to feel proud of being Bulgarians, descendants of a glorious people.

In the conclusion, *the main conclusion is the view that the pre-set goals and objectives have been successfully fulfilled*. In this regard, I would like to emphasize that the most important conclusion that emerges at the end of this study is that the in-depth teaching of Scripture and Old Bulgarian literature, based on an *innovative pedagogical methodology*, contributes to successful learning. the necessary knowledge of the students and the formation in them of a number of skills for independent work with specific texts. It also contributes to their upbringing in the centuries-old Christian moral values. In this way,

studying the Bible in high school complements and builds on the knowledge they receive in junior high school. The acquired knowledge and acquired skills will be of great use to them both in the study of works of old Bulgarian literature and in the next high school classes, where they will get acquainted with a number of works of art from Western European and Russian literature and especially Bulgarian - from the era of the Bulgarian Revival to our time.

Because I was not aware of any other scientific research dedicated to the teaching of Scripture in Bulgarian language and literature classes in high school, which would look for the *intersections between literary studies and theology* as two independent and specific in their goals and objectives areas of scientific knowledge, as a long-term teacher of Bulgarian language and literature and an Orthodox Christian, I was left with no alternative but to try to find them myself. Based on the belief that any staggering in one or the other extreme, ie. To consider the Bible simply as a "work" of artistic value, or for classes in Bulgarian language and literature to resemble lectures or exercises in a theological discipline, will rather lead to undesirable results and zero efficiency, I try not only to get students the necessary knowledge, but also to help educate them in the spirit of Christian moral virtues. Therefore, it was more than logical for my main source to be the Holy Scriptures, and for the literature I use to include established names of scholars and professors, especially from literary studies and theology.

4. PUBLISHED ARTICLES RELATED TO THE DISSERTATION RESEARCH

1. The Miracle of Christ's Resurrection in the context of modern scientific achievements - *Theological Thought, Book 2, 2018.*

2. The role of the teacher in the teaching of the Holy Scriptures in the classes of Bulgarian language and literature in the high school level of education - *Theological Thought, book 2, 2020.*

3. A spelling problem or "how to write the phrases:" Holy Scripture "or" Holy Scripture "," Old Testament and New Testament "or" Old Testament and New Testament ", placed in the context of the need for one-way pedagogical impact - *Theological Thought, Book 2, 2020.*