

## DOWNLOAD PDF X. THE HERITAGE OF CYRIL AND METHODIUS IN RUSSIA (P. 47-65)

### Chapter 1 : Talk:Saints Cyril and Methodius/Archive 3 - Wikipedia

*Today, Saints Cyril and Methodius are revered there as national saints and their name day (5 July), "Sts Cyril and Methodius Day" is a national holiday in Czech Republic and Slovakia.*

Both lands claimed that Christianity had been implanted in the midst of their populations in the time of the Apostles. The Armenians appropriated the Apostles Bartholomew, Judas Thaddaeus, and Simon as their first teachers and patrons, [1] but they had competitors in Edessa, Syria, Mesopotamia, Phoenicia, and Persia who made the same claims. It is, however, possible that Christianity had already penetrated into Armenia during the first century a. Traces of Christianity are reported in the second century, and the Christianization was brought to an end by Gregory the Illuminator , who had also won over King Tiridat I to the new faith. Armenia was also the first land which declared Christianity to be the official religion of the state about Gregory also became the head of the Armenian Church, as Catholicos with twelve suffragan bishops. The Catholicos Sahak, with the help of Mezrob, invented, in about the year , a special alphabet for their language, a deed which became the source of a flourishing Armenian literature. Georgia [2] possessed numerous Jewish Diaspora which seems to have been strengthened by refugees after the destruction of Jerusalem. Lively contacts with Palestine and Syria opened the land for Christian missionaries as early as the first century. During the reign of Constantine the Great the country was Christian, and the Christian religion was declared the official religion of the state between and Its religious center in Mzchet was in touch with all the important eastern Christian centers, and Georgian monachism developed lively missionary activities. Justinian the Great supported Christian missionaries in the Caucasian region, especially among Ossetes, Alans, and Abasques, and even the Huns are said to have been touched by Christian propaganda. However, the claim of the Russians that their land had been at least touched upon by an apostle before the Slavs came there may have more solid basis. There is a tradition codified by the first Church historian, Eusebius of Caesarea, and based on the report given by Origen died that the Apostle Andrew had preached the new faith in Scythia. According to them, Andrew preached first in Asia Minor with his brother Peter. This could be so because the cities of Asia Minor possessed strong Jewish colonies. Jewish propaganda was successful even among the pagans. The synagogues were the first places from which the apostles began to preach about Christ. These cities, and their Jewish Diaspora, were in lively contact with the Greek cities and Jewish Diasporas in the Crimea and in the ancient Greek colonies around the Azov sea. The legendary Acts of Andrew allow him to come as far as Sinope, the important port of Asia Minor whence it was easy to reach the Crimea and its main port, Cherson. Andrew may have used this maritime commercial way to reach the Crimea; it is quite possible that he also touched upon the land of the Scythians, and it seems that he may even have died somewhere in these parts. There is a tradition that he returned from Cherson to Asia Minor, passed through Byzantium and travelled on to Greece, where he died as a martyr at Patras. But this should be considered as legendary. This tradition appears to be much more trustworthy than that of the Armenians concerning Bartholomew, Judas Thaddaeus, and Simon. Therefore, the claim made by the Russians that Andrew did visit the lands which were to become Slavic has some solid basis. The author of the Russian Primary Chronicle tried to make the most of this tradition about the apostle, which was increased by legend, for the glory of his nation which, when he wrote his Chronicle at the beginning of the eleventh century, was already Christian. Conceiving a desire to go to Rome, he proceeded therefore to the mouth of the Dnieper and thence journeyed up the river and, by chance, halted upon the shore beneath the hills. He prophesied to his disciples that on that spot a great city with many churches would arise. He blessed the spot, erecting there a cross, then continued his journey to Novgorod, and, after a stay with the Varangians, reached Rome. Leaving Rome, he returned to Sinope. The chronicler had to allow Andrew to leave from Rome for Sinope in order to fit his account to that of the legendary Acts. Some of their tribes had already left their original home between the Vistula, Oder, and Rug, and were expanding toward the territory of the Scythians, from whom they borrowed many pagan beliefs. The movement to the south was accelerated by the

migration of the Germanic Goths. The first knowledge of Christianity reached the Eastern Goths Ostrogoths after they penetrated the Crimea, from reports of prisoners taken by them in Trebizond between and Thanks to John Chrysostom , Byzantium, for the first time, was able to play a direct role in the conversion of the peoples in the Crimea and in former Scythia. Georgian and Armenian monks brought the Christian faith to the peoples in the northern Caucasus; these missions were supported by the Emperor Justinian who, at the same time, defended the Crimea against the Huns. It is doubtful if any of these attempts to Christianize the lands of modern southern Russia influenced the Slavic tribes which, in the seventh century, were already firmly established on the middle Dnieper. Perhaps after the Goths had become Christian and had extended their sway over them, certain Christian elements did penetrate. On the other hand, Byzantine cultural influences did reach those Slavic tribes living in the middle Dnieper in the seventh century. Archaeological finds made in this region present very important discoveries. These finds show us that trade with Byzantium existed in the sixth and seventh centuries. Broken pieces of silver and semi-manufactured objects testify that some of these pieces must have been produced on the spot by foreign or native artisans, who also made a special kind of fibulae brooches characteristic of the Dnieper region. The imported objects could have reached this area from Byzantine possessions in the Crimea, or from the cities on the Black Sea. It is of interest that some of the objects produced in the Dnieper workshops were found in the Crimea where the Goths lived. This would seem to indicate that commerce between the Slavs on the Dnieper and the Goths of the Crimea must have existed. None of the objects discovered bears a religious character, but it is quite possible that the Slavic tribes on the Dnieper had acquired a slight knowledge of Christianity from the Christian Goths in the Crimea, and from the Byzantines living in Cherson. The finds reveal that the Slavic tribes of this region had reached a certain level of culture and had acquired a certain amount of wealth. It is to be noted that the coins found in that region are of the reign of Constans II The treasures I have described must have been buried during the second half of the seventh century, which indicates the threat of invasion, possibly from the Khazars. They extended their dominion over the Slavic tribes on the Dnieper and occupied the growing commercial and cultural region in the middle Dnieper which had developed into the flourishing city of Kiev. Perhaps some knowledge of Christianity reached the Slavic tribes during the Khazar occupation, for the latter were in touch with the Christian Transcaucasian countries of Georgia and Armenia, and Christian merchants traded in Khazaria. From the seventh century on, the Khazars maintained friendly relations with the Byzantines as a protection from their common danger threatening from the Persians and later from the Arabs. The Life of St. Abo, a converted Arab who travelled in Khazaria and who died in Georgia in , testifies that Christian communities existed in many Khazarian cities and villages. He himself was baptized in Khazaria. The presence of Christian communities among the Khazars is confirmed also by the reports of Arab historians, especially by Idrisi and Ibn-Hauqual. But Moslem propaganda also had some success among the Khazars. Political reasons were behind this strange decision of the Khagan. Fearing that if he accepted either the Christian or the Islamic faith, his country would become dependent on Byzantium or on the Arabs, he chose Judaism, which also offered a higher degree of civilization than did paganism. In spite of this, the Khazars maintained a tolerant religious policy toward both Christians and Mussulmans. We have but to recall the Notitia of bishoprics from this time, in which a number of new sees is noted in the Crimea and its neighborhood. Although these listings are unreliable, the document seems to suggest that this region was thoroughly Christianized and quite capable of launching a Christian offensive among the population on the Don and the Dnieper. One of them deserves a special mention. It was built on a high rock, and on one side of the rock was discovered a catacomb with two stories, connected on the interior by a corridor. The lower part of the catacomb seems to have served as a church, while the upper story revealed several cells. This may mean that the place was a monastery with a church. On the top of the rock remnants of stone buildings and fortifications were also discovered, and a cemetery with an inscription which, however, is not yet deciphered. The tombs of the cemetery can be dated from the eighth to the tenth centuries. It is thus quite possible that in the eighth and ninth centuries the Slavic tribes on the Don came under the direct influence of Christian elements. The missionaries came probably from

the Crimea. Perhaps further excavations will throw more light on this problem. Further missionary activity from the Crimea, on the initiative of the Patriarch Photius, in the territory which was to become part of the Russian Empire, can be traced in the ninth century in the region of Kuban, among the Indo-European people of the Alans. We have seen that this mission had introduced into that territory a new type of ecclesiastical architecture which had developed in Greek provinces on the basis of early Christian church architecture. This was effected by another pagan nation from Scandinavia, the Varyags from Sweden, who for some time had been trading with the Khazars by means of the river Volga. These adventurers crossed even the Caspian Sea in order to reach the Arab capital of Baghdad. During their piratical and commercial expeditions they must have learned of the splendors of Constantinople and of the riches which had accumulated within her walls. The opportunity of reaching this marvelous city was offered to them after they discovered the river way to the Black Sea—the Dnieper. The discovery of this new highway was not made by Rurik probably Roerek, the founder of the first Varyag colony in Slavic lands, later called Novgorod, but by another group of Varyags led by Askold and Dir. Together with their retinue, they subdued the Slavic tribes on the upper Dnieper and got as far as Kiev, then under Khazar rule. The Slavs welcomed the newcomers, believing them to be better protectors against the invasions of the nomadic tribes than their present rulers, and Kiev became a center of Varyag political formation on the Dnieper. They were unable to return to their own country by the same route as it was in danger from hostile invaders. Louis the Pious, after enquiring about their homeland, found that they were from Sweden. It is also possible that these envoys were in the service of the Khazar Khagan who had sent them to Constantinople. There are reports of their attempting to attack the Byzantine cities in the Black Sea basin. Both reports are legendary, especially the description of the miraculous intervention of the saints, who stopped or punished the attackers. Being pressed by the Khazars and the Byzantines, they began to entertain friendly relations with Byzantium. The Patriarch Photius, taking advantage of this change in disposition, sent missionaries to the Russians and to the peoples of the Caucasus, and the Indo-European Alans on the Kuban river appear to have been partly converted as a result. At least, such a church is mentioned in the Russian Primary Chronicle on another occasion. Askold and Dir were killed, and later were venerated as martyrs by the Russians. Constantinople attracted even the new ruler of Kiev, and we learn from the Primary Chronicle that Oleg concluded a treaty of friendship with Byzantium in 907, which contained stipulations regulating commercial relations between Byzantium and Kiev favorable to the Russians. The most zealous converts to the new faith were the Varyags, who, while trading with Byzantium, now had occasion to discover the attractions of the capital and to visit its beautiful churches. The spread of Christianity in Kiev is illustrated by yet another trade agreement with Byzantium in 945. We read in the Chronicle [22] that the pagan Rhos were obliged to confirm the treaty on oath in Kiev, in the temple of Perun, but that the Christian Varyags took their oath in the church of St. Elias and in the Christian manner. The growth of Christianity in Kiev explains the decision of Olga, the widow of Igor, to become a convert. She was instructed in the faith in Kiev, and in 955 she went to Constantinople, where she was baptized. In his Book of Ceremonies Constantine Porphyrogenitus describes the honors with which she was received at court, but he does not mention her baptism. Because of this omission many scholars are of the opinion that her reception into the Church took place in Kiev, and that she was baptized by the priest Gregory, who had accompanied her on her journey to Constantinople. The imperial author described her solemn reception at the court in order to make known the manner in which a Byzantine court would receive a Russian prince, but he did not speak of her baptism, for it would be assumed that such a visitor would already be a Christian.

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### Chapter 2 : Talk:Saints Cyril and Methodius/Archive 1 - Wikipedia

*External links Media related to Sculpture of Saints Cyril and Methodius on Charles Bridge at Wikimedia Commons The statues in The statues of Saints Cyril and Methodius are outdoor sculptures by Karel Dvořák, installed on the north side of the Charles Bridge in Prague, Czech Republic.*

Hermaize, "Rukh dekabrystiv i ukrainsrvo," Ukraina, 6 Buzhynsky, "Do biohrafii V. Lukashevycha," Za sto lit, 3 Ohloblyn, "Malorosiiske taemne tovarystvo," Entsyklopediia ukrainoznavstva, Vol. Ohloblyn, Liudy staroi Ukrainy. Gorbachevsky, Zapiski i pisma I. II Kiev, , pp. Memuary dekabristov; luzhnoe obshchestvo Moscow, , p. Ohloblyn, Liudy staroi Ukrainy, p. Konysky was believed to be the author of "Istoriia Rusov. The Hetman Pavlo Polubotok of Ukraine was a staunch autonomist. Hermaize, "Rukh dekabrystiv i ukrainstvo," p. But, like the Ukrainian Decembrists, they came, with some notable exceptions, from the ranks of the impoverished gentry. One of these exceptions was Taras Shevchenko, born a serf, although a distant descendant of the Cossacks. Posiada, too, was of peasant origin. Kulish came from Cossack stock. Others grew up on small estates or were sons of petty gentry. Most were educated or were actually university students. Unlike the originators of the Russian intelligentsia, who came to be known as raznochintsy people from various ranks , the kernel of the Ukrainian intelligentsia was more homogeneous. On the one hand their country was marching towards an incipient capitalist system, with growing manufacturing and industry; on the other hand, and perhaps because of this march towards capitalism, it was experiencing severe oppression of the peasantry. The small gentry were also squeezed by these developments, and their sons sought new professions in the cities. Urbanization kept pace with these demands, and Kiev in had forty thousand more inhabitants than a decade before. Kiev had had a university since The University of Kharkiv was established in There is no doubt that social and economic conditions played their part in the intellectual make-up of the brethren. However, what ultimately decided the kind of role they played within the Brotherhood was the diverse interplay of individual personalities and their inborn talents. This is why one peasant, Shevchenko, was a poet of genius, while the other peasant, Posiada, remained obscure; why Kostomarov became a famous historian and Pylchykiv remained an ineffectual intellectual. Genetics, not economics, often held the key to their personalities and achievements. Individual biographies may help to see their [16] accomplishments more clearly. A Ukrainian biographical dictionary remains to be written. Ivan Petrovich deserves mention for several reasons. He was a man with intellectual interests, and he read the French philosophers, especially Voltaire, voraciously. Moreover, he tried to follow some of the precepts of the Enlightenment on his estate, especially in relation to his peasants, with whom he engaged in discussions about the virtuous life. Short-tempered as he was, he would occasionally be rather cruel to them, only to apologize later. Another rather unconventional side of his character came to light when he married a Ukrainian peasant girl. Liaisons between landlords and village girls were common in those days, but marriages were not. Out of this union the young Kostomarov was born, before the wedding, and he became deeply attached to his mother. This was not the first or last time in Russian history that misunderstanding between reforming landlords and their peasants led to such tragic results. Had his father lived, the son would probably have continued his Muscovite education. She showed great resourcefulness in looking after her son, who was placed in a school in Voronezh, which offered little education to this precocious youth. He managed to educate himself by wide reading, displaying in his student years a phenomenal memory. He spent his vacations with his mother, exploring the Ukrainian countryside and learning Ukrainian from the speech of the peasants. When he was sixteen years old, he gained entrance to the University of Kharkiv. It was there that he came into contact with what is sometimes called the first Ukrainian revival, the second being the Kiev revival of the s in which he was also destined to play a leading part. Kostomarov was the only one of the brethren who went through this Kharkiv period. The Ukrainian revival in Kharkiv was connected with the founding of the university in and the periodical publications Ukrainsky vestnik Ukrainian Herald, , Ukrainsky zhurnal Ukrainian Journal, , and

Ukrainsky almanakh Ukrainian Almanac, The leaders of the Ukrainian movement were the rector of the University, Petro Hulak-Artemovsky , a professor at the university, Amvrosiy Metlynsky , and the above-mentioned professor Izmail Sreznevsky HryhoryKvitka , who lived near Kharkiv, was the leading writer of the period, the first to publish prose works in Ukrainian. Metlynsky and Sreznevsky were ethnographers who published some collections of Ukrainian folk poetry and also wrote poems. All this created an atmosphere in which Ukrainian interests flourished. At the time Kostomarov entered the University of Kharkiv, that institution was in decline, and he did not like his professors. Among them was the writer Hulak-Artemovsky, in whose home Kostomarov was for a time a boarder. In a new professor of history, Mikhail Lunin, himself a follower of Herder, impressed Kostomarov with his knowledge of German history and philosophy. It was Lunin who encouraged Kostomarov to enter the field of historical research. Kostomarov undertook this research immediately after leaving the university in , when he worked in the archives of the Ostrogozhsky Cossack regiment in Ostrogozhsk. Simultaneously, for a brief time, he joined a dragoon regiment as a cadet. In Kostomarov returned to Kharkiv, determined to write a dissertation. A year earlier he had been granted gentry status, and this and the university degree enabled him to obtain a teaching position in Rivne. From there he moved in July to the position of gymnasium teacher in Kiev. It was there that he met the other young Ukrainian intellectuals with whom he founded the Brotherhood. First, he decided to become a historian, but to write history in a new [18] way. He was thus to become the first great populist historian. Secondly, through the Kharkiv milieu, he became a devoted Ukrainian who dedicated himself to the history of Ukrainians, "the people among whom he lived. In and he published two collections of Ukrainian poems. In , before coming to Kiev, he had written, under the pseudonym Yeremiia Halka, a review of contemporary Ukrainian literature. Even before meeting the Kievan intellectuals, his course was set. Temperamentally, Kostomarov was rather neurotic. Mood swings were common, and he must have been a somewhat enigmatic figure among his contemporaries. Kostomarov and other brethren were intensely aware of the ideology of the Polish revolutionary nationalists. They not only had met some of them at the University of Kiev but, no doubt, were familiar with the writing of the leading Polish philosophers and historians Lelewel, Mochnacki, Libelt,<sup>3</sup> and Dolega-Chodakowski. The young Kostomarov spent a year teaching in Rivne, Volhynia, where he studied Polish. Their belief in activism and moral perfectionism, and in the brotherhood of nations led, naturally, by Poland , resonated profoundly in Ukraine. Later, Mickiewicz repeated this call from Paris. Moreover, some of the Polish nationalists were active in Ukraine. Foremost among [19] them in the early s was Zorian Dolega-Chodakowski, who collected Ukrainian folksongs and who was discovering Slavic folk culture. The Polish nationalist philosophy was well developed and complex in its various trends. It was rooted, to some extent, in nostalgia for the "democracy of the gentry" of the past Polish commonwealth,<sup>8</sup> just as the Ukrainian national rebirth harkened back to the Hetman era. Both national philosophies anticipated millenarian national and international Utopias. Mykola Hulak The actual organization of the Brotherhood was chiefly the work of Mykola Hulak, who was temperamentally very different from Kostomarov. He was born in to the family of a landlord in the Zolotonosha district of Poltava province. His father, Ivan, traced his genealogy to the chief quartermaster of the Cossack Host under the Hetman Doroshenko in The university was founded in by the Swedish King Gustav Adolf and was re-established in by tsar Alexander I as a German institution. It was also known for its lively student activities, which until centred in the famous Burschenschaften. In that year all students the total enrollment was then over five hundred were required to swear that they would not belong to secret student corporations. Yet these corporations continued to exist "semi-legally. Among them was a group of Polish students, Polonia, and Russian students, Ruthenia. Their more spectacular activities included duelling, town processions, and initiations of various kinds, but the organizations, to which young Hulak undoubtedly belonged, also cultivated group discipline, comradeship, a code of honour, and conspiratorial practices. All this provided Hulak with an invaluable training for his future work in the Brotherhood. Moreover, in , some students formed a group Gelehrte Estnische Gesellschaft to study their native country of Dorpatâ€”Estonia. Hulak was a

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dedicated student of law and mathematics, and he wrote a long treatise in German on the juridical history of the Pomeranian Slavs, as well as a shorter one, in French, on mathematical equations. He graduated with distinction. His thesis topic was on the rights of foreigners under French, Prussian, Austrian, and Russian law. Although his thesis was in German, we know that he knew well several [20] foreign languages. All in all, a wide horizon was opening before this young man in his mid-twenties. Already at the University of Dorpat, which was primarily under Polish influence, Hulak had become interested in other Slavs and their interrelations. Later he corresponded with the Czech scholar, Hanka, and began to learn Serbo-Croatian. This is how his friend from the Kiev circle, Vasyl Bilozersky, described Hulak to the tsarist authorities: From Dorpat university he brought rare knowledge, love for scholarly pursuits and German honesty and decency. He wanted everything to follow the laws of logic and condemned any action which was contrary to them.

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### Chapter 3 : SS. Cyril and Methodius National Library | Al-Furqan Islamic Heritage Foundation

*"Cyril, St and Methodius, St , known as the Apostles of the Slavs - Greek Christian missionaries- They were born in Thessalonica." ("The Riverside Dictionary of Biography" by the American Heritage Dictionaries, p. ).*

Cyril and Methodius in Moravian Velehrad , Czech Republic In , the brothers began the work which would give them their historical importance. His motives in doing so were probably more political than religious. Rastislav had become king with the support of the Frankish ruler Louis the German , but subsequently sought to assert his independence from the Franks. Their first work seems to have been the training of assistants. In , they began the task of translating the Bible into the language now known as Old Church Slavonic and travelled to Great Moravia to promote it. However, they came into conflict with German ecclesiastics who opposed their efforts to create a specifically Slavic liturgy. For the purpose of this mission, they devised the Glagolitic alphabet , the first alphabet to be used for Slavonic manuscripts. The Glagolitic alphabet was suited to match the specific features of the Slavic language. Its descendant script, the Cyrillic, is still used by many languages today. In Great Moravia, Constantine and Methodius encountered Frankish missionaries from Germany, representing the western or Latin branch of the Church, and more particularly representing the Holy Roman Empire as founded by Charlemagne, and committed to linguistic, and cultural uniformity. They insisted on the use of the Latin liturgy, and they regarded Moravia and the Slavic peoples as part of their rightful mission field. When friction developed, the brothers, unwilling to be a cause of dissension among Christians, travelled to Rome to see the Pope, seeking an agreement that would avoid quarrelling between missionaries in the field. Soon, however, Prince Rastislav, who had originally invited the brothers to Moravia, died, and his successor did not support Methodius. In the Frankish king Louis and his bishops deposed Methodius at a synod at Ratisbon, and imprisoned him for a little over two years. In , Methodius was summoned to Rome on charges of heresy and using Slavonic. This time Pope John was convinced by the arguments that Methodius made in his defence and sent him back cleared of all charges, and with permission to use Slavonic. The Carolingian bishop who succeeded him, Wiching, suppressed the Slavonic Liturgy and forced the followers of Methodius into exile. Many found refuge with Knyaz Boris of Bulgaria, under whom they reorganised a Slavic-speaking Church. The language derived from Old Church Slavonic, known as Church Slavonic , is still used in liturgy by several Orthodox Churches and also in some Eastern Catholic churches. It is impossible to determine with certainty what portions of the Bible the brothers translated. The New Testament and the Psalms seem to have been the first, followed by other lessons from the Old Testament. The "Translatio" speaks only of a version of the Gospels by Cyril, and the "Vita Methodii" only of the "evangelium Slovenicum," though other liturgical selections may also have been translated. Nor is it known for sure which liturgy, that of Rome or that of Constantinople, they took as a source. They may well have used the Roman alphabet , as suggested by liturgical fragments which adhere closely to the Latin type. This view is confirmed by the "Prague Fragments" and by certain Old Glagolitic liturgical fragments brought from Jerusalem to Kiev and discovered there by Saresnewskyâ€”probably the oldest document for the Slavonic tongue; these adhere closely to the Latin type, as is shown by the words "Mass," "Preface," and the name of one Felicitas. In any case, the circumstances were such that the brothers could hope for no permanent success without obtaining the authorization of Rome. Their evangelizing mission in Moravia had by this time become the focus of a dispute with Theotmar , the Archbishop of Salzburg and bishop of Passau , who claimed ecclesiastical control of the same territory and wished to see it use the Latin liturgy exclusively. This was partly due to their bringing with them the relics of Saint Clement; the rivalry with Constantinople as to the jurisdiction over the territory of the Slavs would incline Rome to value the brothers and their influence. Anastasius Bibliothecarius would later call Cyril "a man of apostolic life" and "a man of great wisdom". Feeling his end approaching, Cyril became a monk, was given the new name Cyril, [23] and died in Rome fifty days later 14 February There is some question as to assertion of the Translatio ix. Methodius alone

Methodius now continued the work among the Slavs alone; not at first in Great Moravia, but in Pannonia in the Balaton Principality, owing to the political circumstances of the former country, where Rastislav had been taken captive by his nephew Svatopluk, then delivered over to Carloman, and condemned in a diet of the empire at the end of . This activity in Pannonia made a conflict inevitable with the German episcopate, and especially with the bishop of Salzburg, to whose jurisdiction Pannonia had belonged for seventy-five years. In Bishop Adalwin is found exercising all Episcopal rights there, and the administration under him was in the hands of the archpriest Riehbald. The latter was obliged to retire to Salzburg, but his superior was naturally disinclined to abandon his claims. The pope named Methodius archbishop of Sirmium with jurisdiction over Great Moravia and Pannonia, thus superseding the claims of Salzburg by an older title. The statement of the "Vita" that Methodius was made bishop in and not raised to the dignity of an archbishop until is contradicted by the brief of Pope John VIII, written in June, according to which Adrian consecrated him archbishop; John includes in his jurisdiction not only Great Moravia and Pannonia, but Serbia as well. The assembly, after a heated discussion, declared the deposition of the intruder, and ordered him to be sent to Germany, where he was kept prisoner in Ellwangen for two and a half years. In spite of the strong representations of the *Conversio Bagoariorum et Carantanorum*, written in to influence the pope, though not avowing this purpose, Rome declared emphatically for Methodius, and sent a bishop, Paul of Ancons, to reinstate him and punish his enemies, after which both parties were commanded to appear in Rome with the legate. Saint Cyril and Methodius by Stanislav Dospevski, Bulgarian painter The papal will prevailed, and Methodius secured his freedom and his archiepiscopal authority over both Great Moravia and Pannonia, though the use of Slavonic for the mass was still denied to him. This apparently secured an undisturbed field of operation for Methodius, and the *Vita x.* Methodius vindicated his orthodoxy at Rome, the more easily as the creed was still recited there without the *Filioque*, and promised to obey in regard to the liturgy. The other party was conciliated by giving him a Swabian, Wiching, as his coadjutor. Gorazd, whom Methodius had designated as his successor, was not recognised by Pope Stephen V. The latter exiled the disciples of the two brothers from Great Moravia in . They fled to the First Bulgarian Empire, where they were welcomed and commissioned to establish theological schools. There they and scholar Saint Clement of Ohrid [26] devised the Cyrillic script on the basis of the Glagolitic. Cyrillic eventually spread throughout most of the Slavic world to become the standard alphabet in the Eastern Orthodox Slavic countries. A cartoon about Saints Cyril and Methodius from Bulgaria in . Brother Cyril, go tell those who are inside to learn the alphabet so they know freedom Bulgarian: The Glagolitic and Cyrillic alphabets are the oldest known Slavic alphabets, and were created by the two brothers and their students, to translate the Bible and other texts into the Slavic languages. The alphabet has been traditionally attributed to Cyril. That attribution has been confirmed explicitly by the papal letter *Industriae tuae* approving the use of Old Church Slavonic, which says that the alphabet was "invented by Constantine the Philosopher". The term invention need not exclude the possibility of the brothers having made use of earlier letters, but implies only that before that time the Slavic languages had no distinct script of their own. The early Cyrillic alphabet was developed in the First Bulgarian Empire [29] and later finalized and spread by disciples Kliment and Naum in the Ohrid and Preslav schools of Tsar Boris I of Bulgaria [30] as a simplification of the Glagolitic alphabet which more closely resembled the Greek alphabet. It was developed by the disciples of Saints Cyril and Methodius at the Preslav Literary School at the end of the 9th century. After the death of Methodius in , Clement headed the struggle against the German clergy in Great Moravia along with Gorazd. After spending some time in jail, he was expelled from Great Moravia, and in or reached the borders of the Bulgarian Empire together with Naum of Preslav, Angelarius, and possibly Gorazd according to other sources, Gorazd was already dead by that time. The four of them were afterwards sent to the Bulgarian capital of Pliska, where they were commissioned by Tsar Boris I of Bulgaria to instruct the future clergy of the state in the Slavonic language. After the adoption of Christianity in , religious ceremonies in Bulgaria were conducted in Greek by clergy sent from the Byzantine Empire. Fearing growing Byzantine influence and weakening of the state, Boris viewed the adoption of the Old Slavonic language as a way to preserve the

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political independence and stability of Bulgaria, so he established two literary schools academies , in Pliska and Ohrid , where theology was to be taught in the Slavonic language. For seven years Clement taught some 3, students in the Slavonic language and the Glagolitic alphabet. Cyril was regarded by his disciples as a saint soon after his death. His following spread among the nations he evangelized and subsequently to the wider Christian Church, and he was famous as a holy man, along with his brother Methodius. They are known as the "Apostles of the Slavs", and are still highly regarded by both Roman Catholic and Orthodox Christians. The celebration also commemorates the introduction of literacy and the preaching of the gospels in the Slavonic language by the brothers. The brothers were declared "Patrons of Europe" in , a national holiday celebrating Bulgarian culture and literature as well as the alphabet. , . There is a monument to them in front of the library. Saints Cyril and Methodius are the most celebrated saints in the Bulgarian Orthodox church, and icons of the two brothers can be found in every church. The Government of the Republic of Macedonia enacted a statute of the national holiday in October and the Parliament of the Republic of Macedonia passed a corresponding law at the beginning of It is also known as the day of the " Solun Brothers" Macedonian: Cyril and Metod Day" Slovak: , celebrating Slavonic culture and literature as well as the alphabet. It is not a public holiday in Russia.

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*Photo about Statue of Saints Cyril and Methodius, inventors of the Glagolitic alphabet, Colomna, Russia. Image of traditional, statue, heritage -*

I see that we have an endless supply of ardent Greeks, Macedonians, and Bulgarians, all of whom claim these saintly brothers as ethnic kinsmen, key historical figures, and modern national heroes. If only the rest of us could inspire such respect and passion! These Saints themselves or their parents may be of G, M, or B origin, and various sources support all three of these claims. All three peoples and nations plus Russia and others honor them as key historical figures and as national heroes. How about it, folks? Only their mother was Slav. The local Slav stuff is an old, sorry for the expression, bullshit, a left over from Communist times. Okay well, general agreement is not universal acceptance. In this case, far from it. Would it be so very painful, to acknowledge that real scholars do have several contrasting views on this, and that whole nations back them up on it? The question is what the leading scholars preferably their nationality is not connected with the case judge based on the current evidence. Give me reliable sources from notable scholars and I will be the first to make the changes! We have many participants far more informed than I. I think I did mentioned that this is not a battle. If the sources used in the article say "Byzantine Greek" then we write "Byzantine Greek". If the sources say e. How can you translate and teach the Bible to a people who speak very different language than your mother language? You Greeks, please justify your statements! What do you mean by civilized? Is the civilization represented by the Greek cities-states? Or is it the philosophy of the great ancient Greek thinkers? Can you call a nation civilized when it is refusing to admit that the neighboring nation speaks its own language and has its own culture, that by the way, existed for many centuries? You can call yourself maybe, an older culture, but not exclusively a "civilization" that existed among the non-civilized barbaric world. Because they needed the territories. I get it now! The Greeks need Macedonian territory. This is the point of their struggle over Macedonian identity, and history! I know who I am. Also, if you want facts, please read the references used to support these claims that you questioned. If you still disagree please find reliable sources and present them here. Seriously, cut the rants, this is an encyclopaedia, not a "United Macedonia" ultranationalistic forum or something. It is a mystery I cannot solve Preece - Reference - Page " Even though by the time of the Greek missions to the Slavs the Byzantine Church was almost monolithically Greek, the idea of a liturgy in the vernacular was still quite alive as is demonstrated by the use of the Slavic language by the missionaries of SS. Cyril and Methodius in the 9th century. Cyril and his brother, St. Methodius, are called the "Apostles to the Slavs. Meyers â€” "Greek brothers Encyclopaedia Britannica, Saints Cyril and Methodius: Both brothers were Greek by origin, education, cultural background and inclination; both rendered important services to the Byzantine Empire and church, and both were sent by the emperor and apparently also by the Patriarch on a responsible mission to Moravia. Bogdanovich , History of the ancient Serbian literature, Belgrade , pg. Constantine the Philosopher, better known by his monastic name, Cyril and Methodius. Cyril and Methodius were Greeks. Posell â€” Xenovatis talk Please note that word combinations "Greek monks", "Greek missionaries" etc. The revised list will be order of magnitude shorter. Do you think that Lunt was unaware of your arguments when he labeled them Greek as opposed to Byzantines or Slavs? Could you state what, if anything, short of a handwritten note signed by Cyril saying "I am Greek kcmantu", would convince you that they were in fact Greek? Also state clearly, like I did, your sources claiming they were Slavs, Bulgarians etc. Absolutely the same situation: Greek Bulgarians can be Greek missionaries as well. For example, more detailed information about their parents: One more source will be added. And please do not vandalize the article: There exist multiple points of view, not the one and only one. How can you be so sure that is what I am wondering. There are some sources that state what you say "from modern day Greece" or "from Thessalonica" but I have not included them for exactly that reason. I have only included the ones that explicitly label them Greek. The only dispute I see is between slavic nationalists and the scientific community

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including many Slavic scholars and eminent Slavologists. Again I point you to WP: WP is not supposed to be a forum for scientific discussion and interpretation. WP is supposed to reflect current scientific knowledge, that is the whole point of an encyclopaedia. Is there any non-primary source that will convince you? The paragraph I removed, apart from the previous points I stated of being slavic nationalist and an argument which invites counterarguments, is also original research and its synthesis original if poor thought and "synthesis of published material that serves to advance a position. This is slavic nationalist drivel. The second is the same as "monks from Greece". Please see the new citation I added. Likhachyov was a strong anti-nationalist. He explicitly stated that there exist the dispute. Florya also cannot be accused in nationalism. Sources added in the article. Personal conviction cannot be measured in terms of OR at all. Current knowledge is represented in multiple theories, and wise scholars refer to all of them. Encyclopedia must not be ignorant. In that case there are hundreds of academics working in Greece, Bulgaria etc whose diametrically opposed opinions we should include. At any rate the overwhelming majority of the international sources label them as Greek. WP should reflect scientific opinion not shape it. Please state your opinion. Those "therefore" and "superior" are just your misinterpretations. If you do not like the word "extremities", please propose another variant. I do not claim that they are Bulgarians. I simply refer to the medieval source of this version with quoting page numbers and including relevant piece of text -- yes, just three words, but it is enough for the purposes of the subject. I have no idea what the "Early Slavs" is Google says that the author is a British archeologist; also, the Catholic Poland is rather neutral side in any Cyrilo-Methodian dispute. It is not an "academic establishment" interpretation, it is a collection of primary sources. Why do you prefer to ignore all this information? Theories do exist, and they are not marginal! Your proposition c sounds reasonable. And it is a clear-cut case of middle ground fallacy. The middle ground is often invoked when there are sharply contrasting views that are deeply entrenched. While an outcome that accommodates both parties to some extent is more desirable than an outcome that pleases nobody, it is not necessarily correct. Does the middle point of view exist? Does it try to combine reasonable parts from the other two points of view? Not a single word classifying it as good or bad, as correct or wrong NPOV It is wrong to give the same emphasis to established scholarly opinion and to that of a few ethnically biased historians. This includes unpublished facts, arguments, and ideas; and any unpublished analysis or synthesis of published material that serves to advance a position. You are choosing to disregard the opinion of tens of Western and Slavic scholars who agree they were Greek in favor of that of the contrary claim by a few Slavic scholars who are liable to be accused of ethnic bias. Similarly one could site many Greek scholars equally liable to ethnic bias who all claim they were Greek. Just partial retelling of a scientific publication where different opinion are mentioned and discussed. The fact itself that there exist strong opposition to the "Greek" point of view is demonstration that no consensus exists. Why you are trying to hide points of view other than your?

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### Chapter 5 : F. Dvornik, Byzantine missions among the Slavs - 9

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Accordingly, Cyril and Methodius set about translating the Scriptures into Old Slavonic language, using an alphabet devised by Cyril. Cyril died in Rome in A. Mthodius spent his final years creating the Nomokanon, a manual of Byzantine ecclesiastical and civil law. He died in A. We need to grow in our understanding of and, more importantly, in our intimate relationship and union with Christ. Lord enable us to open ourselves to the vastness of your love for us in Jesus. Give us the faith that remains constant as we journey back to our true home with You. Dear Jesus, Help us understand who and what You are for us and to rejoice with You who conquered even death for us. Be with us as we walk with You in the situations and events of our lives. Help us to understand not just with our minds but with our hearts: We humbly pray in your Name. So the LORD said: Of every clean animal, take with you seven pairs, a male and its mate; and of the unclean animals, one pair, a male and its mate; likewise, of every clean bird of the air, seven pairs, a male and a female, and of all the unclean birds, one pair, a male and a female. Thus you will keep their issue alive over all the earth. Seven days from now I will bring rain down on the earth for forty days and forty nights, and so I will wipe out from the surface of the earth every moving creature that I have made. As soon as the seven days were over, the waters of the flood came upon the earth. The word of the Lord. The Lord will bless his people with peace. Gospel The disciples had forgotten to bring bread, and they had only one loaf with them in the boat. Do you not yet understand or comprehend? Are your hearts hardened? Do you have eyes and not see, ears and not hear? And do you not remember, when I broke the five loaves for the five thousand, how many wicker baskets full of fragments you picked up? Reflection 1 " Watch out The wide range of foolish things which we human beings can account for never ceases to astonish me. We destroy our bodies with controlled substances even though we know better. We choose to conform to what is wrong and what is of the world knowingly that they will draw us farther away from our God. We destroy our marital unions even our familial and friendly relations by continuing to focus on ourselves and utter disregard for the good of others. We only want to satisfy our lustful pride and seek pleasure for its own sake. There is also the downright evil side of us, the lying, cheating, stealing and killing, the willingness to commit slander against people who do not belong to our inner circle and who seem to be at odds with us, the willingness to pursue power, fame and fortune at the expense of others, the willingness to turn our backs on the poor and the suffering. There is something special in us. We were made for a special purpose and our Lord God will never allow any impediment to stop it. God has not only breathed his own breath into us and but He has taught us His ways so that our evil days may come to rest. But their actions and responses did not show any signs of being connected deeply with Jesus. They obviously had a long way to go! We too may have a long way to go in letting Jesus into our lives and into our hearts. We are not far from the disciples who never really understood Jesus at that time, much more commit to Him. Amidst temptation and weakness of our flesh and despite the goodness God poured on us, we may all give way to temptation and sin. This is the reason Jesus wants all men to be on guard against the teachings and the skepticism of the Pharisees. He warns every man of every generation about the hypocrisy of His enemies which can likewise bring evil and sin into our hearts. Jesus is once more repeating to all of us the very words he spoke to His disciples: He wants to let us know that even with our sinful nature, our Heavenly Father loves us and that He will still provide for all our needs. He accepts us for who we are and not for who He wants us to be! He has forgiven us! Today, Jesus encourages us to transcend the world and its small concerns and worries and focus on Him, if we are to be victorious in His Name. To share in His resurrection, we too need to share in His cross! Direction Ask God for spiritual direction amidst the forces of the world that draw us away from Him. Prayer Heavenly Father, bless your people with peace and allow us to stand in awe of your goodness as we place our hope in Christ Jesus. Or have you ever had a boss who liked to put people in

their place? The Jews and early Christians were subject to such authoritarian leadership under Roman Rule. Likewise, much power was given to the Jewish religious leaders for spiritual development, which some exercised by enforcing compliance to the many complex rules of the faith. Strict direction may be warranted at times to keep civility among a distressed population. The Romans were constantly stopping riots protesting their occupation. But too often it became bullying for its own sake and oppressing those with just cause for complaint. As for the Pharisees, Jesus of Nazareth was not the first one to lead the Israelites away from Temple loyalty. Sometimes the shift was to a more genuine commitment to the Lord. Other times, the people were led into idolatry and sin. Both the Romans and the Pharisees were known for demanding high prices for their services and rendering little mercy to offenders. As an example, he asks them how many baskets were left over. With God there are no hidden conditions or excessive costs, unlike the common practices of the Pharisees and Herod. In him there is no shadow or malice. In him we can trust. Jeffrey Trytko, *Weekday Homily Helps*. Anthony Messenger Press, February 16, Reflection 3 "Wipe it out before it multiplies. Antibiotics are the miracle of modern medicine. Antibiotics actually change the DNA structure of infectious bacteria. The bacteria eventually die out, and our system is restored to health. Getting to the root of the things that threaten our health is what the readings are about today. He picks the favored Noah to be the good seed that would change the reckless course of evil that was multiplying in the first attempt at creation. In the Gospel Mk 8: He confounds the disciples with examples of the kind of leaven he himself was able to produce and multiply. In the process, Jesus showed the disciples that the leaven of the Pharisees needs to be counteracted. The leaven of the Pharisees was mistrust and a spreading resentment over what Jesus was doing in his ministry. Those subversive bacteria can grow and multiply. We see it in our own parish with short, pointed negative comments to other parishioners. Negative attitudes can overturn a parish like a bad flu season. We have to change the DNA as soon as we encounter it. We need to nip the leaven in the bud before it multiplies. We need to multiply trust in our God and trust in one another. Anthony Messenger Press, February 17, The apostles worried because they forgot to bring bread for their journey. And that was right after Jesus miraculously fed a group of five thousand people Mark 6: How easy it is to forget what God has already done for us and to doubt what he promises to do for us in the future as well. Ask the Lord Jesus to fill your heart with his love and to increase your faith in his provident care for you. Left-over dough which had been leavened but not baked would rot and become putrefied. For the Jew leaven was a sign or symbol of evil influence. It signified anything which rots and corrupts, not just physically but spiritually and morally as well. Jesus warned his disciples to avoid the way of the Pharisees and Sadducees who sought their own counsels rather than the mind of God. They were blinded by their own arrogance and were unable to recognize the truth and wisdom which Jesus spoke in the name of his Father in heaven. What kind of leaven spiritual, moral, intellectual do you allow to influence your way of thinking and living? Jesus sharply contrasts the bread and leaven which produces life, especially the abundant life which God offers through Jesus, the true bread of heaven, with the bread and leaven which rots and corrupts mind, body, and soul. He then upbraided them for their lack of trust in God. When the people of Israel wandered in the desert homeless and helpless for forty years, God was with them every step of the way. And he provided for them shelter, food, water, and provision, as long as they trusted in him. Each day he gave them just what they needed. Give me joy and strength to serve you always and help me to turn away from the leaven of sin and worldliness which brings corruption and death. We all have our self-inflicted floods. We drown in pride or fear. We turn away from the ark that God is offering by using problem-solving methods that are not of God. We make choices based on how we feel instead of paying attention to what the Holy Spirit is saying in our spirit. We try to build easy lives in smooth valleys and assume that this home will never be deluged by too much rainfall.

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### Chapter 6 : Saints Cyril and Methodius - Wikipedia

*What the biographer of Methodius does not mention is the illustrious and difficult career of Methodius after the death of Cyril in Rome c. a.d. (he is buried in the Church of San Clemente in Rome, just up the street from the Colosseum).*

Cyril and Methodius in Moravian Velehrad , Czech Republic In , the brothers began the work which would give them their historical importance. His motives in doing so were probably more political than religious. Rastislav had become king with the support of the Frankish ruler Louis the German , but subsequently sought to assert his independence from the Franks. Their first work seems to have been the training of assistants. In , they began the task of translating the Bible into the language now known as Old Church Slavonic and travelled to Great Moravia to promote it. However, they came into conflict with German ecclesiastics who opposed their efforts to create a specifically Slavic liturgy. For the purpose of this mission, they devised the Glagolitic alphabet , the first alphabet to be used for Slavonic manuscripts. The Glagolitic alphabet was suited to match the specific features of the Slavic language. Its descendant script, the Cyrillic, is still used by many languages today. In Great Moravia, Constantine and Methodius encountered Frankish missionaries from Germany, representing the western or Latin branch of the Church, and more particularly representing the Holy Roman Empire as founded by Charlemagne, and committed to linguistic, and cultural uniformity. They insisted on the use of the Latin liturgy, and they regarded Moravia and the Slavic peoples as part of their rightful mission field. When friction developed, the brothers, unwilling to be a cause of dissension among Christians, travelled to Rome to see the Pope, seeking an agreement that would avoid quarrelling between missionaries in the field. Soon, however, Prince Rastislav, who had originally invited the brothers to Moravia, died, and his successor did not support Methodius. In the Frankish king Louis and his bishops deposed Methodius at a synod at Ratisbon, and imprisoned him for a little over two years. In , Methodius was summoned to Rome on charges of heresy and using Slavonic. This time Pope John was convinced by the arguments that Methodius made in his defence and sent him back cleared of all charges, and with permission to use Slavonic. The Carolingian bishop who succeeded him, Wiching, suppressed the Slavonic Liturgy and forced the followers of Methodius into exile. Many found refuge with Knyaz Boris of Bulgaria, under whom they reorganised a Slavic-speaking Church. The language derived from Old Church Slavonic, known as Church Slavonic , is still used in liturgy by several Orthodox Churches and also in some Eastern Catholic churches. It is impossible to determine with certainty what portions of the Bible the brothers translated. The New Testament and the Psalms seem to have been the first, followed by other lessons from the Old Testament. The "Translatio" speaks only of a version of the Gospels by Cyril, and the "Vita Methodii" only of the "evangelium Slovenicum," though other liturgical selections may also have been translated. Nor is it known for sure which liturgy, that of Rome or that of Constantinople, they took as a source. They may well have used the Roman alphabet , as suggested by liturgical fragments which adhere closely to the Latin type. This view is confirmed by the "Prague Fragments" and by certain Old Glagolitic liturgical fragments brought from Jerusalem to Kiev and discovered there by Saresnewskyâ€”probably the oldest document for the Slavonic tongue; these adhere closely to the Latin type, as is shown by the words "Mass," "Preface," and the name of one Felicitas. In any case, the circumstances were such that the brothers could hope for no permanent success without obtaining the authorization of Rome. Their evangelizing mission in Moravia had by this time become the focus of a dispute with Theotmar , the Archbishop of Salzburg and bishop of Passau , who claimed ecclesiastical control of the same territory and wished to see it use the Latin liturgy exclusively. This was partly due to their bringing with them the relics of Saint Clement; the rivalry with Constantinople as to the jurisdiction over the territory of the Slavs would incline Rome to value the brothers and their influence. Anastasius Bibliothecarius would later call Cyril "a man of apostolic life" and "a man of great wisdom". Feeling his end approaching, Cyril became a monk, was given the new name Cyril,[23] and died in Rome fifty days later 14 February There is some question as to assertion of the Translatio ix. Methodius alone Methodius

now continued the work among the Slavs alone; not at first in Great Moravia, but in Pannonia in the Balaton Principality, owing to the political circumstances of the former country, where Rastislav had been taken captive by his nephew Svatopluk, then delivered over to Carloman, and condemned in a diet of the empire at the end of . This activity in Pannonia made a conflict inevitable with the German episcopate, and especially with the bishop of Salzburg, to whose jurisdiction Pannonia had belonged for seventy-five years. In Bishop Adalwin is found exercising all Episcopal rights there, and the administration under him was in the hands of the archpriest Riehbald. The latter was obliged to retire to Salzburg, but his superior was naturally disinclined to abandon his claims. The pope named Methodius archbishop of Sirmium with jurisdiction over Great Moravia and Pannonia, thus superseding the claims of Salzburg by an older title. The statement of the "Vita" that Methodius was made bishop in and not raised to the dignity of an archbishop until is contradicted by the brief of Pope John VIII, written in June, according to which Adrian consecrated him archbishop; John includes in his jurisdiction not only Great Moravia and Pannonia, but Serbia as well. The assembly, after a heated discussion, declared the deposition of the intruder, and ordered him to be sent to Germany, where he was kept prisoner in Ellwangen for two and a half years. In spite of the strong representations of the *Conversio Bagoariorum et Carantanorum*, written in to influence the pope, though not avowing this purpose, Rome declared emphatically for Methodius, and sent a bishop, Paul of Ancons, to reinstate him and punish his enemies, after which both parties were commanded to appear in Rome with the legate. Saint Cyril and Methodius by Stanislav Dospevski, Bulgarian painter The papal will prevailed, and Methodius secured his freedom and his archiepiscopal authority over both Great Moravia and Pannonia, though the use of Slavonic for the mass was still denied to him. This apparently secured an undisturbed field of operation for Methodius, and the *Vita x*. Methodius vindicated his orthodoxy at Rome, the more easily as the creed was still recited there without the *Filioque*, and promised to obey in regard to the liturgy. The other party was conciliated by giving him a Swabian, Wiching, as his coadjutor. Gorazd, whom Methodius had designated as his successor, was not recognised by Pope Stephen V. The latter exiled the disciples of the two brothers from Great Moravia in . They fled to the First Bulgarian Empire, where they were welcomed and commissioned to establish theological schools. There they and scholar Saint Clement of Ohrid[26] devised the Cyrillic script on the basis of the Glagolitic. Cyrillic eventually spread throughout most of the Slavic world to become the standard alphabet in the Eastern Orthodox Slavic countries. A cartoon about Saints Cyril and Methodius from Bulgaria in . Brother Cyril, go tell those who are inside to learn the alphabet so they know freedom Bulgarian: The Glagolitic and Cyrillic alphabets are the oldest known Slavic alphabets, and were created by the two brothers and their students, to translate the Bible and other texts into the Slavic languages. The alphabet has been traditionally attributed to Cyril. That attribution has been confirmed explicitly by the papal letter *Industriae tuae* approving the use of Old Church Slavonic, which says that the alphabet was "invented by Constantine the Philosopher". The term invention need not exclude the possibility of the brothers having made use of earlier letters, but implies only that before that time the Slavic languages had no distinct script of their own. The early Cyrillic alphabet was developed in the First Bulgarian Empire[29] and later finalized and spread by disciples Kliment and Naum in the Ohrid and Preslav schools of Tsar Boris I of Bulgaria[30] as a simplification of the Glagolitic alphabet which more closely resembled the Greek alphabet. It was developed by the disciples of Saints Cyril and Methodius at the Preslav Literary School at the end of the 9th century. After the death of Methodius in, Clement headed the struggle against the German clergy in Great Moravia along with Gorazd. After spending some time in jail, he was expelled from Great Moravia, and in or reached the borders of the Bulgarian Empire together with Naum of Preslav, Angelarius, and possibly Gorazd according to other sources, Gorazd was already dead by that time. The four of them were afterwards sent to the Bulgarian capital of Pliska, where they were commissioned by Tsar Boris I of Bulgaria to instruct the future clergy of the state in the Slavonic language. After the adoption of Christianity in, religious ceremonies in Bulgaria were conducted in Greek by clergy sent from the Byzantine Empire. Fearing growing Byzantine influence and weakening of the state, Boris viewed the adoption of the Old Slavonic language as a way to preserve the

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political independence and stability of Bulgaria, so he established two literary schools academies , in Pliska and Ohrid , where theology was to be taught in the Slavonic language. For seven years Clement taught some 3, students in the Slavonic language and the Glagolitic alphabet. Cyril was regarded by his disciples as a saint soon after his death. His following spread among the nations he evangelized and subsequently to the wider Christian Church, and he was famous as a holy man, along with his brother Methodius. They are known as the "Apostles of the Slavs", and are still highly regarded by both Roman Catholic and Orthodox Christians. The celebration also commemorates the introduction of literacy and the preaching of the gospels in the Slavonic language by the brothers. The brothers were declared "Patrons of Europe" in , a national holiday celebrating Bulgarian culture and literature as well as the alphabet. , . There is a monument to them in front of the library. Saints Cyril and Methodius are the most celebrated saints in the Bulgarian Orthodox church, and icons of the two brothers can be found in every church. The Government of the Republic of Macedonia enacted a statute of the national holiday in October and the Parliament of the Republic of Macedonia passed a corresponding law at the beginning of It is also known as the day of the " Solun Brothers" Macedonian: Cyril and Metod Day" Slovak: , celebrating Slavonic culture and literature as well as the alphabet. It is not a public holiday in Russia.

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### Chapter 7 : Statue Of Saints Cyril And Methodius Stock Photo - Image of traditional, statue:

*On December 8, , with the blessing of the rector of Ss Cyril and Methodius Institute of Post-Graduate Studies (CMI), Metropolitan Hilarion of Volokolamsk, the CMI students met with the head of the European Union's delegation in Russia, Mr. Vygaudas UÅjackas.*

Preece - Reference - Page " Even though by the time of the Greek missions to the Slavs the Byzantine Church was almost monolithically Greek, the idea of a liturgy in the vernacular was still quite alive as is demonstrated by the use of the Slavic language by the missionaries of SS. Cyril and Methodius in the 9th century. Cyril and his brother, St. Methodius, are called the "Apostles to the Slavs. Meyers "Greek brothers Encyclopaedia Britannica, Saints Cyril and Methodius: Both brothers were Greek by origin, education, cultural background and inclination; both rendered important services to the Byzantine Empire and church, and both were sent by the emperor and apparently also by the Patriarch on a responsible mission to Moravia. Bogdanovich , History of the ancient Serbian literature, Belgrade , pg. Constantine the Philosopher, better known by his monastic name, Cyril and Methodius. Cyril and Methodius were Greeks. Posell "Hastings, Adrian The construction of nationhood: The first mass Conversions to Christianity among the Slavs seem to have come around the ninth century. It could result in effective incorporation within a Greek or Germanic world. Yet it also produced a whole new tradmomi of Chnstianity resultmg above all from the activity of the brothers Constantine later renamed Cyril and Methodius, aristocratic Greek priests who were sent from Constantinople to Moravia with the task of teaching religion not in German or Latin but in the vernacular. The brothers are universally accepted as Greeks or Greek Byzantines if you wish by the academic and religious communities. Fanatics and fringe theorists exist here as they do in many other articles. So, Tom, please restate the article and then protect it from IPs only. I would like to point out that the expressions Greece or Greeks should be reserved to designate modern state in the south of the Balkans or its inhabitants. All previous states that existed on this territory should be referred to " this being also the modern tendency - by their contemporary names. Indeed it is a custom to use relatively new name Byzantium for the Eastern Roman Empire. Since the town of Byzantium has changed its name repeatedly, or the Empire has been referred to by various names see Byzantine Empire , to refer to that medieval state, it is probably the best to continue to use Byzantium, or Byzantines, for its inhabitants. Most confusing would be to use Greece or Greeks. There are linguists - I mentioned one above in the discussion - who, knowing that very high percent of Slaves lived in the region at that time, and taking into account high quality of the translation work that these two missionaries produced in Slave language, tend to believe that their mother tongue must have been Slave. This remains a hypothesis. There certainly is no practice in Wikipedia to avoid using the name Greek for places, persons or things before. So far, the only reasoning I can see behind the campaign to avoid calling them Greek is WP: What is inadmissible is to approach somebody you do not even know with such a tone. How can you label my comment as WP: Did I say I do not like some of the options proposed? I say that it is not the best one. Can somebody explain to me why some people immediately get so exited and personal when we discuss neutral facts from history? Is somehow their private property put in question or they consider their opinion their untouchable intimate sphere? Where is the problem, guys? Such un-academic, aggressive tone is simply not suitable for a discussion that concerns simple, impersonal knowledge. But, for the sake of knowledge let us ignore cultural deficiency for instance. This what the above commentator asked for is exactly what I demonstrated: This was never a Greek Empire or the citizens were never called Greeks. The majority of Byzantines were not Greeks Hellenes. Consult article on Wikipedia for the Byzantine Empire, which is not that bad as it could be. Let us consult the index of Constantine Porfirogenitus: Number of indexed entries for Greece or Greeks is: Number of entries for Romaioi: So never Greeks, always just Romans for the citizens of the Empire. DAI is the most reliable document from the 10th century available. Then, second, probably the most important book on Byzantine history in principle, the famous book of of Ostrogotsky, G: The Byzantines

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are of course not indexed, since they are repeated on each page times and the subject of the book is Byzantium. Open any page on random and see by yourself. Wikipedia tends to become knowledge. Consensus of ignorance will not bring it to its aim. You are presenting the issue as more complex than it is. Wikipedia operates on the principle of sources: It is not our job as Wikipedia editors to "correct" all the published academics who say that they were Greek. If, as you say, it is inaccurate to call them Greek, then it would be very strange if this fact were left out of all the literature on the topic. These are the kind of sources we need to remove a perfectly sourced statement from the lead. The quality of the references sources is judged after very briefly the following list " from the highest to the lowest quality: In principle the peer reviewed articles are ranked much higher than not peer reviewed. Then the articles are ranked after the quality of the journal which are again ranked after their impact factor. The recent original research paper published in a peer reviewed journal with high impact factor have the highest rank. Review articles in high ranked impact factor journals have lower rank than the research articles. The review articles in encyclopaedias are of low rank also, as well as books, since most frequently the reviewing procedure is less strict than in the high ranked scientific journals. Such lists are of course not absolute lists. Quality ranking includes also other factors. One original source, like Josephus, may be quite unreliable. One article in daily press has almost zero value. Of course there are exceptions to these rules, but they are rare. Therefore Ostrogotsky is a first class source; Porphyrogenitus also not for all what he wrote though. The list that somebody produced above contains practically not very high ranked sources, and is incomparable to those that I gave. The fact that we all know that unfortunately there are NO documents, apart from the lives of the brothers, which are offering an answer to our question about their origins, there is NO high rank study which could even theoretically persuade us to be certain. Those who are explicate from the above list given by Anothroskon are obviously sources of lowest quality stating just bare hypotheses. I will probably explain to all of you calmly later more about this. This is an essential issue for the quality of Wikipedia. I discussed some aspects of this 2 years ago at other place Wikipedia talk: I would appreciate all others too, but would be glad and would prefer to receive now comments from the scientists who have at least 10 articles published in peer reviewed international journals. This is not very much but could help have reasonable discussion. It is generally accepted though that sources of the types provided other encyclopedias etc are reliable enough. You have very kindly mentioned WP: NOR , which suggests that you are aware that Wikipedia is not the place for new theses etc no matter how well you think you can prove them. You think that the political epithet Byzantine is a suitable synonym for all the quotations we have above, but I disagree. I think that modern convention is that the term Byzantine has political connotations whereas Greek has ethnolinguistic connotations, which is why in a modern setting we say "the official language of the Byzantine Empire was Greek" even though the Byzantines themselves would probably have said "the official language of the Roman Empire was Roman". The sources above, however, are clearly using the name Greek in an ethnolinguistic sense to distinguish the Greek missionaries from the Slavs they worked among. Please read it slowly, no panic, no excitement. There is no challenge here, I do not claim to know better, even if we do not manage what we want, important is that reasonable discussion continues. Then let us start here. It is obvious, you do not know the terminology and the genre of science. Just before I will write my short answer, let me state this: I do not want to spoil and change Wikipedia and make it scientific. Almost all of us would not be on these pages then. I want to make it better, slightly better. I will make just two points. The publications where the article is published are highly valued or not very highly valued, have high or low impact factor. Even citing encyclopedia articles in science is understood as the lowest level. Please look up first on Wikipedia impact factor " I just hope that article explains it correctly " I even did not look! For one article in encyclopaedia you will get probably not much more than 0. For an original article may be over 1 or even 5, if this is a good journal, peer reviewed editorial board plus academic reviewers. Again, I am not saying that this is the measure for the truth in your article or even quality of your findings and writings. Your particular work may be an exception as many are. But this is the system which is in general use and works. This is the system of evaluating the quality and this includes some aspects of

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importance and also of reliability of the published work.

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### Chapter 8 : Glagolitic script - Wikipedia

*The Glagolitic script (/ ĚĚ Ęj | Ā! Ęj Ę™ Ęˆ | Ęª t Ęª k /, â°fâ°¼â°°â°³â±•â°¼â°¹â±Ĉâ°° Glagolitsa) is the oldest known Slavic www.nxgvision.com is generally agreed to have been created in the 9th century by Saint Cyril, a Byzantine monk from Thessaloniki.*

These brothers, the Apostles of the Slavs, were born in Thessalonica, in and respectively. Though belonging to a senatorial family they renounced secular honours and became priests. They were living in a monastery on the Bosphorous, when the Khazars sent to Constantinople for a Christian teacher. Cyril was selected and was accompanied by his brother. They learned the Khazar language and converted many of the people. Soon after the Khazar mission there was a request from the Moravians for a preacher of the Gospel. German missionaries had already laboured among them, but without success. The Moravians wished a teacher who could instruct them and conduct Divine service in the Slavonic tongue. On account of their acquaintance with the language, Cyril and Methodius were chosen for their work. In preparation for it Cyril invented an alphabet and, with the help of Methodius, translated the Gospels and the necessary liturgical books into Slavonic. They went to Moravia in , and laboured for four and a half years. Despite their success, they were regarded by the Germans with distrust, first because they had come from Constantinople where schism was rife, and again because they held the Church services in the Slavonic language. On this account the brothers were summoned to Rome by Nicholas I, who died, however, before their arrival. His successor, Adrian II, received them kindly. Convinced of their orthodoxy, he commended their missionary activity, sanctioned the Slavonic Liturgy, and ordained Cyril and Methodius bishops. Cyril, however, was not to return to Moravia. He died in Rome, 4 Feb. Here he was deposed and condemned to prison. He zealously endeavoured to spread the Faith among the Bohemians, and also among the Poles in Northern Moravia. Soon, however, he was summoned to Rome again in consequence of the allegations of the German priest Wiching, who impugned his orthodoxy, and objected to the use of Slavonic in the liturgy. Wiching, in the meantime, had been nominated one of the suffragan bishops of Methodius. He continued to oppose his metropolitan, going so far as to produce spurious papal letters. The pope, however, assured Methodius that they were false. Methodius went to Constantinople about this time, and with the assistance of several priests, he completed the translation of the Holy Scriptures, with the exception of the Books of Machabees. He translated also the "Nomocanon", i. The enemies of Methodius did not cease to antagonize him. His health was worn out from the long struggle, and he died 6 April, , recommending as his successor Gorazd, a Moravian Slav who had been his disciple. The feast of Sts. Cyril and Methodius is currently celebrated on February 14 in the Latin Church.

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### Chapter 9 : Sts. Cyril and Methodius - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

*Daily quotations on Saint Quote of the Day, from the men and women Saints, Blesseds, and Venerables of the Holy Roman Catholic Church. Find this Pin and more on SAINTS CYRIL AND METHODIUS by MOTHER NATURE.*

The verb *glagolati* means "to speak". It has been conjectured that the name *glagolitsa* developed in Croatia around the 14th century and was derived from the word *glagolity*, applied to adherents of the liturgy in Slavonic. The first page of the Gospel of John from the Codex Zographensis. The creation of the characters is popularly attributed to Saints Cyril and Methodius, who may have created them to facilitate the introduction of Christianity. The 41 letters known today include letters for non-Greek sounds, which may have been added by Saint Cyril, as well as ligatures added in the 12th century under the influence of Cyrillic, as Glagolitic lost its dominance. Twenty-four of the 41 original Glagolitic letters see table below probably derive from graphemes of the medieval cursive Greek small alphabet but have been given an ornamental design. The source of the other consonantal letters is unknown. If they were added by Cyril, it is likely that they were taken from an alphabet used for Christian scripture. Other proposals include the Samaritan alphabet, which Cyril learned during his journey to the Khazars in Cherson. Glagolitic letters were also used as numbers, similarly to Cyrillic numerals. Unlike Cyrillic numerals, which inherited their numeric value from the corresponding Greek letter see Greek numerals, Glagolitic letters were assigned values based on their native alphabetic order. The two monks later canonized as Saints Cyril and Methodius, brothers from Thessaloniki, were sent to Great Moravia in by the Byzantine emperor at the request of Prince Rastislav, who wanted to weaken the dependence of his country on East Frankish priests. The Kiev Missal, found in the 19th century in Jerusalem, was dated to the 10th century. In an East Frankish bishop of Nitra named Wiching banned the script and jailed followers of Methodius, mostly students of the original academy. They were then dispersed or, according to some sources, sold as slaves by the Franks. Many of them including Naum, Clement, Angelarius, Sava and Gorazd, however, reached Bulgaria and were commissioned by Boris I of Bulgaria to teach and instruct the future clergy of the state in the Slavic languages. After the adoption of Christianity in Bulgaria in, religious ceremonies and Divine Liturgy were conducted in Greek by clergy sent from the Byzantine Empire, using the Byzantine rite. Fearing growing Byzantine influence and weakening of the state, Boris viewed the introduction of the Slavic alphabet and language into church use as a way to preserve the independence of the Bulgarian Empire from Byzantine Constantinople. Spread[ edit ] From there, the students travelled to other places and spread the use of their alphabet. Some went to Croatia Dalmatia, where the squared variant arose and where Glagolitic remained in use for a long time. In, Pope Innocent IV granted the Croatians of southern Dalmatia the unique privilege of using their own language and this script in the Roman Rite liturgy. Formally granted to bishop Philip of Senj, permission to use the Glagolitic liturgy the Roman Rite conducted in the Slavic language instead of Latin, not the Byzantine rite, actually extended to all Croatian lands, mostly along the Adriatic coast. The Holy See had several Glagolitic missals published in Rome. Authorization for the use of this language was extended to some other Slavic regions between and. Some students of the Ohrid academy went to Bohemia where the alphabet was used in the 10th and 11th centuries, along with other scripts. In Croatia, from the 12th century, Glagolitic inscriptions appeared mostly in littoral areas: Hrvojev misal from was written in Split, and it is considered one of the most beautiful Croatian Glagolitic books. It was believed that Glagolitsa in Croatia was present only in those areas. In the western part the Glagolitic alphabet remained dominant at first. However, subsequently in the next two centuries, mostly after the fall of the First Bulgarian Empire to the Byzantines, Glagolitic gradually ceased to be used there at all. The centre of influence appears to have been in the Kvarner Gulf, though the nature and extent of this influence remain subjects of debate. The early development of the Glagolitic minuscule script alongside the increasingly square majuscule is poorly documented, but before the advent of printing, a mutual relationship evolved between the two varieties; the majuscule being used primarily for inscriptions and higher

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liturgical uses, and the minuscule being applied to both religious and secular documents. Ignoring the problematic early Slavonian inscriptions, the use of the Glagolitic script at its peak before the Croatian-Ottoman wars corresponded roughly to the area that spoke the Chakavian dialect at the time, in addition to, to varying extents, the adjacent Kajkavian regions within the Zagreb bishopric. As a result, vernacular impact on the liturgical language and script largely stems from Chakavian sub-dialects. In the 17th century, though, the first successful direct attack on the script since the 12th century was headed by the Bishop of Zagreb, and after the Magnate conspiracy left the script without secular protectors, its use was limited to the littoral region. In the meantime, printing gradually overtook handwriting for liturgical manuscripts, resulting in a decline of the majuscule script, which was absorbed for titular and sometimes initial use within for minuscule documents. It was not until the late 18th century and the onset of modernity that Glagolitic received significant further threats, and through western influence, especially secular, Glagolitic culture collapsed, so that by the mid 19th century, the script was purely liturgical, relying mostly on printed materials. By the time of the devastating Italianization movements under Fascist Italy in the early 20th century, numerous independent events had already greatly reduced the area of the liturgical use of Glagolitic. A less common belief, contradicting allochthonic Slovene origin, was that the Glagolitic was created or used in the 4th century by St. Eusebius Sophronius Hieronymus, hence the alphabet is sometimes named Hieronymian. Some other, rarer, names for this alphabet are Bukvitsa from common Slavic word "bukva" meaning "letter", and a suffix "-itsa" and Illyrian. That claim, however, has been resolutely [ clarification needed ] disproven. Until the end of the 18th century, a strange but widespread opinion dominated that the Glagolitic writing system, which was in use in Dalmatia and Istria along with neighboring islands, including the translation of the Holy Scripture, owe their existence to the famous church father St. Pre-Christian Slavic writing A hypothetical pre-Glagolitic writing system is typically referred to as cherty i rezy strokes and incisions [20] " but no material evidence of the existence of any pre-Glagolitic Slavic writing system has been found, except for a few brief and vague references in old chronicles and "lives of the saints". All artifacts presented as evidence of pre-Glagolitic Slavic inscriptions have later been identified as texts in known scripts and in known non-Slavic languages, or as fakes. Some "Ruthenian letters" found in one version of St. Characteristics [ edit ] The values of many of the letters are thought to have been displaced under Cyrillic influence or to have become confused through the early spread to different dialects so the original values are not always clear. Other letters were late creations after a Cyrillic model. The following table lists each letter in its modern order, showing an image of the letter round variant, the corresponding modern Cyrillic letter, the approximate sound transcribed with the IPA, the name, and suggestions for its origin. Several letters have no modern counterpart.