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РОЛЬ І ЗНАЧЕННЯ ДІЯЛЬНОСТІ КИРИЛА І МЕФОДІЯ СЕРЕД СЛОВ'ЯН У ЕНЦИКЛІЦІ «SLAVORUM APOSTOLI» ІВАНА ПАВЛА ІІ

До 100-річчя з дня народження Папи Івана Павла ІІ

Анотація. *Мета дослідження* – аналіз Енцикліки «*Slavorum apostoli*» авторства Римського папи Івана Павла ІІ, присвяченої діяльності Кирила і Мефодія серед слов'ян, завдяки якій вони увійшли до історії як «слов'янські апостоли». **Методологія дослідження.** *Нами використовувались як загальнонаукові методи (аналітичний, логічний), історичні (хронологічний, історико-порівняльний), так і джерелознавчі – евристичний, критичний, а також метод герменевтики. Наукова новизна* визначається тим, що досліджується джерело, якому досі приділено мало уваги як в українській, так і в російській історичній науці, хоча цей документ присвячений особливій події – місії християнізації слов'янських народів, під час якої солунські брати не тільки сприяли християнізації слов'ян, а й розробили для них абетку (кирилицю)

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і переклали цією мовою церковні книги. Ця церковнослов'янська мова у подальшому стала не тільки мовою церкви, а й основою всієї культури слов'янських народів. Нами був зроблений детальний аналіз змісту Енцикліки з метою виявлення позиції Римського папи-слов'янина щодо місії Кирила і Мефодія, її історичного значення та впливу на історію і сьогодення Європи. І було встановлено, що Іван Павло II надзвичайно високо оцінив її результати, відзначив величезну роль діяльності Кирила і Мефодія серед слов'янства і підкреслив її історичне значення не тільки для слов'янських народів, а й для усієї християнської цивілізації. **Висновок.** Енцикліка «*Slavorum apostoli*» має вивчатися як джерело не тільки теологічного, а й значного наукового – історичного, релігієзнавчого, культурологічного і політичного змісту. Не можна погодитися з тією доволі незначною увагою, яка приділяється цьому дуже важливому і глибоко змістовному документу з боку сучасних істориків, культурологів, релігієзнавців, представників інших гуманітарних наук.

Ключові слова: Енцикліка; місія; «слов'янські апостоли»; християнство; християнізація; церква.

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**THE ROLE AND SIGNIFICATION OF CYRIL
AND METHODIUS' ACTIVITY AMONG THE SLAVS
IN THE ENCYCLICAL «SLAVORUM APOSTOLI»
BY JOHN PAUL II**

On the centenary of the birth of Pope John Paul II

Summary. *The purpose of the study is to analyse the Encyclical «Slavorum Apostoli», authored by Pope John Paul II, on the activity of Cyril and Methodius among the Slavs, through which the Brothers became known as the «Slavic Apostles». **Research methodology.** Both general scientific methods (analytical, logical), historical (chronological, historical-comparative), and source studies – as heuristic, critical have been used in our research, as well as, the method of hermeneutics. **Scientific novelty** is determined by the fact that the source being studied until now has received little attention in both Ukrainian and Russian historical science, although this document is dedicated to a special event – the conversion to Christianity of the Slavic people, during which the Thessaloniki Brothers not only promoted the Christianization of the Slavs, but they also developed an alphabet (Cyrillic) for them and translated church books into their language. And later the Church Slavonic language became not only the language of the church, but also the basis of the whole culture of the Slavic people. We have made a detailed analysis of the contents of the Encyclical in order to identify the position of the Roman Pope on the mission of Cyril and Methodius, its historical significance and its impact on the history and present of Europe. And it was determined that John Paul II highly assessed its results, noted the enormous role of Cyril and Methodius among the Slavs, and emphasized its historical significance not only for the Slavic people, but for the whole Christian civilization.*

Conclusion. *The Encyclical «Slavorum Apostoli» should be studied both as a source of theological and as scientific – historical, religious, cultural and political content. It is impossible to agree with the little attention paid to this important and deeply meaningful document by contemporary historians, cultural scientists, religious scholars, and representatives of other humanities.*

Keywords: *Encyclical; mission; «Slavic apostles»; Christianity; Christianization; Church.*

Relevance of the research. *The scientific research on the spread of Christianity among the Slavic peoples, the emergence of the Slavic*

alphabet and writing is directly related to the names of the Thessaloniki brothers Cyril and Methodius. It is one of the most complex subjects in all the world history. Despite the abundance of literature on the topic, this problem is far from being finally solved. The most important result of the Brothers's work was the realization of the Great Slavic Idea – the use of a living vernacular in Church and in Scripture that in its turn had a great cultural and theological significance. «Constantine's idea – to church service in a real language, was unusual», wrote Metropolitan Hilarion (Ogienko). «He put forward a revolutionary idea at that time: praise of God could be realized in all languages. Even in his last prayer, the great humanist Cyril asked God to overcome «a trilingual heresy» (Ilarion, 1970, p. 318).

The great accomplishment of the Slavic educators was also the first translation of the Bible. As soon as the Slavic worship began to sound in Slavic language, Cyril said: «The Slavic tribe is flying now». Thus, in our opinion, Cyril the Philosopher noted a phenomenon occurrence with deep and precise phrase, that had great national and state-making significance, and which in modern science is defined by the term «passionarity». The Brothers' deed was mission-relevant and it is hardly something else equal in its dignity and importance in cultural history that could be put next to it according to usefulness of its results for the Slavs. We should evaluate the activities of the Slavic apostles Cyril and Methodius in this civilization sense. In 1985 Pope John Paul II dedicated his Official Message (Encyclical) **Slavorum Apostoli** precisely to this complex-scientific and theological problem.

Statement of problem research. We have been paying attention to the Encyclical itself and its contents in various aspects (Borysova, 2010, 2013). Analysis of recent publications on this issue has revealed that the situation with the study of this document have not changed much in the last five years. In Ukraine, the Encyclical was translated and published in Ukrainian (*Apostoly slovia*n, 2008), but scholars neither paid much attention to this document earlier and nor doing it now. Indirect information about it is traced through translations into Russian (Kobernyk, 2013, p. 114). Catholic theologians pay it some attention («Vid dialohu liubovi», 2019 and others). Russians, for some reason, are not very fond of Encyclical as well. Both scientists and theologians mention it very casually (Polyanskaya, 2012; Karimova, 2004; Kulesh, 2008; Zaychenko, 2011; Igumen Innokentiy Pavlov, 2011

and some others). Therefore, it could be concluded that both the Encyclical itself and John Paul's II position against the role and importance of the Thessaloniki Brothers' mission among the Slavic peoples have not been properly explored yet even nowadays.

Source Base. We were acquainted with the text of the Encyclical in 2004, when it was found in Russian translation in the State Archives of the Luhansk Oblast among annexes (Annex 11) to the Report of being the Delegation of Russian Orthodox Church on the III Assembly of Romanian Religion in September 1985 (DALO, Fr.-3699, op. 1). The Encyclical itself («Entsyklika Ivana Pavla II», 1985) was translated into Ukrainian by a member of the Union of Writers of Ukraine, Raisa Lukyanchuk. This translation was published by us (Borysova, 2008, supplement).

The purpose of the article. The article analyses the Encyclical *Slavorum apostolic*, its main theme being the activities of Cyril and Methodius on a mission among the Slavs thanks to which the Brothers came into the History under the great name of the Slavic Apostles.

Presenting main material. John Paul II began the introduction to the Encyclical with the words «The Slavs' apostles St. Cyril and Methodius, remain in the memory of Church in connection with the great work they accomplished. It is the Process of Evangelism. And we can even say that the mention them became especially vivid and relevant in our era» («Entsyklika Ivana Pavla II», 1985, p. 71). It is further noted that, in view of the importance of the Brothers' mission, the worship of their names by whole nations, Pope proclaimed Cyril and Methodius the co-patrons of Europe with the *Egregiae virtutis* document (December 31, 1980). In this way he continued the cause of honoring the «Slavic Apostles», made by Leo XIII (1880) and Paul VI (1964). «More than in a hundred years after the publication of the Encyclical of Leo XIII, new circumstances during the celebration of the eleventh century blessed death of St. Methodius, call on to re-expression of what Church remembers in this important anniversary. And the first Pope, called from Poland, and consequently, from the center of the Slavic nations, to occupy the throne of St. Peter, feels especially called to this mission». It is further noted that the Brother's experience could be now examined more maturely and deeply, and the lessons of their life and apostolic activity have been revealed in

new fullness and brought new results («Entsyklika Ivana Pavla II», 1985, pp. 73–74).

The history of the Brother's life and activities is expounded in Chapter II of the «Biographical review». And it is already stated in the general item of the Encyclical (p. 4) that during a visit to Khazaria, while being in Crimea, in Chersonese, it was found a church where, according to the Brothers' thoughts, Pope Clement Римський¹, was buried, and his relics were brought to Rome and passed over to Pope Adrian II («Entsyklika Ivana Pavla II», 1985, p. 76). Further it is said, that in response to the petition of Moravian prince Rostislav to Emperor Michael I to send to his people a «bishop and teacher ... who would be able to explain them the true Christian belief in their language» it was decided to send the Brothers with this mission, «to which they both devoted the rest of their lives, which was marked by wandering, misery, suffering, enmity and persecution, which (persecution) reached, the cruel captivity, if we speak about Methodius». But the Brothers with dignity carried the burden of the mission, «they carried with them the texts of Holy Scriptures..., which were prepared and translated by them into ancient Slavic language, written in a new alphabet, which was invented by Constantine the Philosopher and perfectly adapted to the phonetics of this language» («Entsyklika Ivana Pavla II», 1985, p. 76).

However, not everything was simply, the counteraction of the Brothers' activity was also considerable. They were summoned up to Venice, where the innovative principles of their mission were discussed. But Pope Adrian II met the Brothers favorably². «Approving the Slavic liturgical books, he solemnly placed them on the throne of the St. Mary ad Praesepe Church, which today is called St. Mary's Maior, and ordered to ordain of their followers in priests» («Entsyklika Ivana Pavla II», 1985, p. 77). But Cyril was already seriously ill and died on February 14, 869 in Rome. «St. Methodius», writes John Paul II, «remained faithful to the words, which Cyril had told him on his deathbed: «My brother, we have divided one fate, leading the plow in one furrow; now I'm falling to the field at the end of my day. You, I

¹ St. Clement of Rome (St. Clement) – Bishop («Patriarch») of Rome after Ap. Petro (Krysachenko, 2000, p. 157). The term «patriarch» for the early church we consider as more accurate.

² Nestor writes (Myshanych, 1990, p. 15) about Pope of Rome [Adrian] and his defense of the Slavic reading and writing.

know it, love your Mountain³ very much; but don't leave the teaching deed, when you would back to the Mountain. Truly, where can you better accomplish the work of your salvation?» («Entsyklika Ivana Pavla II», 1985, pp. 77–78). It clearly shows that Cyril the Philosopher paid great importance to the case of education.

Methodius went through many unjust persecutions after the death of his brother. Look closely at the John Paul's II phrase: «The new sovereign of Greater Moravia, Prince Sviatopolk, also was opposed to the case of Methodius, refusing Slavic worship and raising doubts in Rome about the orthodoxy of the new archbishop. In 680 Methodius was summoned up to ad limba Apostolorum to lay out all the questions to John VIII personally. In Rome, he was cleared of all accusations, and achieved Pope's the permission to publish *Bulla Industriae tuae*⁴ which, in the extreme, essentially restored the prerogatives in favour of Slavic language in worship, which were recognized by his predecessor, Adrian II. When Methodius went to Constantinople in 881 or 882, his perfect legitimacy and *Orthodoxy* were recognized in the same way by the Byzantine Emperor and Patriarch Photius, who was then in full communion with Rome» («Entsyklika Ivana Pavla II», 1985, p. 78) (*italic is our* – O.B.). In italics, we highlighted the interesting thing: John Paul II uses the term «Orthodoxy» twice (and it will be lower). And we ask the question: whether this has developed such a cool attitude of the part of Catholics to this Encyclical?

Last years of his life Methodius dedicated to translations of the Bible, liturgical books, writings of the Church Fathers', as well as a collection of church and civil laws called Nomokanon («Entsyklika Ivana Pavla II», 1985, pp. 78–79). And in *De script Carantanorum lebellus* (871), in Chapter XII, we read: «The famous Greek, called Methodius, in the new-found Slavic writings, philosophically transcended Latin» (Quote: Ilarion, 1970, p. 181). As we can see, Slavic language provided better opportunities to define philosophical concepts, categories etc. Philosophy also generates the accuracy of cognition, the correct understanding of the world. Unfortunately, this feature of Slavic language still has not only properly defended but it has not been even seen by anyone! Orthodox Slavs, we think, should read not only what the

³ The Pope writes that this is Mount Olympus in Bithynia, known as the Holy Mountain («Entsyklika Ivana Pavla II», 1985, p. 75).

⁴ Look.: Ioann VIII (1969).

bishops of their churches write (although they write virtually nothing but the historical myths), but also what Catholics themselves write about them. Very useful, this is truth.

Methodius died on 6 April, 885. «By his visionary activity», says John Paul II, «by his deeply Orthodox study⁵, his poise, his tolerance, his apostolic zeal, his fearless generosity, he gained the recognition and trust of Roman Popes, Constantinople Patriarchs, Byzantine Emperors and a large number of Princes of the new Slavic peoples. That is why Methodius became the conductor and lawful pastor of Church, which he founded during this era among these nations, and he is worshiped, just as his brother Constantine, as the preacher of the Gospel and teacher «from God and the Holy Apostle Peter» and as the basis of complete unity between the newly established Churches and more ancient Churches». The Brothers' case «remains a living model for Church and for missionaries of all times» («Entsyklika Ivana Pavla II», 1985, p. 79).

In Chapter III «Gospel Heralds», Pope justifies the idea that the Brothers «were able to become Apostles of the Slavs in the full sense of this word». First of all he, as the Divine, explains it like «God sometimes demands from his electorate to distance themselves from their homeland», and then says that Apostol Paul had the vision and in which he was called to preach Christianity to Macedonia. So, it can be seen that church has always paid great attention to psychological forms of human life in which night dreams, visions, etc. occupy a significant place. Then the ideological justify is following: The Brothers were called to the mission by «the voice and authority of the Byzantine Emperor and Church of Constantinople» («Entsyklika Ivana Pavla II», 1985, p. 80). The task involved abandoning ordinary life, leaving beyond the Eastern Roman Empire, and long living among peoples who did not know the foundations of Greek Christian culture, which was already developed at that time. «Pope addressed the same request to Methodius three times, sending him as a bishop to the Slavs of Greater Moravia, in the ecclesiastical region of the ancient diocese of Pannonia» («Entsyklika Ivana Pavla II», 1985, p. 81). This fact expresses both Rome's attention to the cause of the

⁵ Pope emphasizes for the third time that Cyril and Methodius are missionaries of Orthodoxy.

mission, and to the Slavic lands. However, the Brothers agreed to go on a mission only when they were referred by Emperor Michael III. Constantine told him, «Although I am exhausted and endured physical hardship, I will gladly go to this country... in the name of the faith of Christ» («Entsyklika Ivana Pavla II», 1985, p. 81). Thus, both centers of Christianity – Rome and Constantinople, as well as equally spiritual and secular power, sent to the Slavs Brothers. The respect and consideration of the formula «symphony of relations» of church and state, embodied in the Codex of Justinian (VI c.) is seen here. Then a series of gospel statements («Entsyklika Ivana Pavla II», 1985, p. 82) follows, which confirms that such an approach to the case responds to the completeness of Christian doctrine.

The Brothers took all the problems «faced to peoples defending their existence in front of the face of military and cultural pressure from the new Romano-German Empire, and trying to abandon the forms of life, which they considered alien» («Entsyklika Ivana Pavla II», 1985, pp. 82–83). The division between Western and Eastern Christianity was already rising by that time, and the Brothers could not get past this, but «they were able to uphold the true Orthodoxy (and once again, the term «Orthodoxy» is used. – O.B.) and to be careful to the fact that the new ways of life, which is inhere to the peoples whom they evangelized were not differ with the treasure of Transfer», in spite of any ordeals, not abandoning from «firm intention to cooperate and serve the benefit of the Slavic peoples and the unity of the Universal Church» («Entsyklika Ivana Pavla II», 1985, p. 83). And in the prospect of the process of evangelism, both Brothers devoted themselves to the important deed of translating the Holy Scriptures from Greek into Slavic. In order, as the Pope notes, «it was necessary to know well the inner world of those to whom they intended to preach the Word of God, using images and concepts that would be native to them... It was a new method of catechism». The case was agreed in Rome with the doctrine, which was left by the ap. Peter and Paul. Constantine and his assistants «took care to create a new alphabet with the aim proclaim and teach the truth written in Slavic and thus fully clear and understood by those to whom they were intended» («Entsyklika Ivana Pavla II», 1985, p. 84). According to this Brothers are an example for all missionaries who «from ancient times to modern times – from Europe to Asia and today on all continents –

worked on the translation of the alive languages of different peoples of the Bible and worship texts» («Entsyklika Ivana Pavla II», 1985, p. 85).

Chapter IV, called «They Exalted God's the Church» is stated that although the Slavs accepted the Brothers as «Slavs by heart» they were «people of Hellenic culture and Byzantine upbringing, so to those people who fully belonged to the both secular and the church traditions of Christian East» («Entsyklika Ivana Pavla II», 1985, p. 86). And such a remark is appropriate. Further it is said that the Greek Church knew its own traditions of the national Oriental churches which used their peoples' languages. The two Brothers did this way, so the nature of their activity was distinctly Eastern. The Western Church was different, it was international one: «Western Christianity, after the migration of new peoples, united ethnic groups who joined the local Latin population, providing everyone, with an aim to unite them, Latin languages, worship, and culture as transmitted to the Roman Church». The course was taken for monotony, because «any difference was in risk to be taken as a threat to this unity, which was still in bieri, and which might be strong tempted to get rid of it, even by applying to various forms of coercion» («Entsyklika Ivana Pavla II», 1985, p. 87).

«From this point of view», Pope writes, «it is strange and fascinating to see how the two saints... did not try to dictate, on the peoples they were supposed to preach, neither the undeniable superiority of the Greek language and Byzantine culture, nor the customs and behavior of a more developed society, in which they were raised and to which, of course, they remained tied... Motivated by the great desire to unite new believers in Christ, they adapted to Slavic language rich and sophisticated texts of Byzantine worship and harmoniously applied the complicated and sophisticated elaborations of Greco-Roman law to the thoughts and customs of the new peoples. Following this programme of harmony and peace they committed the responsibilities of their mission at any time» («Entsyklika Ivana Pavla II», 1985, pp. 87–88). Further it is emphasized that the Brothers, despite being residents of the Eastern Roman Empire and subordinate to the Patriarch of Constantinople, «respected their obligation... to report to Pope on their missionary work» («Entsyklika Ivana Pavla II», 1985, p. 88). Here we must see the correctness of the Brothers' behavior, since the church was not separated in their time, and wisdom: they did not want to

involve the Slavs in the already existing difficulties in the relations between the two world centers of Christianity. Pope considers the content of such an action as the Head of Rome Church: «Beginning their mission on the basis of the authority received from Constantinople, they then desired, in a specific sense, to confirm these rights by appealing to the Roman Apostolic Throne, the visible center of unity of the Church» («Entsyklika Ivana Pavla II», 1985, p. 88). And here it is necessary to see not only the «complains of the Roman Popes» to confirm the authority received from Constantinople (to which some scholars tend), but first of all – the collision with the collapse of Eregli (Heraclius) – the metropolis, which was subordinated to Rome, and that was done by Constantinople. It is clear to understand why the latter does not like to raise this problem, because it will turn out that with the authority there really was a problem. But it is also clear why Pope almost does not affect it: Heraclius (Thrace) until the collapse was one of the organizing centers of the Eastern Orthodox Church, and then it turns out that Rome, because of it, was also part of the Eastern Orthodox Church. It is said about self-proclamation of Constantinople by Popes, but they prefer to keep silence about their own one (even it concern only of one metropolis).

Therefore, a mutual confirmation of the powers of Rome and Constantinople was needed, because this was the only way to reach the Catholic completeness of the church. That is what John Paul II understands and sees in the Brothers' deed, because he writes further, «Thus they exalted the only Church, holy, catholic and apostolic» («Entsyklika Ivana Pavla II», 1985, p. 88). This is a matter of fact: Peter (Western Church), Paul (Eastern Church), Andrew («Scythia», the land of the future Slavs). Yes, it is completely catholic, the only, holy, apostolic church. However – it is independent (thanks to St. Andrew), but Popes and Patriarches prefer not to talk about it. Although in John Paul's II last sentence, something like this is traced... Is it true? Therefore, the mission of the ap. Andrew the First-Called is extremely important for a church with an organizing center in Kyiv, to which, unfortunately, scholars do not pay much attention.

Next, Pope cites Christ's words and the ecumenical appeal of the Apostolate of the Encyclical («Entsyklika Ivana Pavla II», 1985, pp. 88–89), which confirms the ecumenical significance of exactly this Brothers' behavior. And here we can agree that «the conviction

of both Thessaloniki Saints, according to which each local Church is appealed to enrich with its own gifts a catholic «pleroma» (fullness), was in perfect harmony with their evangelical intuition, which consisted of the fact that the different ways of living of Christians Churches can never justify disorder, strife, breaks in the proclaiming of the Only Faith and in the practice of love» («Entsyklika Ivana Pavla II», 1985, p. 89). Pope sees in Cyril and Methodius the true forerunners of ecumenism, justifying his view that the care «which expressed both Brothers – and especially Methodius because of their episcopal responsibility – of maintaining the unity of faith between the Churches, to which they belonged, in particular, between Constantinople church and the Church of Rome, on the one hand and the generating Churches – on the other hand, was and remains forever their great merit» («Entsyklika Ivana Pavla II», 1985, p. 90).

In Chapter V «The Catholic Meaning of the Church» John Paul II draws attention to the instructive aspect in the catechism and pastoral method that the Brothers developed during their mission among the Slavic peoples, and which had a profound influence on the formation of the vision of the Universal Church that formed today in the bosom of the Western Church. And such a vision, according to which catholicity is understood «in the image of a symphony of different liturgies in all languages, united in one single liturgy, or a harmonious choir, which, being strong by the innumerable multiplicity of its voices, is exalted by its modulations, timbres and endless contrapositions to exalt God out of all points of our earth, and at any moment in history, – it is especially well suited to the theological and pastoral vision, which inspired the apostolic and missionary work of Constantine the Philosopher, and Methodius and was the principle of their mission among Slavic nations» («Entsyklika Ivana Pavla II», 1985, p. 93).

And such a vision Cyril defended courageously, defending it in front of supporters of «trilingual». «Reminding us that God commands to rise of the sun and to fall the rain on all people without exception», it is said in Encyclical, Cyril said, «Do not we all breathe the same air? And you do not have a conscience, confining only three languages (Hebrew, Greek and Latin) and deciding that all other peoples and races remain blind and deaf. Tell me: do you support all this because you find God is so weak to allow all of these, or too jealous to want it?!». The Saint answered the historical and dialectical arguments, which

were presented to him, on the base of «Holy Scripture» («Entsyklika Ivana Pavla II», 1985, p. 94). Further, the Pope outlines the canonical vision of catholicity inherent in the Catholic Church («Entsyklika Ivana Pavla II», 1985, pp. 94–96), emphasizing that through the missionary efforts of both Brothers, the Slavic peoples were able to realize their purpose, «to participate in the eternal plan of the Most Holy, universal plan rescue the world» («Entsyklika Ivana Pavla II», 1985, p. 96), for which their descendants remember and honour the Brothers.

Chapter VI «The Gospel and Culture», emphasizes that the process of evangelism, which was done by the Thessaloniki Brothers among the Slavs «is a model of what is today called «inculturation» – the embodiment of the Gospel in local cultures and at the same time the introduction of these cultures in the life of the Church» («Entsyklika Ivana Pavla II», 1985, p. 98). The Brothers made a major contribution to the culture and literature of all Slavic nations by creating the alphabet for the Slavic language. «In addition», says Pope, «the translation of the Holy Books, made by Cyril and Methodius, in collaboration with their followers, has provided an efficacy and cultural dignity to the liturgical Slavic language, which has become not only an ecclesiastical but also an official language for many centuries and the literary and even spoken language of the most cultural circles of most Slavic nations, especially among the Slavs of the Eastern Rite... This language played a role identical to the role of Latin in the West in the historical development of the Slavs of the Eastern Rite. In addition, it lasted longer – partly until the 19th century – and had a more direct impact on the emergence of local literary languages through their close language roots» («Entsyklika Ivana Pavla II», 1985, pp. 98–99). So, the logical conclusion follows that from the process of evangelism carried out by Cyril and Methodius is, in some sense, constantly presents in the history and life of the Slavic peoples («Entsyklika Ivana Pavla II», 1985, p. 99).

Chapter VII, The Significance and Proliferation of the Influence of the Christian Millennium in the Slavic World, John Paul II begins by stating that the apostolic and missionary activities of Cyril and Methodius, which took place in the second half of the ninth century, «can be regarded as the first effective process of evangelism of the Slavs» («Entsyklika Ivana Pavla II», 1985, p. 99). We believe that in

this way John Paul II acknowledges the fact of others, pre-Brotherhood missions, attempts to evangelize the Slavs (just not effective enough). It is impossible not to see that Rome, therefore, remembers the «Gospel written in Russian writings», which was brought by Cyril the Philosopher from our territories. Thanks to this fact, it became possible both to create a Cyrillic alphabet and to recognize the Slavic ceremony by the Rome. Rome is consistent in its actions; it should be noted.

The chapter then outlines historical material on the proliferation of Christianity in Moravia, Slovakia, Pannonia, Poland, Bulgaria, Croatia, Romania, Kiev Rus («Entsyklika Ivana Pavla II», 1985, pp. 99–101). «Therefore, it is fair», writes John Paul II, «that St. Cyril and Methodius were quickly recognized by the Slavic peoples as the Fathers of their Christianity and culture». The Pope emphasizes the importance of Christianity to whole Europe, noting that the Brothers' case «is a huge contribution to the creation of the common Christian roots of Europe, which, by their strength and vitality, is the solidest foundation that cannot be ignored by any serious attempt to reform the unity of the current continent in a new and relevant way» («Entsyklika Ivana Pavla II», 1985, pp. 101–102).

Pope points out that after XI centuries of Christianity that the Slave had it clear that the Brothers' heritage remains deeper and stronger for them than any division. He concludes that the western and eastern traditions of the church are a reflection of diversity, which if properly understood, could only enrich the culture of Europe, its religious tradition but become the basis for its spiritual renewal («Entsyklika Ivana Pavla II», 1985, p. 102). It is important that the experience of the process of evangelism Slavs provoked the Head of the Roman Church to think so. Pope, in particular, emphasizes the value of the Brothers' appeal, which has not lost its relevance today, «to nurture communication together», and emphasizes the value of their activities in the form of «inculturation» as well: «Both Brothers not only fulfilled their mission, fully respecting the already existing culture of the Slavic peoples, but they maintained it and developed in the best way, as well as religion», that is an example for the churches in their progress. «Cyril and Methodius, in their personality and their work, are figures who awaken in every Christian a great «nostalgia in union» and in unity between the both Churches sisters: East Church and the West one» («Entsyklika Ivana Pavla II», 1985, pp. 103–104).

In the Conclusion, John Paul II emphasizes that the whole church should celebrate solemnly and joyfully the XI century of the apostolic cause of Cyril and Methodius, and states: «Everyone can understand that the first son of the Slavic tribe wishes to participate in this celebration with deep admiration because he was called, afterwards by almost two thousand years, to be the head of Episcopal Chair, which was the chair of St. Peter's in this city of Rome» («Entsyklika Ivana Pavla II», 1985, p. 105).

«I pass my spirit into Your hands»: we congratulate the eleventh century after the death of St. Methodius», Pope writes, «the same words he spoke before his death, as his Life in the Slavic reported, – the moment when he was going to be united with their fathers in faith, hope and love; with patriarchs, prophets, apostles, teachers, martyrs. He gave an example of a fruitful calling, with the testimony of his word and his life, supported by the charisma of the Spirit, both for the century in which he lived and for the next centuries, and especially to our own time» («Entsyklika Ivana Pavla II», 1985, pp. 105–106). After the death of Methodius – the first archbishop of the church, which he founded in the Slavs, the following honored him by worship in Latin, Greek, and Slavic («Entsyklika Ivana Pavla II», 1985, p. 106). «Now», Pope writes, «when XI centuries have passed since his death, I would like to find myself... in Velegrad, where probably Foresight allowed Methodius to end his apostolic life:

– I also wish to stay in St. Clement's Basilica, the place where St. Cyril was buried;

– and near the tombs of these two Brothers, the Slavs' Apostles, I would like to entrust their spiritual inheritance in special prayer to the Holy Trinity.

«Into Your hands I pass»... («Entsyklika Ivana Pavla II», 1985, p. 107).

Then Pope continues a special prayer to God, believing the inheritance of the faith of the Slavic nations to God («Entsyklika Ivana Pavla II», 1985, p. 107–111).

The document, which we have analyzed, is firstly a spiritual manifest of Pope and secondly, a profound theological work, in which both time and space are completely filled, and in which the special «space of the soul» sounds as pure tears. Karol Woytyła, a Polish, Ukrainian by mother.

Conclusion. Encyclical «Slavorum apostoli» by Pope John Paul II already has and will eventually have even deeper and much greater great historical significance. Its author is a Human, a great person who was tearing down the Catholic picture of the world, going beyond it, recognizing the great historical significance of the Slavs' Christian experience the founders of which were the Slavic apostles. This is also one of the most important manifestations of the historical significance of Pope's life and activities. And scientists, we believe, should not be left out in this matter. It is necessary to make a qualitative and accurate translation of the Encyclical into Ukrainian from Latin, made the comment to the text, because it contains some inaccuracies about the historical facts and to begin thoroughly study of this document by historians, religious scholars, cultural scientists, linguists. It is not possible to continue to mention it briefly in writings, while at the same time not forgetting to list the sources used.

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