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"Intelektualne i duchowe dziedzictwo
Cyryla i Metodego Historia i
aktualność tradycji
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Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach
dozwolonego użytku.

Intelektualne i duchowe dziedzictwo Cyryla i Metodego
Historia i aktualność tradycji cyrylo-metodiańskiej
(Intellectual and Spiritual Heritage of Cyrill and Methodius
History and Topicality of Cyrillo-Methodian Tradition)
Eds. Józef Budniak, Andrzej Kasperek
Polska Akademia Nauk. Studio NOA. Katowice 2014, 198 pp.

The reviewed multi-author monograph contains articles by eleven authors (nine Poles, one Slovak and one Czech) who look at intellectual and spiritual heritage of Slavonic faith prophets and patron saints of Europe, Sts. Cyrill and Methodius, seen from different viewpoints and by representatives of various denominations: Roman Catholic, Greek Catholic, Orthodox and Protestant.

The editors Józef Budniak and Andrzej Kasperek stress the three important facets in the introduction, which are “*in principio* Slavonic Christian thinking: theological, philosophical and mystical aspect.” Despite the divergence in cultures, tendencies and positions, they create unity in issues of faith. According to all the authors, mission of the Thessaloniki Brothers contributes greatly to the whole European civilisation and allows to understand that East and West in the process of spiritual integration of Europe need to breathe with both lungs. Józef Budniak in his article “The Solun Brothers — Cyrill and Methodius in liturgy and prayer” (pp. 13—28) emphasises that St. Pope John Paul II confirmed the above-mentioned necessity, inspired by Russian philosophers V.S. Solovjov (1853—1900) and V.I. Ivanov (1866—1949) (V.I. Ivanov in 1926 in his confession of faith in St. Peter’s Basilica in Rome said: “Now I can breathe with both lungs.” “Lettera a Charles du Bos.” In: *Corrispondenza da un angolo all’altro*. Milano 1976, pp. 112—113).

Zygfryd Glaeser in his study “The Significance of Cyrillo-Methodian Tradition for the Unity of Europe in the Light of John Paul II’s encyclical *Slavorum Apostoli*” (pp. 29—48) confirmed a prominent place of this tradition in the process of European cultural improvement. Leonard Górká in the contribution “Slavic Theology of Liberty in the Light of the Evangelistic Work of Saints Cyrill and Methodius” (pp. 49—61) speaks about Slavonic theology, which “combines Greek-Byzantine theology with the Latin one.” The author emphasises the Solun Brothers’ inculturation in mission commitment. Jan Górká in the article “The Relevance of the Solun Brothers’ missionary method” (pp. 63—70) claims that we should call Sts. Cyrill and Methodius “pioneers in mission methodics,” which constitutes the basis for understanding cultural-geographical context. Piotr KroczeK in an article titled “Ecumenism as Factor that Shapes Legislative Decisions” (pp. 71—78) presents his thought on ecumenism as the role of the Catholic Church and he does it in the context of canon law. According to KroczeK, it is important “to find what unites the Catholic Church with other Christian churches.” Danuta Kocurek in the article titled “The Mission of the Solun Brothers — Cyrill and Methodius in School Books” (pp. 83—95) analyses the Solun Brother’s mission through the prism of social-educational handbooks from different periods of history, because the missionary activity of Sts. Cyrill and Methodius is constantly the subject of research of scholars representing various fields (historians, linguists, educators, didactics and cultural studies scholars). She warns: “It is necessary to create a manual that would help modern young people to understand the Sts. Cyrill and Methodius mission as unique contribution to the concept of universal values (dialogue, integration), so Europe will not forget the benefit of Slavs in culture and ecumenism.” Adam Palion in his article “The Heritage of Cyrillo-Methodian Tradition in Katowice Archdiocese” (pp. 97—108) highlights the spiritual and intellectual potential of brothers from Thessaloniki, as well as their merit in the “appreciation for the dignity of the human, evangelistic activities and ecumenical contribution.” He argues that there are many testimonies commemorating the mission of Sts. Cyrill and Methodius and their students at the Katowice Archdiocese. This fact has been documented by churches, chapels, altars, names of mountains, the participation of Poles in Slavic congresses and Slovanic meetings in Velehrad, but also by prayers for Christian unity, ecumenical meetings, by returning to the authority of the Gospel and bringing unity into diversity. Piotr Rygula in his article titled “Cyrill and Methodius’s Contribution into the Process of Forming European Identity” (pp. 109—123) argues that the Solun Brother’s mission brought about the “contact of the Greek-Byzantine and Roman cultures.” It shows Nomocanon, adjusted in the second half of the 9th century by

Photios, patriarch of Constantinople, which St. Methodius translated into Old Slavonic language in a way that respects the cultural identity of the Slavs, who were situated under his jurisdiction. Krzysztof Wiczorek, in an article “What Next with the Tower of Babel? The Solun Brothers and Breaking Language Barriers” (pp. 125—141) is a historic reminiscence of the biblical description of human pride in the Old Testament, and New Testament’s look at Pentecost in Jerusalem and significant words of St. Paul (cf. Col. 3: 11) underlining that there is no Greek or Jew etc. In this perspective Sts. Cyrill and Methodius created new language with the aim to make “Jesus Christ clear and close to the hearts of Slavs. Evangelism among the Slavs became a way to gain souls for heaven.” In Part Two of the monograph the readers find two contributions: by the Bishop of Nitra and Professor of Church History Villiam Judák (the Slovak Republic) and by Professor Paul Ambroz from Palacky University in Olomouc (the Czech Republic).

In the contribution titled “The Cult of Cyrill and Methodius in Slovakia after 1990 as a Living Continuity of Christian and National Values” (pp. 145—164) Bishop Judák deals with the values which remain the fountain of spiritual powers rejuvenation for the Slovaks and other Slavs. The emphasis is put on the importance of the Cyrillo-Methodian tradition (in Roman-Catholics, Greek-Catholics, the Orthodox and Protestants), which is perfectly illustrated by the activity the University of Trnava in the 17th century (1635), also by Košice, evangelical press in Banská Bystrica, Banská Štiavnica and in Levoča, religious songs collected in *Cantus Catholici* and evangelical *Tranosc hymnal*, numerous literary works, pilgrimages to Velehrad and to Nitra. In Nitra exists the first Christian Church and, in proximity of the city (in Močenok), St. Gorazd was born, the first Slovak priest, well-educated, faithful, reliable man anointed by St. Methodius as his successor in episcopal office. According to Judák “it is almost impossible to remove Christ and Christianity from the Slovak history,” which is also visible today (new temples dedicated to Sts. Cyrill and Methodius are being built, Gorazd’s Močenok, Nitra’s culture celebrations). Also, St. John Paul II had great merits in the revival of acknowledgement of the Solun Brothers.

Pavol Ambros in his reflections entitled “Is There a New Vision of Cyrillo-Methodian Tradition? On the Margins of Contemporary Discussion about Continuity and Discontinuity in the Czech Church and Society” (pp. 165—179) meditates about particularism and universalism of the Solun Brothers and stresses the fact of other standpoints of more opinions in the tradition of East and West, but also emphasises the validity of it for current global culture (G. Fedotov, R. Jakobson, T. Špidlík). The author establishes his vision into the specific environment of brotherly nations

of Czechs and Slovaks in long-time and recent history, in the totalitarian period as well as in today's secular Czech environment. The Pope St. John Paul II sent in 1985 a letter addressed to Czech and Slovak priests in which he reminded them the duty to develop universalism of respect to Sts. Cyrill and Methodius. According to Ambros "there exists the continuity of reciprocal enrichment of particular and universalistic orientations." Even after 1150 years we can say that the mission of the Solun Brothers contributes to the political and cultural structure of Central Europe. At the same time, he points that behind "the current religious tourism the cultural hedonism of obsolescent generation of Europeans is also hidden, some kind of camouflage of pilgrims and tourists looking for the beauty of the unique, particular and universal."

To conclude the review of this 198-pages-long monograph, it seems orderly to present the effort of the authors of all eleven contributions to give their personal view on the Cyrill and Methodius's mission theme in unique way. All studies offer not only the wealth of thought, but also point out to continuous topicality of the Solun Brothers, which can be beneficial to individual readers as well as for current multicultural European society.

Saints Cyrill and Methodius were not afraid of the otherness of culture, because they understood that the way of inculturation brought not only mutual, but also universal benefit. However, this type of understanding is preceded by respect and love for every human. Individual studies have the potential to impress those interested in the topic, but also generally open for dialogue.

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