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THE DOCTRINAL COMPLEX IN THE CYRILLO-METHODIAN HERITAGE (HISTORY TEACHING SLAVIC LANGUAGES)

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Abstract. This article focuses on the doctrinal complex in the heritage of Saints Cyril and Methodius. The author establishes that this doctrinal complex is consistently designated in their heritage as **"pravajavera"** (right faith). The concept of "right faith" is shown in the article as a cognitive structure, which is expressed in different semiotic means – lexical, textual and in the symbols of the Glagolitic alphabet. This correlation is shown as an important semiotic argument of inextricable link between the Christianization of the Slavs and the emergence of Slavic book-writing. And it remains   a creative spiritual potential of humanitarian education.
Keywords: history teaching; Slavic languages; Cyrillo-Methodian heritage; Glagolitic alphabet.

1. Introduction

Cyrillo-Methodian heritage today remains the central link of Slavic humanitarian knowledge. The subject area of palaeobulgarica is interesting not only for specialists: its core is the question of the beginning of Slavic writing, the primary meanings underlying Slavic literature. The text of culture is perceived by each new generation through the prism of its time and in a new time period is read in a new way, in the focus of those issues that interest society. What is the attitude of our public consciousness to the Cyril and Methodius heritage today, is the connection with the tradition restored, the bearer of which spiritual principles were Slavic primary teachers? It would seem that the private science of the history of writing becomes a discipline of general importance, revealing not only the evolution of forms of writing, but also the value basis of the Slavic book tradition – knowledge that should be preserved and passed on to the next generation. Modern humanitarian education can develop successfully only on the basis of fundamental values.

Paleoslavistics of the 20th century was mainly focused on the philologically significant results of the activities of st. Cyril and st. Methodius: the first Slavic literary language, the first Slavic translation of the Bible, the first Slavic script. Their service for

the Byzantine Church, struggle againstheresies, affirmation of the right faith among the Slavs were in the shadows. The purpose of the article is to demonstrate the reflection of the complex of the right faith in the Cyrillo-Methodian heritage on a cognitive, discursive levels and in the code of the Glagolitic writing system.

The literature presents different views on the relationship of religious and philosophical principles in the views of the Moravian missionaries. The foundations of their worldview are usually considered in the context of the theological, philosophical and linguistic conceptions of the middle ages (Y. Trifonov, I. Shevchenko, V. Velchev, S. Nikolova, etc.). It is discussed, who was Cyril to a greater extent – a philosopher, a philologist or a Church missionary. E. Georgiev confidently concluded that the worldview of Cyril (and Methodius) was deeply religious, as it could only be the worldview of the era in which they lived (Georgiev, 1971: 16 – 17).

2. The concept of the "right faith"

However, until now, special attention has not been paid to the study of the extent to which and by what means the complex of faith in the legacy of Cyril is explicated. Our research shows that the texts of his literary legacy make it possible to clarify the question of the worldview, to identify and describe their doctrinal complex.

Analyzing the texts of the Cyrillo-Methodiancorpus, we reveal the constant attention of their authors to the designation of faith in lexical nominations such as "pravajavera" (right faith), which, in our opinion, indicates the conceptualization of the complex of the right faith in the Cyrillo-Methodian heritage that means incorporating it into Slavic tradition. The concept "pravajavera" which we face in the legacy of Cyril and Methodius is a representation of the Greek concept "orthodoxy" meaning "orthodox religion". More precisely, it is one of two possible representations of the Greek concept of "orthodoxy", and of the corresponding lexeme which consists of two parts: 1) ortho- which means "right"; 2) doxa- which has a lot of meaningswith two main among them:

1) "understanding, nature of thinking, dogmas" – is related to the expression of the content of cognitive activity;

2) "recognition, honor, glory" – is connected with the expression of the idea of praising (Sinaiskiy, 1879: 121).

The present meaning of the Church Slavonic word *pravoslavie* contains the second meaning "right praising", "proper glorification". The Old Church Slavonic idiom "pravaja vera" – which also correlates with the Greek "orthodoxy", means "right way of thinking, right religious dogmas" and is a creed of the Eastern Orthodox Church. Orthodoxy opposes faith and heresy. From my point of view, this variant of representation of the concept "orthodoxy" and this idiom appeared at the initial stage of the spread of Orthodoxy among the Slavs, when the importance of the correct expression and explanation of the dogmas of faith was more relevant. Later, (not earlier than 11 century) the importance of the correct glorification of faith was actualized. In the dictionaries of the Old Church Slavonic language there are no lexemes: *pravoslavie,*

pravoslavnij, pravoslaviti. In the dictionary of the Old Church-Slavonic language the phrase *pravajavera* and a number of its derivative composites are contained. The root word socket derived from it is represented in the Old Church-Slavonic manuscripts of 10th – 11th centuries, most of all being deployed in Old Church-Slavonic Dictionary (Ivanova-Mircheva, 1999: 344 – 346).

The complex "right faith" can be seen as a cognitive-propositional structure, which is represented both by verbal objectification of the meaning of "genuine faith, such as it should be" and visual demonstration of some important aspects in script. Semantic certainty and language design is reflected in the diversity of linguistic means and synonymous substitutions *pravaja vera = istinnaja vera = istaja vera = pravoe ispovedanie*. In this case, the cognitive-propositional structure is a model of the experience of human faith, which includes a main predicate "*to believe*", connecting arguments: objects of faith – the Holy Trinity, Evangelical events related to Christ; subjects of faith, the believers, carriers of the true faith. This cognitive-propositional structure is represented also by verbal objectification of a number of features: characteristics of faith – *pravaja vera, istaja vera;* characteristics of believers – *brat Mefodij pravoveren*); characteristic actions of believers – *pravoverno skazati, pravoverno ispovedovati* and others. The propositional structure of the concept is reflected in the words of different parts-of-speech: nouns, adjectives, adverbs, verbs, and phrases.

3. The complex of "right faith" in the Cyrillo-Methodian discourse

The doctrinal position of the creators of Slavic writing is seen in the texts of St. Cyril (essay of the Patriarch Nicephorus "Writing about the right faith", translated from the Greek language and creatively reworked by Cyril, the "Praise to Gregory the Theologian", "Proglas", "Kherson legend", "The Canon for the uncovering of the relics of St. Clement" and hagiographic sources – "The life of Constantine-Cyril the Philosopher", and "The life of Methodius". In the "Writing of the right faith" (Collection of 1348) this complex is already expressed in the title: "Writing of the right faith said by blessed in the God Constantine the Philosopher, the Teacher of the Old Church Slavonic language…". And further in the text: "I, Constantine the Philosopher, truly about the true God profess …" "So I, Constantine the Philosopher, profess my faith with ever my brother Methodius". We found similar examples in "The Canon for the uncovering of the relics of Clement of Rome". The complex of the "right faith" is also a link for the "Life of Constantine-Cyril the Philosopher". It is expressed in two prayers written by the Philosopher and used by the author of the text. The final part of "The life of Constantine-Cyril the Philosopher" (chapter 18, which describes the last days of the life of the Slavic teacher) contains a death prayer in which Constantine-Cyrill the Philosopher asks the Lord, Who killed the trilingual heresy and gave the Church to grow, to unite people in the thought of the right faith and the right confession.

The idea of glorification of the Holy Trinity is reflected in other texts of Constantine-Cyril – "The Canon for the uncovering of the relics of Clement of Rome", "Kherson

legend", "Proglas". Faith in the Holy Trinity found expression in "The life of Methodius". Defenders of "right faith" equal to the apostles Saints Cyril and Methodius are called and in words of praise written in memory of the saints, allegedly by Kliment Ohridsky: "Two both they are always ready for the right faith to drink the Cup".

In the hagiographic sources "The life of Constantine-Cyril…" and "The life of Methodius" the basic idea of this content complex – a statement of the Holy Trinity – is the binder for all three missions of Cyril and Methodius to the Arabs, Khazars, and Slavs – in thechapters which set out disputes with the Gentiles, and, finally, in the part where the request is transmitted of the Moravian Prince Rostislav to the Emperor of Byzantium "to send a teacher who would explain the true faith in his language".

The basis of Byzantine Orthodoxy is the approval of the Trinitarian complex and of the idea of the incarnation of Godhead and the birth of God-Man that is the central event of Christianity. In "The life of Constantine-Cyril the Philosopher" the creator of the Slavic writing is shown as a missionary-defender wholong before the mission to Great Moravia consistently advocated Christian dogma about the incarnation of God among the opponents of Christianity. Already in the story of the first missionary trip to the Arabs, he is shown as the defender of the most important tenet of Christianity reflected in the Nicene Creed – the dogma of the birth of God-Son. During the second mission, Konstantin the Philosopher participates in the debate about the faith in the Khazar Khanate. The main themes of the debates are the same – about the Trinity, the God-human nature of Christ. Here the author shows the dialogs of Konstantin even with more details than in the dialogs during the mission to the Arabs, he shows the arguments in the question of the birth of Christ. Answering the question of the Jews about "how a woman can fit God into her womb", Constantine refers to Aquila, a Jewish scholar who in the 2nd century had made a new translation of the Old Testament into Greek. He used the translation of Aquila, which was trusted by the Jews and in which the words of Moses, calling on the Lord, "to dwell in the womb and take away the sins of man" were given more consistently than in the text of the Septuagint (Exodus 34: 9). The philosopher preferred a text in which the theme of the birth of God-Son sounds more openly, and used it as a proof of Christian dogma about the incarnation of God.

During the mission to the Slavic lands the Thessalonian brothers had to express the right Christian faith in the Slavic language. In "The life of Constantine-Cyril the Philosopher" the motivation of the Moravian Prince Rostislav is expressed in the words which again convey the idea of right faith: "We don't have a teacher who would tell us in our language the right Christian faith" (Prostrannoje zhitije Constantina-Cyrilla Philosopha, 1986: 121). In "The life of Methodius" the request of the Prince of Great Moravia is indicated by references to the Gospelfrom Matthew. The words of Rostislav "send someone who will fulfill all righteousness" (Zhitie Mefodija, 1971: 192) are in part the words of Jesus Christ to John the Baptist: "It is becoming to us to fulfill all righteousness" (Gospel of Matthew 3: 15). Thus, the truth, about which Rostislav asks, as it is transmitted through the allusion to the Gospel text is the truth of the meanings

expressed in the Gospel of the Trinity reflected in the Nicene Creed – about Christ in relation to God the Father and the Spirit.

The Nicene Creed, developed by the Fathers of the Eastern Church on the basis of the Gospel and other new Testament texts, adopted by the First Ecumenical Council in 325 CE in Nicaea, affirmed the dogmas of Orthodoxy about the Holy Trinity and Christ, the God-Son, born and consubstantial to the Father, descended from heaven and incarnated, and ascended to heaven, and coming with glory. On its basis, the Symbol of Faith, known now as the Nicene-Constantinople Creed, was further approved and adopted. The dogmas of the Nicene Symbol of faith overthrew Arianism – a heretical trend in Christianity, which did not recognize the birth of the God-Son. Among the defenders of Nicene Creed was Gregory the Theologian whom Cyril perceived as his spiritual mentor despite the time distance. It is said in "The life of Constantine-Cyril" that Constantine studied from the books of Gregory the Theologian. His admiration for Saint Gregory he expressed in the praise, which he wrote on the wall under the Sign of the Cross. Constantine names in this "Praise" the source of his faith: it is the doctrine of the Holy Trinity of Gregory the Theologian. The name of Gregory is mentioned also in the "Writing about the right faith". Presenting the Canon of the worship of the Holy Trinity, he indicates: as Gregory the Theologian of Nazianzus teaches us.

Arianism, although it was rejected at the Nicene Council, did not simply disappear. In the era of the life and activity of the Thessalonian brothers the struggle against heresies and Arianism among them and changes in the Symbol of faith renewed again, as in the era of the first Church Councils, and it became one of the main reasons for the protection of the Doctrine of the Trinity. It was defended, first of all, by the Patriarch Photius (around 820 – 896 CE) – one of Cyril's teachers at the school of Magnavr's court – a person of unique education, an outstanding statesman, theologian and Church figure of Byzantine of the second half of the 9th century.

Among the Byzantine sources, we do not find texts directly dedicated to the activities of Constantine-Cyril and Methodius. But there is the text that reproduce the same complex of religious views in the immediate environment of the Slavic enlighteners. It is the Message of Patriarch Photius to the Bulgarian Prince Boris-Michael: in 865 Photius, who was extremely interested in the Christianization of Bulgaria, wrote an Encyclical to Boris-Michael, explaining to him Christian faith. The letter by Photius contains a dogmatic statement of Orthodoxy, including the Creed, which Photius calls the doctrine of pure and immaculate faith, and the narrative of the Seven Ecumenical Councils that serve as "the fence of this divine and Orthodox teaching", which "correct the life and testify the rule of faith" devoted to the Christian dogmas. Photius defends the Eastern Orthodox Church's teaching approved by the Ecumenical councils, expounds the Nicene creed with dogmas about Christ; "the only begotten Son of God, born and not created, the one-United father, who came down from heaven and became a man, and ascended again to heaven", protecting the dogma of the Holy Ghost from the Father alone. This doctrine Photius calls the right faith. The text of theSlavic translation of the

Epistle of Patriarch Photius to the Bulgarian Prince Boris-Mikhail, written in the same years with the Moravian mission of Cyril and Methodius, shows the relevance of the struggle of the Byzantine Church for the preservation of the purity of the tenets of the Nicene symbol of faith in the era of Cyril and Methodius.

4. The reflection of the Christological content in the Matrix of the Glagolitic alphabet

To better understand the relationship between the doctrinal complex of the right faith and the Christological symbolic meanings of the Glagolitic matrix, we need to renew the main Christological content of the Gospel: "No one has ascended into heaven except he who descended from heaven, the Son of Man" (John, 3:13); Then what if you were to see the Son of Man ascending to where he was before? (John, 6:62). The same doctrinal sense formulated in the Gospel, relating to the Son, is expressed in the Nicene Creed: Πιστεύομεν... Καί είς ενα Κύριον, Ἰησοῦν Χριστόν... γεννηθέντα κατελθόντα εκ τών ουρανών καί σαρκωθέντα καί ενανθρωπήσαντα... καί ανελθόντα είς τούς ουρανούς. Καί πάλιν ερχόμενον μετά δόξης...[Τὸ Σύμβολο τῆς Πίστεως].

The structure of the Glagolitic alphabet also encodes this content. It has an orderly, regular character: the correlation with the decimal number system meets the principle which I call matrix principle (Karpenko, 2009: 28). The matrix of the Glagolitic alphabet consists of 4 letters: Izhei, Slovo, Jer, Hl. These letters focus the messianic Christological content of Gospel and Nicene Creed in the three code keys: in the phonetic values, names, forms of the letters. Phonetic values of this letters encode the name of Christ in Old Church Slavonic: ISU X. The names of this letters focus the Christological idea: Izhei "He, Who", Slovo "Logos", Jer "Sacred", Hl "Hill". The values of their names correspond to messianic complex. Finally, the idea of the Savior is embodied in graphic symbols, perfect in beauty and expressiveness of the letter styles, which have an explicit hieroglyphic nature and convey their sacred content. Visually these four signs express the Christological idea of the descending, ascending, born and coming with glory. The entire sequence of four signs, endowed with the property ideography, may be considered as visually expressed messianic idea of the Gospel. All elements are interrelated: the number of signs, their sequence, phonetic meanings, ordinal numbers, names, typefaces – and each of these components contains a special aspect of meaning essential for the symbolization of the Christian idea. We can say that the Glagolitic matrix is a "symbol of faith" in the literal sense of the word.

5. Conclusion

Thus, the semiotic-textual analysis of the Cyrillo-Methodian heritage shows the meaningful continuity of the Slav doctrinal tradition from the Byzantine sources. It is seen in the borrowing of the Orthodox faith complex. In the heritage of Cyril and Methodius, in the texts, written about the Thessalonian brothers by their disciples, and in the Glagolitic alphabet of Cyril the same semantic complex of "right faith" was

reflected, which was fixed by the Fathers of the Eastern Church. This semantic complex is presented on all the levels – cognitive, discursive, lexical, as well as in symbolic means of the alphabet code. The semantic correlation between the Cyrillo-Methodian heritage, the Nicene Creed and the symbolic code of the first Slavic alphabet is the most important semiotic argument confirming the inextricable connection between the Christianization of the Slavs, the formation of Slavic worship, and the emergence of the Slavic book-writing tradition. The symbolic nature of the Old Church Slavonic alphabet throws light to the inherited, successive character of the Slavonic culture. And it remains a creative spiritual potential of humanitarian education.

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