

THE METHOD OF MISSIONARY ACTIVITY OF SAINTS CYRIL AND METHODIUS

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Abstract: ADAM, Anton. *The Method of Missionary Activity of Saints Cyril and Methodius*. From the beginning of human existence, individuals have developed their abilities to achieve a specific goal. A conscious and purposeful approach to the realization of intentional activities is characterized as a method. Achieving a goal requires the proper arrangement of all elements and resources, aimed at intellectually comprehending objectives that are realized through practical action. For this reason, activities aimed at achieving a goal must be clearly defined, and subsequent actions by individuals or specific interest groups must be carried out based on established norms and principles. A scientific abstract method is concretized through practical outcomes, which are characterized by human activity. The general characterization of a method is also updated in the ecclesiastical and canonical context. This implies a specific requirement for a method in relation to missionary activity, which in this paper focuses on the methodological guidance and actions in proclaiming the Good News by the Thessalonian brothers, Saints Cyril and Methodius.

Keywords: *mission, Church, Byzantium, Gospel, alphabet, language*

Introduction

The term mission is semantically connected with the Latin term *missio*, which expresses the original purpose of consistently spreading the Christian faith, primarily through the proclamation of the Good News – the Gospel, as well as through other missionary activities (Maturkanič et al. 2023a, 20-32; Ivanič et al. 2023, 15-30). The term mission refers to its Christian origin; however, its meaning acquires a broader dimension and begins with the emergence of monotheistic religions, which are not limited to the members of a particular nation or society but extend to the entire human community. Monotheistic religion focuses attention on one God, who accepts every person; thus, it is ready to receive anyone who approaches with an open heart. In theological terms, we can speak of two aspects that are essential in accepting this reality. On one hand, we speak of the relationship between God and man, emphasizing the truth of the relationship in which God's dominant interest lies in humanity (Plašienková – Vertanová 2023, 184-196; Tvrdon et al. 2022, 221-230). This attitude can be expressed by the formulation of love, which loves freely and necessarily (Roubalová 2021, 148-159; Guttesen 2024, 8-28), because God, as the highest and perfect Being, can only love. The love of God is the very essence of His existence. On the other hand, we emphasize the personal free decision of the human being, who freely, through an act of will, opens themselves to or approaches God (Masan et al. 2021, 9-14; Zdechovský – Fialová 2023, 54). The same principle of God's love, which rejects no one, is highlighted in this case in the personalistic orientation of a human being as a created entity toward their Creator (Pavlíková – Tavilla 2023, 105-115; Králik 2015, 183-189). Thus defined, the life path of a person represents and more closely specifies the individual's affiliation to a monotheistic religion, which expresses spiritual belonging not based on birth or origin but on the principle of personal human initiative

to cultivate a relationship with God in the free direction of life practice. Religious practice in the life of an individual profoundly affects the entire community, as there is mutual interaction within this relationship (Kondrla 2016, 117-128; Presi 2024, 153-168). The doctrinal content of religion requires reflection on participation in the very life of the community and its rituals, while also demanding individual acceptance of theological teachings and moral principles (Kondrla – Török 2017, 79-86).

Missionary Calling in the Light of Spreading the Good News of Jesus Christ

It is evident that the requirement for missions arises from the very structural content of a specific religious direction. Christianity, from its beginning, has been not only a monotheistic religion but also a missionary one. This derives from Jesus' teaching, which was accepted by the apostles: "Go into all the world and preach the Gospel to all creation" (Mk 16:15). Thus began the first Christian mission, as presented in the Acts of the Apostles, initially directed towards Jewish communities in the eastern Mediterranean and later, thanks to the apostle Paul, extending to the Gentiles (cf. Acts 9:15; 13:46). For Christ's followers, spreading the faith is a mission that fulfills the authenticity of a personal relationship with God, whom they proclaim not only to individuals but also to entire nations. Saint Paul clearly declares in the First Letter to the Corinthians: "For if I preach the Gospel, I have nothing to boast about; for necessity is laid upon me, and woe is me if I do not preach the Gospel" (1 Cor 9:16; cf. Gal 3:23-25).

The attitude expressed by the apostle to the nations demonstrates the manner in which the mission begun by Jesus Christ – through His incarnation in the womb of the Virgin Mary and completed by His sacrifice on the cross – is carried out. When reflecting on the mission, that is, the mission of the Son of God in this visible world, aimed at bringing sinful humanity back to the fullness of God's love, it is necessary to emphasize that missionary proclamation is vital for receiving the spiritual fruits of Christ's resurrection (Maturkanič 2023b, 58-72). Above, we highlighted the attitude of the apostle Saint Paul, who unequivocally considers the proclamation of the Gospel to be his mission. When witnessing the questioning of Jesus' deeds, he reiterates his mission and again speaks of the importance of the proclaimed truth: "For I delivered to you as of first importance what I also received [...]. If we proclaim that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised. But if Christ has not been raised, then our proclamation is in vain, and your faith is in vain" (1 Cor 15:3-14). The mission of proclamation is inseparably connected to the truth of proclaiming Jesus Christ and His redemptive works. It is evident that the absolute beginning of the Christian mission was the proclamation of the resurrection of Jesus of Nazareth. In Christ, God's plan for the salvation of humanity for eternal fellowship with God is fulfilled (Plašienková 2023, 151-157). The disciples received their commission from their Lord, accepted the gifts of the Holy Spirit, and entered history as the first heralds of the new hope of the risen Lord.

Over the centuries, missionary activity has spread throughout the world. Many circumstances contributed to the dissemination of the Good News of Jesus Christ, both within the Church itself and in society. The history of the Church represents a wide spectrum of circumstances that influenced the proclamation of faith. The spread of faith often caused challenges; at times, resistant attitudes toward evangelization emerged, and to this day, there is ongoing discussion about the methods used to Christianize certain countries, nations, or indigenous tribes. Undoubtedly, such issues require a clear stance from the authority that has real influence over the missionary expressions and operations of the Church (Krupa et al. 2023b, 283-293). It is essential to emphasize, however,

that whatever we seek to evaluate from the past in the present time, we cannot be correct in such inquiries without considering the historical, religious, and social context of the era being subjected to modern human examination (Murgaš et al. 2023, 169-186; Fiľa et al. 2024, 231-241). It is important to understand the starting points and objectives that accompany this missionary area within the life of Christian religion and specifically in the work of the Church.

The Mission of Saints Cyril and Methodius

Our focus is on the missionary work of the Slavic apostles Saints Cyril and Methodius, and for this reason, we primarily concentrate on the area of Europe (Maturkanič et al. 2022, 161-176). It is a historical fact that the influence of monastic missionary activity is evident in Eastern and Northern Europe, bringing Christianity to a large part of Europe and also to North Africa as early as the early Middle Ages. In this context, reference is made to the spread of Christianity by the successors of the Hiberno-Scottish mission of Irish monks (Columbanus, Gall/Havel, Boniface...) (Ivanič 2020, 662; Kožiak 2004, 103-124) as well as to the mission of Saints Cyril and Methodius. The Thessalonian brothers are an example of authentic missionary activity in proclaiming the Good News, and their influence extends to the social and cultural life of their time. Their significance is evidenced by the fact that Pope Saint John Paul II declared them “co-patrons of Europe” on December 31, 1980 (John Paul II 1980), alongside Saint Benedict. In the apostolic letter *Egregiae Virtutis*, we read: “It seemed to Us that the protection of all Europe would be better emphasized if we added to the great work of the holy Western patriarch (Saint Benedict) the particular merits of the two holy brothers, Saints Cyril and Methodius” (John Paul II 1980).

When Pope John Paul II speaks of the merits of the co-patrons of Europe, he highlights their exceptional influence on the development of spirituality, culture, philosophy, theology, and history not only during their lifetime but also with historical relevance to the present (Judák et al. 2023, 218-234). For this reason, the apostles of the Slavs interest not only the Christian world but also Slavic scholars, linguists, historians, and many others.

The primary mission of the Thessalonian brothers Saints Cyril and Methodius was to proclaim Christ among the Slavs. This undeniable reality required further initiatives not only to ensure the success of their mission but also to bring and leave abundant fruits for future generations. When considering the mission of the Thessalonian brothers, it is important to highlight the relationship between faith and religion. Theological dictionaries strictly define faith in its intersection with sacramental economy. The document of the International Theological Commission, *The Reciprocity Between Faith and Sacraments in the Sacramental Economy*, openly points to the growing trend of separating faith from the sacraments. Faith is not a private matter of the individual, practiced according to personal judgments and intentions; faith as a theological virtue represents the manner and relationship to the Church, which, by Christ's commission, possesses the New Testament means of salvation. Faith does not lead to ecclesial community based on feelings and personal needs but on the principled acceptance of God's way. The document sends a clear signal: Christian faith is Trinitarian, faith in God the Father, Son, and Holy Spirit. In the sacramental economy, the Holy Trinity holds an irreplaceable place. It is the faith of the Church, through which believers have access to salvation via the sacraments (Congregation for the Doctrine of the Faith 2025). This understanding of faith relates to and touches upon revealed religion, in which we strictly declare the implicit connection between humanity and God. The mission of the Thessalonian brothers relates to Slavic tribes, which held pagan beliefs, though this does not equate to knowledge of God's revealed truths. In this context, a religious scholar and author of popular scientific works on the Slavs notes: “Because the Slavs did not reach such knowledge (of revealed truths), we cannot

call their faith a religion. Their belief has the character of an initial relationship with God and is based on knowledge of the universe, nature, and universal laws, rather than on any prophetic canon and secondary connection with divinity” (Kosinski 2020, 13). Religion is an organizational system based on faith. Thus, Christian religion is based on revealed divine truths, which humans accept by the authority of God Himself. The apostles received the initial revelations and subsequently passed them on, following Jesus Christ’s call to proclaim the Good News, as “faith comes from hearing, and hearing through the word of Christ” (*Rom* 10:17). In this transmission of faith by the Church, language plays a crucial role, as it must be comprehensible to those hearing God’s word. The Church’s liturgy is a special means of transmitting and proclaiming faith. For participation in worship to bear spiritual fruit, it is essential to understand it properly. Proclaiming the Gospel is not the goal of missionary activity; it is an effective means of receiving God’s truths, which shape the lives of individuals and subsequently the entire community. Missionary activity is directed toward fulfilling Jesus’ call to “be witnesses” at all times. For the missionary efforts of Saints Constantine and Methodius, a crucial element was the actualization of the proclaimed kerygma. The words of Pope Benedict XVI in the exhortation *Verbum Domini* are timeless, as they emphasize that proclaiming the Gospel has always been accompanied by its application to daily life – even for our Slavic ancestors, as God’s word represents a message for practical use in the benefit of humanity within the Church and the world. This intent is aptly expressed in the quote from the Gospel of John: “But to all who did receive him, he gave the right to become children of God” (*Jn* 1:12). Pope Benedict XVI primarily focuses on God’s word and the Church – highlighting the reciprocity between the word that is proclaimed and the Church in which it resounds. Benedict XVI specifies how God’s word is present in the liturgy, as it is the Church’s liturgy that is the privileged place for proclaiming the word and living from it (Benedict XVI 2010).

The missionary work of Saints Cyril and Methodius represents a unique contribution to the proclamation of Christ to our Slavic ancestors (Ivanič – Hetényi 2017, 27-34). In their missionary method and approach to proclamation, the creation of a new alphabet and the subsequent use of the Slavic language for preaching the Gospel, as well as the translation of the Holy Scriptures and liturgical texts into the Slavic language, played an exceptional role. This activity corresponds to the medieval Christian missionary method practiced by the Christian East. The Byzantine emperor assumed responsibility for organizing missions in pagan areas. Such initiatives included the selection of suitable missionaries and the provision of everything necessary for carrying out the Christian mission. Great emphasis was placed on the adequate preparation of candidates for missionary activity, including thorough study of the Holy Scriptures, the works of the Church Fathers, philosophy, and secular literature. Missionary proclamation encompasses the proclamation of the Gospel in a wide spectrum of its presence in the lives of individuals and nations. Revealed Christian religion is comprehensive in its liturgical, dogmatic, iconographic, legal, and spiritual dimensions. Successful implementation of such a missionary activity required fluent communication in the native language and familiarity with the political, cultural, and religious situation of the missionary area. The Byzantines believed that Christianity was the religion of civilized people with refined spiritual, political, philosophical, and cultural needs. They sought to instill in pagans a willingness to adopt the Byzantine way of life and the sense that being a Christian was a privilege. An essential role in this effort was played by a comprehensible language that enabled access to philosophy, theology, and literature (Sullivan 2011, 21-27). In this area, Caesaropapism also played an important role, as the Byzantine emperor acted on the conviction that ecclesiastical and theological matters fell under his authority (Zieliński 1985). A historical overview demonstrates that this exercise of power by the emperor was not always a fortunate solution, although one cannot deny the efforts of various emperors to resolve religious disputes,

which were not uncommon in the early centuries of Christianity due to various theological controversies, particularly in the areas of Christology and soteriology.

The aim of the Byzantine emperors in their concept of missionary activity was the effective proclamation of God's word. For this reason, the decision of the Thessalonian brothers to create a new alphabet and script for their Slavic ancestors was a logical consequence of their personal engagement in activities within the territory of Great Moravia. Without any doubt, it can be stated that this new language and liturgy represent the original work of the holy Thessalonian brothers Cyril and Methodius (Sullivan 2011, 27).

The mission of Saints Cyril and Methodius was supported, as mentioned above, by the decision of the ruler. In this context, it is possible to speak of a different approach applied in the missionary efforts of the Western method compared to the Eastern method. Considering the nature of our discussion, we will highlight only a few aspects of the Western missionary method, whose understanding allows a deeper comprehension of the way the Good News was proclaimed in the work of Eastern missionaries.

A Brief Outline of the Western Missionary Method

Western missionaries also accepted the presence of political influence and cultural forces; however, their method differed significantly from that of the East. Potential converts in the missionary territories were not preconditioned by Christian rulers to accept Christianity. Missionaries often had to request help from rulers, the state, or even the aristocracy. Political support for missionary proclamation was minimal, as Western society was unable to create an effective political influence over pagans. Religious or theological formation in the truths of the faith was not adequately required, which ultimately resulted in inconsistent acceptance of Christian doctrine and the subsequent practical application of religious truths in Christian life. Missionary activity in the West emphasized the demonstration of Christianity's superiority over paganism, which led to the destruction of pagan temples and idols. The Christian God was proclaimed in a manner that involved mocking pagan deities, which failed to produce the desired or expected outcomes (Leśniewski 2013, 35). On a general level, it is necessary to emphasize that such practices caused many problems and raised numerous questions. Proclaiming the eternal Kingdom of God as a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace should not evoke feelings of humiliation or any sense of superiority.

Western missionaries, aware that pagans had developed mythologies explaining the origins of the world and its inhabitants, restructured these narratives to align with the biblical message. However, such an approach raised doubts and risked leading to the barbarization of Christianity (Sullivan 2011, 24-29). The missionary method of the Christian West accounted for a prolonged period of education in all aspects touched by the Christian way of life. Consequently, it was expected that converts would be well-versed not only in God's Word but also in spiritual literature concerning missionary activity. They were also expected to be adequately familiar with Church documents, papal directives, and, understandably, canon law. These requirements stemmed from an emphasis on the fact that human civilization evolves intellectually, spiritually, and materially.

One characteristic of Western missionary work and methods is the emphasis on ecclesiastical structures, which, while important, were not a primary concern for converts. Excessive efforts to integrate converts into Western ecclesiastical structures led to the minimization of using local places of worship and the importation of Western culture (not only the influence of the Western Church), instead of creating room for the Christianization of local cultures. Missions undertaken in the West were inadequately supported by Christian rulers and relied too little on the rich

Christian cultural heritage and scientific achievements. A simplified presentation of doctrinal truths, combined with a developmental vision of civilization and a universalist understanding of the Church, specifically limited and slowed the process of creating unique Christianized cultures in newly Christian nations (Leśniewski 2013, 35).

The Mission of Eastern Christianity and the Initiatives of Saints Cyril and Methodius

The proclamation of the Good News by Eastern Christian missionaries was enriched by the theological and civilizational wealth achieved by the Byzantine Empire. Education played a crucial role in introducing the Byzantine way of life. Knowledge of the languages and dialects of the nations targeted by the mission was an essential reality for the missionaries. They approached this responsibility with a sense of duty to the mission entrusted to them among pagan tribes and nations. In this context, the mission of Saints Cyril and Methodius required thorough preparation for proclaiming Jesus Christ and addressing the needs of the people in the missionary territories.

While the readiness of Eastern Christian missionaries to work among pagans is emphasized, it is equally important to highlight initiatives that could enrich both the missionaries and the recipients of the Good News. One such initiative was the proclamation of the Gospel in the local vernacular, a method exemplified by the Thessalonian brothers. Aware of this requirement, Saints Cyril and Methodius, during their preparation for their mission among the pagan Slavs in Moravia, created an alphabet tailored to the Old Bulgarian dialect spoken in Southern Macedonia. This alphabet was called Glagolitic (Granstrem 1955, 300-313). In Old Church Slavonic, the term “Glagol” is the Greek translation of the word “logos” – meaning “word.” The oldest Slavic manuscripts were written using two different alphabets: Glagolitic and Cyrillic. Cyrillic was most likely the work of one of Saint Methodius’s disciples in Bulgaria, Constantine, the Bishop of Preslav (Dobrev 1995, 301-316).¹ He adapted Greek printed letters to the Slavic language of the time (Auty 1960, 1-14). Encyclopaedia Beliana states: “The creation of Cyrillic script is dated to the era of Bulgarian Tsar Simeon I (893–927); it is assumed that it was created by the disciples and followers of Saints Cyril and Methodius (Clement of Ohrid). In manuscripts from the 11th century, Cyrillic script used 43 letters, 24 derived from the Greek alphabet (Byzantine uncials), and the remaining 19 borrowed from other (not always identifiable) sources” (Encyclopaedia Beliana 2025a). The Slavic Cyrillic script, named after Saint Cyril (Constantine), followed the earlier Glagolitic script. The adoption of Christianity in Russia and Serbia reinforced the penetration of Cyrillic into the Slavic world (Tachiaos 2001, 120-121). The language created by Constantine-Cyril, based on the vernacular Macedonian dialects of the Slavs and modeled after Greek, had a religious character but also played a significant role in culture, which is invariably connected with religion. The Slavic

¹ Constantine of Preslav, also known as Constantine of Bulgaria, lived in the mid-9th century. According to the Encyclopaedia Beliana: Constantine of Preslav was a Great Moravian and Bulgarian medieval theologian, bishop, missionary, writer, and translator from Greek. He was a disciple and later a close collaborator of Methodius in Great Moravia. After Methodius’s death (885), Constantine was persecuted. He was likely sold into slavery, later redeemed at a slave market in Venice, and taken to Constantinople. From there, he was invited by Prince Boris I to come to Bulgaria. Constantine worked in Preslav (today an archaeological site about 2 km south of the town of Veliki Preslav), initially under the guidance of Naum of Ohrid. Later, he became a leading figure of the Preslav Literary School. By the early 10th century (no later than 906), he was consecrated as a bishop and was one of the fervent promoters of Christian teachings (Encyclopaedia Beliana 2025b).

nations received a precious gift from the Thessalonian brothers, a heritage shared by present generations. It is now our task to fulfill the words of the hymn: "Heritage of our fathers, preserve for us, O Lord!"

The significance of language in the missionary work of Saints Cyril and Methodius goes beyond the ecclesiastical realm, influencing the social and cultural life of our Slavic ancestors. With the development of language came cultural enrichment, an awareness of national identity, and a strengthened connection to one's roots. This is a crucial aspect of the missionary methodology of the Slavic apostles. The integration of Old Church Slavonic into the Church structure must be understood in the context of a time when, according to Latin missionaries, the Holy Scriptures could only be read in three languages: Hebrew, Greek, and Latin (Leśniewski 2013, 36). It is not surprising that Germanic clergy strongly opposed the mission of the Thessalonian brothers, which they did not welcome.

In this context, the mission of Saints Cyril and Methodius was Emperor Michael III's response to the request of Slavic Prince Rastislav, who appealed to Constantinople for missionaries capable of conveying the truths of faith in the comprehensible Slavic language. In the life of Constantine, it is recorded: "[...] various teachers have come to us from Italy, Hellas, and Germany, instructing us in different ways. We Slavs are simple people and have no one to direct us to the truth and to teach us in an understandable way. Therefore, send us, O good ruler, a man who will explain the whole truth to us" (Lehr-Spławiński 1988, 106-107). Pope John Paul II, reflecting on this mission, stated: "They prepared well for the task entrusted to them: they brought with them the books of the Holy Scriptures, indispensable for sacred worship, which they translated from Greek into Old Church Slavonic and wrote in a new alphabet developed by Constantine the Philosopher, perfectly suited to the pronunciation of that language" (John Paul II 1985).

Saint Cyril-Constantine defended the value of the Slavic language by referring to the Holy Scriptures. He emphasized that every nation has the right to praise God in its own language (Counellis 1988, 141-146). He reminded the missionaries of Christ's Great Commission: "Go into all the world and proclaim the Gospel to every creature. Whoever believes and is baptized will be saved; but whoever does not believe will be condemned" (Mk 16:15-16). The path of salvation is open to all, which is why God's Word must be proclaimed in a manner that is accessible and understandable to everyone. This was the ultimate mission of the Thessalonian brothers among the Slavic people. It is impossible to overlook the fruits brought about by the acceptance of the Good News as expressed in the Gospel of Mark (cf. Mk 16:17-18). The Apostle to the Nations calls for the glorification of God in every language: "At the name of Jesus, every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Php 2:10-11).

Pope Saint John Paul II, in his encyclical *Slavorum Apostoli*, wrote: "The Church, as the People of God, while spreading this Kingdom, takes nothing away from the earthly goods of any nation. On the contrary, it promotes the abilities, qualities, and customs of individual nations. It develops and adopts them, purifying, strengthening, and elevating them... This universal character, which is the shared beauty of God's people, is a gift from the Lord Himself... Thanks to this catholicity, individual parts bring their gifts to other parts and the entire Church, so that the whole and each part are enriched by living together with others and striving together towards fullness" (John Paul II 1985).

Their faithfulness to the Church's doctrine enabled Saints Cyril and Methodius to fulfill their missionary mission diligently, maintaining unity with both the Roman and Constantinopolitan Churches as well as with the new ecclesiastical communities they established among the Slavic nations.

The creation of an alphabet and a new script was an invaluable contribution to missionary activity in Great Moravia. By allowing the Slavic tribes to read and be instructed in the truths of faith while shaping a Christian way of life, the Thessalonian brothers laid the groundwork for new catechetical and pastoral methods. Their missionary commitment was not limited to the people; Saints Cyril and Methodius also focused on educating their successors, ensuring that their mission would continue even after they had completed their personal tasks. This apostolic activity brought something entirely new to the era, as nations began to hear the mysteries of God celebrated in their own language and in a manner accessible to their thinking, respecting their specific living conditions (Dvorník 1970; Hetényi – Ivanič 2021, 417; Vavřínek 2013).

The missionary activities of the holy Thessalonian brothers were driven by the conviction that every nation has unique gifts and that every people is called to belong to the universal Church (Kondrla et al. 2022, 160-169). For the Slavic nations, the ability to hear the Gospel in a language they understood was of immense importance. The Christianization of Great Moravia is inseparable from the Slavic liturgy, which elevated hearts to God and opened the doors to accepting the living Christ. The approach to missionary activity and the application of new methods for proclaiming the Good News contributed not only to the ecclesiastical system of Christian knowledge and theology but also brought a fully developed Christian civilization to the Slavic ancestors (Hlad 2021, 176-190; Maturkanič et al. 2023b, 58-72; Viglaský – Tóthová 2024, 242-254). Through the acceptance of Christianity from Byzantium, the Slavic nations simultaneously adopted numerous cultural and educational elements. Of particular importance were texts translated from Greek, including the Holy Scriptures, liturgical books, works of Church Fathers, philosophical texts, and various other writings, which made the written tradition of the Great Empire accessible. Although Cyril and Methodius sought to create a “learned language,” this did not mean that it was incomprehensible to uneducated people. Through this language, a transition was achieved from oral to written expression. The acceptance of the spiritual beauty contained in the Gospel and the influence of Byzantine culture inspired the Slavs to begin creating their own literature as early as the 9th century. This is one of the most evident outcomes of the missionary methodology of Saints Cyril and Methodius.

Conclusion

The legacy of the Thessalonian brothers and the Cyril and Methodius tradition manifests itself in various ways in the liturgical, spiritual, and educational realms (Krupa et al. 2023a, 199-208; Krupa 2023, 23-39; Rychnová et al. 2022, 503-513; Zozulák 2019, 13-21), demonstrating that their missionary work among the Slavic tribes and nations has yielded lasting and abundant fruit. Although the evangelizing and cultural endeavors of the Thessalonian brothers are rooted in the 9th century, they have retained a unique value, open to the future (Šuráb et al. 2024, 126-139; Judák et al. 2022, 40-52). Theologian Górká notes: “Their work, placed in a specific time and place, forms the soil from which the spiritual roots of European culture grow. Seeking these roots and recognizing their timeless value also means renewing spiritual communion and returning to the Gospel mission, which carries the power to create a new reality for our European continent – one that corresponds to the vocation of humanity. As our Teachers of Faith affirmed, humanity is capable of creating new life, defending truth, and respecting values where they truly exist” (Górká 2001, 73).

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