



Routes4U

*Feasibility Study
on the Cyril and Methodius Route
in the Danube Region*



Routes4U Project

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ROUTES4U

**FEASIBILITY STUDY ON THE CYRIL AND METHODIUS
ROUTE IN THE DANUBE REGION**

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CYRIL AND METHODIUS ROUTE IN THE DANUBE REGION

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EXECUTIVE SUMMARY

Confessors equal to the Apostles, patron saints of Europe, teachers of the Slavs, inventors of the first Slavic alphabet, fathers of the Slavic literacy – these are the sibling SS Cyril and Methodius from Thessalonica. Their worship is one of the most meaningful phenomena in the cultural tradition of Central and Eastern Europe. Since 1980 they are officially identified as pan-European when Pope John Paul II declared them as patron saints of Europe, but first and foremost they are, now regarded as an enduring symbol of intellectuality. Their cult has been appropriated in different ways and at different times by individual nations as part of their struggles for independence or recognition, or in defending public positions and national values. Now, the chance is emerging to explain Cyrillo-Methodian heritage as a common of European value, promoting religious tolerance, cultural equality, and understanding of European cultural history and cultural identity. The European Cultural Route (ECR) of Cyril and Methodius can be a powerful instrument in this perspective.

This study has focused on existing sites and destinations related to the Cyril-Methodius heritage of the Danube Region countries, which are not yet integrated into the cultural route project (the Association "European Cultural Route of St. Cyril and Methodius" with 18 members from the Czech Republic, Greece, Hungary Slovakia, and Slovenia).

The identified places and destinations show the rich and diverse nature of the heritage of Cyril and Methodius in all its displays – monuments of the sacred cult of the holy brothers, secular manifestations of respect for them, reflections on their work in the modern world. Geographically, they are spread in the whole Danube Region and even unevenly distributed, they are not missing in any country.

METHODOLOGY

The study is prepared as a desktop assessment. The documentation of the Council of Europe was used, related to the cultural routes development as well as the proposal for certification as "Cultural Route of the Council of Europe" of the Cultural Route Cyril and Methodius (certification cycle 2018-2019) and the 2019 Annual report of the Association "European Cultural Route of Saints Cyril and Methodius" (both provided by the Association).

I. HISTORICAL BACKGROUND

Who are Cyril and Methodius

Cyril and Methodius from Thessalonica are called heirs to the Twelve Apostles, patron saints of Europe, teachers of the Slavs, and inventors of the first Slavic alphabet. Their worship is one of the most meaningful phenomena in the cultural tradition of Central and Eastern Europe, officially identified as pan-European since 1980 when pope John Paul II declared them the patron saints of Europe. First and foremost, however, they are an enduring symbol of intellectuality. Their cult has been appropriated in various ways and at different times by several nations as part of their struggles for independence or recognition. Nowadays, it is not only an instrument for creating national self-awareness but also a symbol of the cohesion in sharing European values within the EU and beyond.

Constantine (whose given monks name was Cyril) and Methodius were born in Thessaloniki, in the family of a military commander, in the 3rd decade of 9th century AD. After their father's death, the two brothers were placed under the protection of influential figures in the imperial court in Constantinople. Having received a brilliant education, Methodius was granted a high-ranking position as archon of a Slavic principality on the Strymon River. After turbulent changes in the imperial court in 856, Methodius moved to the Olympus monastery in Asia Minor. Sometime later, Cyril joined him there, already having become a priest, missionary, and diplomat. About 860, they were sent by the Byzantine Emperor on a mission among the Khazars. It is claimed that in Chersonesos, they have found the relics of St. Clement of Rome, who would later be chosen as patron of their Moravian mission.

Upon return, Methodius agreed to become an abbot at the Monastery of Polychron. Probably Cyril joined him there, and the two focused their effort in creating alphabet for the language of Slavs, as well as translating some New Testament books. Their excellent fluency in Slavic language since early childhood, alongside with Methodius's longstanding contacts with Slavic people and Cyril's exceptional philological flair and knowledge – all of this proved to be fertile soil for the new idea of literature in Slavic language. Perhaps this is when Cyril came up with the concept of penning out a new alphabet. Its realization needed much effort. "He was involved with them [the books] day and night, alongside with his brother," wrote Cyril's biographer. "Leading a dignified lifestyle and having his heart slanted in the ways of the Lord, he would add labour upon labour, and was successful in many of God's virtues." It is believed that a number of their disciples, associates, and contributors joined their effort. Undoubtedly, those people followed the two brothers in their long trip to Moravia, as Cyril and Methodius appeared to be the most suitable delegates on behalf of the Byzantine emperor, responding to a request of the Moravian prince Rastislav for a "teacher who would explain the true Christian faith in our own language."

Modern researchers differ in their opinion as to the specific route of the two missionaries as they proceeded towards the lands alongside the Morava river. Undoubtedly, the shortest path would be through Bulgarian territory to Belgrade on the Danube river, and further on via Pannonia to Moravia's capital Velehrad. During this period, however, the Bulgarian khan Boris was in a military alliance with Louis the German, king of East Frankia. Due to this alliance, it is probable that the relations between Bulgaria and Byzantium were rather tense, and so sending an official Christian Byzantine mission via foreign pagan lands entailed serious risks. For this reason, it is more likely that the two brothers would have chosen the old Roman road, Via Ignacia. It connected Constantinople via Thessalonica with the Albanian shores of the Adriatic Sea. If Cyril and Methodius used this road, possibly they sailed by ship to Venice and then traveled North-East via Pannonia to the Moravian lands.

Where were the two missionaries heading?

The Slavic tribes occupying territories of the Middle Danube Region made several attempts to form state alliances. One of the stable state formations founded during the first decades of the 9th century was called Moravia, whose first historically known ruler was Mojmir I (ruled 830-846). To the East, Moravia bordered with the Bulgarian state, to the West – with the empire of Charlemagne and his heirs. The border with Frankia was, to some extent, formal since many Frankish priests were still active on the Moravian territory. The Bavarian clergy was engaged with bringing the Christian Gospel, as well as German cultural and political influence among the local Slavic tribes.

In 862, as Methodius and Constantine were setting up on their route to Moravia, the local ruler was prince Rastislav. Was a wise and visionary statesman and within some fifty years, he had managed to develop his young country as a strong political and military power. In his policy, he sought to affirm autonomy and independence, following in the footsteps of his predecessor, Mojmir. Most probably a pagan, Mojmir would not succumb to Frankish influence and would not show great hospitality to missionaries sent from Passau. In his ambition to strengthen and develop his country, he conquered the neighbouring Principality of Nitra. During that campaign, Mojmir removed Pribina, prince of Nitra, as Pribina was both a Christian and, more importantly, closely connected to the Franks. Thus, Moravia grew as a political power while the Frankish Empire was unable to interfere with this process politically. The Moravian prince was ambitious to gradually conquer more and more Slavic-populated territories of the Middle Danube Region, thus forming a Great Moravian state. This plan was heavily impeded by the presence of Christian missionaries from Bavaria, as they had been preaching and ministering among the Slavs for many decades now and had built their church structure. In Rastislav's mind, this structure was an opportunity as it could have been used as a platform for a future autonomous Moravian Church. To that end, he decided to chase away all German clergy and put an end to their cultural and political influence that had placed Moravia in a state of dependence on Franks.

The Bavarian priests had performed their mass in the Latin language for more than three decades on the Moravian territory. Their church rituals were familiar, easily understood, and vastly spread among the local population. Byzantine missionaries, on the other hand, had a different advantage - all excerpts from the Gospels that had been translated into Slavic language were accepted with joy and were gaining quick popularity. It is believed that due to this circumstance, the two brothers considered introducing and holding liturgy solely in Slavic language as it was much more comprehensible to the people. However, Slavic liturgy was completely unacceptable to the German clergy and they criticized it severely since it was breaking the established tradition to worship only in Latin. In their mind, they made parallels with what had been happening among the Goths. In the fourth century, a bishop called Wulfila had translated the Holy Scriptures into the Gothic language. However, he had also introduced Arianism among the Goths. It was a heresy that had been condemned at the First Ecumenical Council of Nicaea of 325. Because of that experience, the German priests believed that holding liturgy in Slavic language would also imply heresy. Constantine argued that this was not true and invested much effort into rooting out pagan practices and installing Christian based legislation. A multitude of important books was translated, a sufficient number of local priests were trained to read Slavic language, and liturgy in Slavic was introduced in many temples.

After three and a half years, the two brothers left Moravia and moved to the Balaton Principality of Lower Pannonia. The local prince Kocel welcomed them with high honours, and according to their hagiographic lives, providing them with fifty disciples to be trained in reading Slavic books. During this time, according to historical sources, the Principality of Lower Pannonia already had more than thirty churches, each of them with its priest. At the beginning of Constantine and Methodius's Moravian mission, the archbishop of Salzburg inspected their activity with concerns and for that reason, he would

travel every year to Pannonia to sanctify the new church buildings. The Lower Pannonia church structure was headed by archpriest Richbald who was delegated by the archbishop and was based at the town of Blatnograd (or Mosapurc). By this time, the lower clergy already had several Slovenes serving. Most probably, those fifty disciples trained by Constantine and Methodius were chosen among them. The two brothers did not stay with prince Kocel in the Balaton Principality for too long.

The Dispute in Venice

Their next stop of the Slavic teachers was Venice. While there, Constantine was summoned for questioning by elect "bishops, priests and monks, like crows facing a falcon." They charged him for not having any right to conduct worship services in Slavic language. A brilliant polemicist, Constantine resorted to quoting Biblical texts and won the argument against his opponents. "Does not rain fall from God equally for all? Does not the sunshine for everyone? Do we not all breathe the same air? How are you not ashamed to define only three languages, leaving all other tribes and nations blind and deaf?" Nowhere else does medieval literature contain such a bright defense of all nations right to use their language to worship God, as is seen in this quotation from the Long hagiographic life of the Philosopher.

About this time, an invitation by Pope Nicholas I was received in Venice, prompting the two brothers to pay him a visit to Rome. In the last days of 867, Constantine and Methodius came to the Eternal City. Shortly before their arrival, a new pope was elected there, inheriting the deceased Nicholas I. Pope Adrian II welcomed the two brothers and their companions with high honours. Latin sources praise Constantine the Philosopher for bringing to Rome the relics of city's third bishop after St. Peter - Clement of Rome. Constantine took them out of the seawaters near Kherson and kept them safe during his long journey. This fact stirred up a worship cult for the Philosopher, who shortly before his death, took up a monastic vow and received the name, Cyril. "Having expressed deep gratitude to the Philosopher for his great merits, they ordained his brother Methodius as a bishop, and their disciples – as priests and deacons," this is how their Latin biographers describe the visit of Cyril and Methodius to Rome.

Slavic sources, however, emphasize another point: all Slavic translations of liturgical books brought by Constantine and Methodius were blessed by the pope, and in this way, Slavic liturgy was officially recognized by the Roman Church. However, Methodius was not yet ordained as a bishop, since the Holy See was in no hurry to grant independence to the Moravian Church. During that time, after accepting the monk's name Cyril, Constantine-Cyril passed away and was buried with honours at St. Clement Basilica.

After Cyril's demise on 14th February, 869, an envoy sent by prince Kocel of Pannonia arrived in Rome, asking the pope to send Methodius to him to continue his teaching ministry started two years earlier. Having granted the Roman Church's blessing over Slavic language liturgy in Moravia, Pope Adrian, also set his first restrictions: during the mass, "The Apostle" and "The Gospel" to be read first in Latin, and only then in Slavic language. By satisfying Kocel's request to allow Methodius to teach in Moravia, the pope also aimed to diminish the influence of German Bavarian clergy, while at the same time anchoring the Slavic population under Roman pontificate authority.

The biographer recounts how prince Kocel's welcomed Methodius with honours, as the pope's ambassador among Slavic nations. He would continue his teaching ministry, affirming the introduction of Slavic liturgy in Pannonia. However, Kocel, just like Rastislav, sought to gain ecclesiastical autonomy, and in his mind, Slavic liturgy was only one of the means of achieving his goal. For this reason, Kocel once again sent Methodius back to Rome to be ordained by Pope Adrian as an archbishop of Pannonia, as well as papal legate across all Slavic territories.

The ordination of Methodius as archbishop was a significant move on behalf of the Roman pope in his ambition to claim the whole Middle Danube Region under Roman authority. In this situation, his interests coincided with the aspirations of Moravia and Pannonia's Slavic princes to establish independent church structures. The only way to achieve this was to abandon the claims of Bavarian clergy on Pannonia and Moravia, as they rested solely on the German emperor's will, but were not based on a legal sanction by the Roman Church. However, the bishops of Bavaria had no intention to obey this decision taken without their consent.

With the pope's blessing, archbishop Methodius of Pannonia returned once again to prince Kocel. It is difficult to ascertain whether he intended to go to Sirmium, the ancient metropolitan residence of apostle Andronicus. It is more likely that he stayed in Blatnohrad (Mosapurc), the capital of the Lower Pannonian Principality, intending to arrange the new church structures in Pannonia. According to a Latin document, it was in Mosapurc where "Methodius created the Slavic alphabet and sagaciously translated Roman Church doctrines and holy Latin books. This caused the entire nation to neglect Latin mass, Latin preaching and Latin liturgy." However, Methodius was unlikely to have been able to carry out much of his plans, because in the late spring of 870 he was captured, arrested and half a year later brought before a church court in Bavaria set up by Adalvin, archbishop of Salzburg, and the bishops of Passau (Hermannrich), of Freising (Ano), of Zeben (Lantfried) and Regensburg (Ambriho). The court in Regensburg (known as "Imperial Diet") was presided over by Ludwig the German, king of the East Frankish state. His presence was necessary for the process to have legal weight. Likely, that Ludwig was already aware of the accusations against Methodius. It is possible to ascertain their character by the arguments regarding the rights of the Bavarian Church described in the Salzburg Memorandum. The first and most significant accusation is recorded in Methodius's hagiography: "You teach in our area."

It must be acknowledged that the German clergy had their reasons for opposing this activity. The Bavarian Church had indisputable merit for Christianizing both Pannonia and Moravia. It has been 75 years since Pope Leo III, at the request of Charlemagne, had delegated all missionary work in Pannonia to Arno, the first archbishop of Salzburg. During these decades, priests sent from Salzburg had preached and served in Pannonian churches. According to the indictment, Methodius transgressed decisions made by the church synods in Antioch (341) and Serdica (347), as well as the Ecumenical Council in Constantinople (381). No bishop was allowed to cross the boundaries of his diocese, and to engage in religious activity in a different territory. In his response to the court, Methodius referred to the historical rights of the Roman Church over the ancient Roman prefecture of Illyricum, of which the Pannonian lands were part; he also referred to the pope's right to create new episcopates and restore old ones. "If I knew it was yours, I would have removed myself; but it is St. Peter's", he declared to his accusers.

Undoubtedly, Methodius could have invoked ecclesiastical law – he was a legally ordained archbishop and was given authority over the diocese by the pope himself. Significantly, the Bavarian court was overstepping its jurisdiction since it had started a trial against an archbishop ordained by the pope, without the pope's awareness. But the legal situation did not correspond to the historical one. Methodius was sentenced to prison. His sentence was an act of power struggle because the conflict was unsolvable. The law was on Methodius's side, but the history was on the side of Bavarian church.

According to the custom of that time, Methodius was to be imprisoned in one of the monasteries in Germany. There are several speculations in which particular monastery he spent his exile. Various studies suggest monasteries like Niederlathenau, Freising, Elwangen, Reichenau. One option, supported by researchers like A. Ziegler, W. Bur, and Fr. Grivetz, focuses on the Benedictine monastery of Elwangen. It is known that Hermannrich served as a monk in Elwangen before his ordination as

bishop of Passau. Later, he substituted abbot Grimald, maintaining a close relationship with him. This development would necessitate the imprisonment and whereabouts of Methodius to be kept secret from the pope. Another hypothesis places the imprisonment of the Slavic enlightener in the Monastery of Reichenau located on an island in Lake Constance. The Memorial book of the monastery contains the oldest written testimony of Cyril and Methodius: their names are mentioned there twice in both Latin and Greek letters.

Methodius remained a prisoner for about two and a half years. Probably he tried sending an appeal to Rome during that time, but there is no evidence of any action by the Holy See towards releasing the archbishop of Pannonia. Circumstantial evidence of such actions is contained in the written instructions by pope John VIII (elected at the end of 872) to his legate bishop Paul of Ancona, entrusted with the mission of releasing Methodius from prison. In his letters to King Ludwig the German and the bishops of Bavaria, Pope John VIII firmly demanded that the archbishop of Pannonia would be released and returned to Moravia, instead of Pannonia. The pope intended to enlarge the Diocese of Pannonia by annexing it to Serbia and thus to prevent a second conflict for the lands of Balaton Principality.

Methodius arrived in Moravia and began intensive and rewarding work in education and translation. Initially, it was endorsed by Svetopolk, but later, he restored his relations with the episcopate of Bavaria. Upon his insistence, the pope ordained the former bishop of Passau Wiching as bishop of Nitra, and thus undermined the unity of Methodius's archbishopric. Methodius himself had to travel to Rome once again to defend his ministry among the Moravian Slavs. A letter sent by the pope to the prince of Moravia expresses Rome's favour towards Methodius: "We commend the Slavic letters invented by Constantine the Philosopher." The pope permitted preaching and liturgy in Slavic language, but decreed that The Gospel would be read first in Latin and only then in Slavic.

Shortly after his trip to Rome, Methodius was invited to visit Constantinople by the Byzantine emperor Basil I the Macedonian. Historians differ in their opinion about the exact year the trip to the Byzantine capital. It was whether by the end of 881, or in 882, or even as late as 883. It is not known whether Methodius himself requested an audience with the emperor and patriarch Photius, who inspired the Moravian mission, or the Byzantine Metropolis had an interest in Slavic writing and liturgical language, which had proved its worth in Pannonia (славянските области). In Constantinople, Methodius was welcomed with great honour and joy by the emperor "as he praised his teaching, kept a priest and a deacon from among his disciples, alongside with the books".

Back in Moravia, Methodius set out to translate the whole bible with the help of his most trusted disciples. Prior to that, only major liturgical books had been translated. Now, the entire corpus of biblical books, civil codes, and writings of church fathers had to be translated as needed for the fulfilling life of the local churches. During these months of hard work, his original texts were born, but only a minor part of them is preserved today. This fruitful literary work marked the last few years of Methodius's life. He also cared a lot about the future of the Moravian Church to which he devoted more than twenty exhausting years. For his successor at the local archbishopric, Methodius appointed one of his disciples - Gorazd.

Methodius died on 6th April 885, three days after Palm Sunday. His disciples honoured him with a liturgy held in Latin, in Greek, and Slavic languages. According to the hagiography of the two brothers, his body was solemnly buried in the cathedral church building located in the capital city of Great Moravia - on the left part, behind an altar of the Holy Virgin. Twenty-two years after his first step on Moravian land, Methodius found his eternal rest there. Today, the exact location of his grave is uncertain. The brief information in the hagiographies does not specify the name of the capital town where that cathedral church was located. Probably, this was the town of Velehrad, Svetopolk's main fortress, but

its exact location is debatable. The most plausible current theory has been expressed by Josef Poulík, who believes that the remnants of the capital lay underground near the modern village of Mikulčice, located in the Moravian region of present-day Czech Republic. There archaeologists excavated the remains of a settlement with many buildings, including a dozen churches. In one of these churches was discovered burial, which scientists say corresponds to the description of Methodius's grave. Yet, other researchers point to a completely different place, basing their opinion on the supposition that the archbishop's headquarters, being central to Moravia, could not have been located north of the Middle Danube Region. They believe that the city of Methodius should be identified with the modern-day Serbian town of Sremska Mitrovica, the ancient Roman settlement of Sirmium – where the throne of St. Andronicus, whose successor pope Adrian II had ordained Methodius as bishop in 869. Through intrigues, bishop Wiching secured his ordination as archbishop, while the appointed by Methodius Gorazd was imprisoned alongside Methodius's closest associates Clement, Nahum, and Angelarius. Many others were sold into slavery. Fortunately, a Byzantine officer who happened to be there purchased them and took them to Constantinople. Some of them died, during the trip, others chose to settle down in the Byzantine capital, while still others headed for Bulgaria. Toward Bulgaria also fled others who were expelled by the German soldiers after the death of Methodius.

Within a short period, much of the heritage of Methodius and his previously deceased brother Constantine Cyril that cost them two decades of suffering and hard work was destroyed almost entirely. Soon after that, the Moravian state was also destroyed, wiped away by the invading Magyars arriving from the east. The disciples of the two Slavic missionaries were scattered like sparks of extinguishing a fire. Some of them did not get anywhere, others brought the fire of Slavic culture to new outbreaks/locations.

The Followers

The Greek life of Clement Ohridski by Archbishop Theophilactus of Ohrid is one of the most valuable sources for the life and work of Cyril and Methodius and their pupils. Recounting the episode of the expulsion of Methodius's associates from Moravia, Theophilactus writes: "And they left for Bulgaria, thought for Bulgaria and hoped that Bulgaria would have peace of mind." After the demise of their master in 885, the Methodius' disciples fled to the Bulgarian kingdom, where they were welcomed and commissioned to establish schools – in Pliska, Preslav, and Ohrid. There they devised the Cyrillic script based on the Greek used already in the writing praxis in Bulgaria. Cyrillic gradually replaced Glagolitic as the alphabet of the Bulgarian language, which became the official language of the Bulgarian State and later spread to the Eastern Slav lands of Kievan Rus'. Cyrillic eventually spread throughout most of the Slavic world to become the standard alphabet in the Eastern Orthodox Slavic countries. Hence, Cyril and Methodius' efforts also paved the way for the spread of Christianity throughout Eastern Europe.

II. ANALYSIS OF THE "STATE-OF-THE-ART" OF THE ROUTE OF SAINTS CYRIL AND METHODIUS – HERITAGE IN THE DANUBE REGION

Geographical distribution

The Danube river basin and its drainage area the Danube covers parts of nine EU countries (Germany, Austria, Hungary, Czech Republic, Slovak Republic, Slovenia, Bulgaria, Romania and Croatia) and five non-EU countries (Serbia, Bosnia and Herzegovina, Montenegro, Ukraine and Moldova). Alongside, the almost 3000 km long Danube 115 million inhabitants are living. The whole area might be considered traditionally touristic, although tourism is not evenly developed. Its performance is in line with the overall development of the parts of the Danube Region - highly developed in the upper areas and less developed in the lower reaches. A certain idea about the differences of the impact of tourism in the countries of the Danube Region gives The World Travel & Tourism Council (WTTC) survey on the Economic Impact of Travel and Tourism on the Danube countries (2020 Survey on 2019):

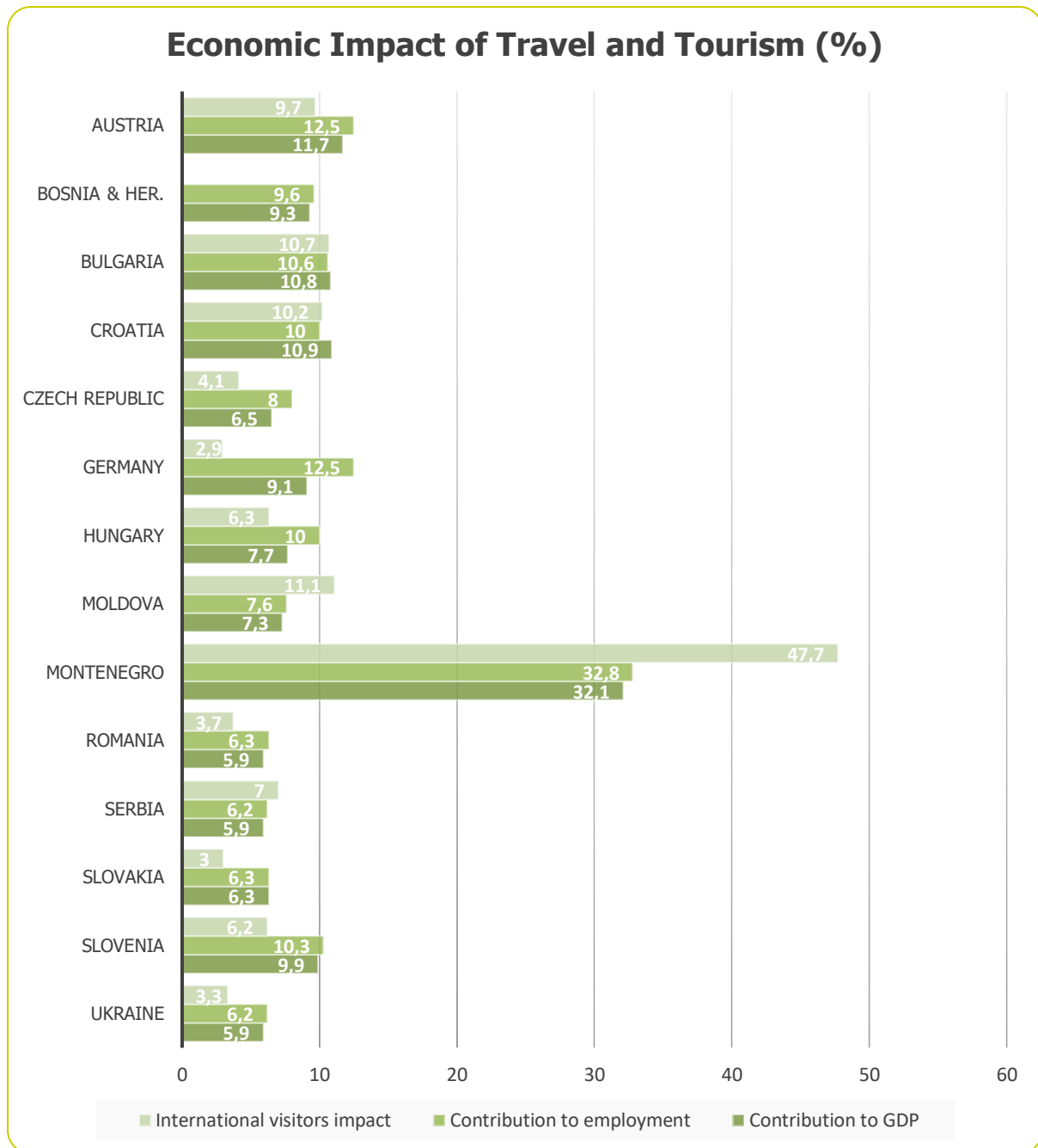


Image 1: Bavaria and Baden-Württemberg are the most visited states of all sixteen states of Germany according to the Federal Statistical Office (Statistisches Bundesamt) 2017 & 2018

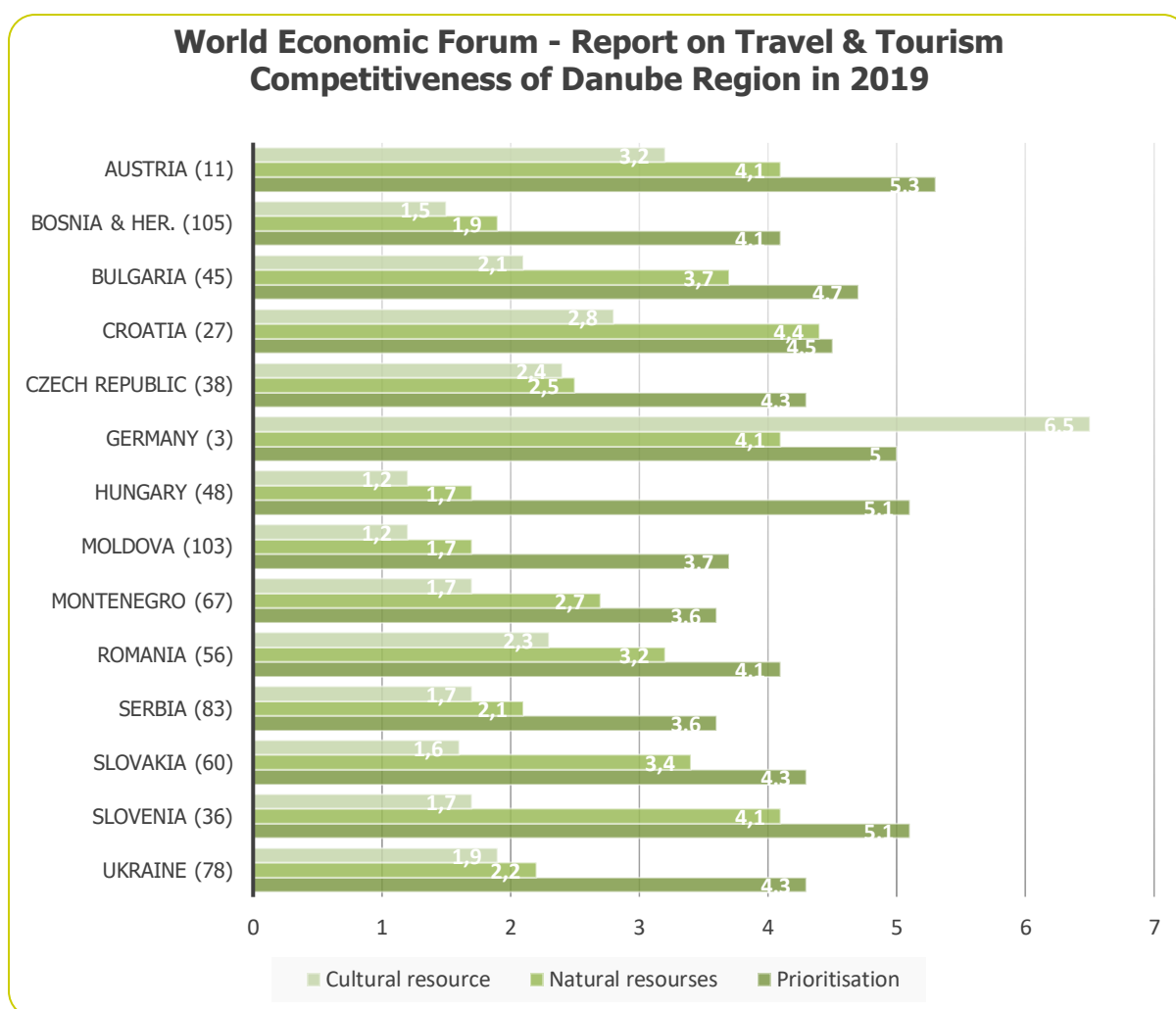
Concrete numbers per country are visible in the table below:

Economic Impact of Travel and Tourism (%)

Country:	Contribution to GDP	Contribution to employment	International visitors impact
Austria	11.7	12.5	9.7
Bosnia & Her.	9.3	9.6	13
Bulgaria	10.8	10.6	10.7
Croatia	10.9	10	10.2
Czech Republic	6.5	8.0	4.1
Germany*	9.1	12.5	2.9
Hungary	7.7	10	6.3
Moldova	7.3	7.6	11.1
Montenegro	32.1	32.8	47.7
Romania	5.9	6.3	3.7
Serbia	5.9	6.2	7.0
Slovakia	6.3	6.3	3.0
Slovenia	9.9	10.3	6.2
Ukraine	5.9	6.2	3.3

Although varieties, all 14 countries have strong impact of tourism on their economics, by producing a significant part of GDP – max. 32%, min. 5.3%.

The World Economic Forum’s report on Travel & Tourism Competitiveness shows the 2019 performance as follows:



The ECR of St. Cyril and Methodius - countries represent very different tourism development levels, ranging from those which are established and mature, with dynamic and expanding destinations, to others in emerging or early stages of development. The World Travel & Tourism Council (WTTC) survey on The Economic Impact of Travel and Tourism on each of those countries provides proof of that. Comparatively speaking, the differences are huge in arrival numbers, in receipts, in the contribution to Gross Domestic Product (GDP), in tourism infrastructure development, and in the number of jobs directly supported by travel and tourism in 2019.

Relevance by country and possibilities for cooperation

The Cyril and Methodius Route is also unevenly distributed through the countries of the Danube Region, but the Cyrillo-Methodian Legacy has left significant traces in the area. They are different in nature and character - tangible and intangible. Here we may include the monuments of graphic culture, monuments of liturgical homage to Cyril and Methodius, temples, schools, libraries and archives, holidays in their honour, folk traditions, and customs. Although unevenly distributed, they do not lack in any country in the region.

The areas that the Thessalonian missionaries and their disciples went through in the 9th century are now located in the lands covered by the vast geographical and political area called the Danube Region.



1. AUSTRIA

The worship of the Holy Brothers in Austria is related to Cyrillo-Methodian cultural heritage of Moravia. Vienna is not a place where Cyril and Methodius are traditionally present. St. Cyril was noted in the Life of St. Clemens of Rome in the Austrian passional (*Magnum legendarium Austriacum*) dated back to the 14th century, and was mentioned later in the Papal Chronicle of the Viennese historian and theologian Thomas Ebendorfer. However, after 1547, when the Margraviate of Moravia inherited the Austrian crown, a new tradition was established in the imperial capital – liturgical worship of the two saints began in the imperial chapel of St. Michael in Vienna. Their calendar holiday was celebrated there by the Moravian community in the town with an opulent religious feast in which high priests and famous preachers participated. Now the collection of Cyrillo-Methodian sermons from St. Michael is kept in the Monastery of Heiligenkreuz in Lower Austria.

1.1. Heiligenkreuz, Lower Austria

Heiligenkreuz Abbey (Stift Heiligenkreuz) is a Cistercian monastery in the village of Heiligenkreuz in the southern part of the Vienna Woods. Founded in 1133, it is the oldest continuously occupied Cistercian monastery in the world. Nowadays, the Monastery is a relevant very cultural and tourist attraction, furthermore a religious and social institution, and a business enterprise. With more than 270,000 volumes, the monastery library is the largest private library in Austria. At the heart of the library is the medieval collection of 1250 manuscripts and 860 incunabula. Today, the monastery library is an institution of knowledge and a partner of various regional and even international research centres. The stocks of books are made accessible, in cooperation with the Department of Books and Writing of the Austrian Academy of Sciences. The results are presented on their site.¹

¹ *Manuscripta*,^osee° <https://www.manuscripta.at/>, accessed 4 June 2020.

Among others, the monastery has the oldest and one of the most renowned wineries in Austria. It is located below the largest and most renowned vineyards in Austria and has a famous vinoteque.

The library of the abbey is home to the biggest collection of homiletic works dedicated to SS Cyril and Methodius from the 18th century. Moreover, a huge corpus of Early-New-High-German texts dedicated to the Slavic apostles is kept, including 58 leaflets with more than 1000 pages, which date from 1708 to 1778.

The abbey is administrated and managed by the Klosterneuburg Monastery at the Order of the Augustinian Canons. Moreover, the abbey has an interactive internet site, which is supported by a visitor center. One can find there an online-collection, press-office, events, exhibitions, and on-site guidings. Besides, the touristic infrastructure is fully developed. So, public transportation and accommodation is no problem for visitors.



Image 2: Heiligenkreuz Abbey (Stift Heiligenkreuz)

1.2. Vienna Woods (Wienerwald), Lower Austria (Supporting destination)

It is a highly developed tourist destination, famous with its expansive forests and lush meadows, viti- and spa-culture, and plenty of unique and quirky museums. 105,000 hectares of biosphere parks cover 51 municipalities in Lower Austria and seven districts in Vienna. The Vienna Woods is one of the largest self-contained deciduous forest areas in Central Europe and is one of the most species-rich forests in Austria.



Image 3: Biosphere park of Vienna Woods

It is to mention that the Vienna Woods is significant, and therefore a landscape under protection as well as a recreational area. Therefore the site is listed on the UNESCO Biosphere Park – landscape cultural heritage. The managing authority of the heritage site is the Biosphärenpark Wienerwald Management GmbH.

1.3. Vienna, Austrian National Library (ANL)

This is one of the biggest cultural institutions in Austria and the modern knowledge center of Vienna. Except for the reading rooms for 400 reads, the library houses six extraordinary museums:

 *State hall*

 *Literature Museum*

 *Globe Museum*

 *Papyrus Museum*

 *Esperanto Museum*

 *House of Austrian History*

Together with the University of Vienna, it manages the inter-university master-program "Library Information Studies (MSc)". The holdings of the ANL represent a broad historical, geographical, cultural and political context. The research based on those holdings constitutes a significant contribution to Austrian and European intellectual and cultural history.



Image 4: Austrian National Library state hall (Österreichische Nationalbibliothek)

These items, which are unique from the viewpoint of history and of physical qualities, offer research perspectives, particularly in the areas of scholarly editing, the history of media and culture, as well as in fundamental technological research in the field of the Digital Library.² Eight of the nominations in the list of UNESCO Memory of the World belongs to ANL, among them the Golden Bull the most important

² *Austrian National Library*, see <https://www.onb.ac.at/en/research/mission-statement-and-focus>, accessed 8 June 2020.

legal documents of the Holy Roman Empire of German Nation in transcription from ca. 1400; the unique copy of Tabula Peutingeriana – a parchment map from 12th century.³



Image 5: The Danube Region on Tabula Peutingeriana - ANL, Cod. 324

The Department of Manuscripts preserves one of the world's most important collections of manuscripts and old books. Between them are some treasures of the Cyrillic and Glagolitic graphic culture: 210 Slavic manuscripts are kept originating from 14th to 18th century.

Remarkably, the library is an independent legal entity under the Austrian Federal Museum Act 2002. That guarantees absolute independence from political or other influences and interests. The cultural institution has a Board of Trustees that manages its administration and affairs. Visitors who want to have more information about the institution can look at the ANL interactive web-platform. One will find a visitor cluster and chat rooms, digital collections, guided tours and events. The touristic infrastructure is highly developed. Possible cooperation for the ECR can happen on different levels, which comprise museums, education, and research issues.

1.4. Vienna, St. Michael Church

The Church is one of the oldest churches in Vienna and one of its few remaining Romanesque buildings, build in 13th century.

During the 18th century; celebration on the feast of SS Cyril and Methodius were annually celebrated in the church by the Moravian minority. Famous preachers from the whole Habsburg Empire preached for the Moravian minority at these celebrations. Now, the preaches are kept in Klosterneuburg monastery. The biggest Baroque-style organ in Vienna and the significant Byzantine altar icon of Our Lady with Child were requisites to the celebrations. The Society of the Salvatorians is the managing authority and administrates this heritage site. Moreover, the touristic infrastructure is highly developed, due to its location in Vienna-



Image 6: St. Michael Church (Michaelerkirche)

³ See https://digital.onb.ac.at/RepViewer/viewer.faces?doc=DTL_2764184&order=1&view=SINGLE, accessed 8 June 2020.

center. The site interpretation gets support by leaflets, guided tours in the church, cloister, crypts as well as organ concerts.

1.5. Vienna, SS Cyril and Methodius Parish Church at Theumermarkt

The Roman- Catholic Parish Church was consecrated in 1995. Its Mission statement explains the patronage of Cyril and Methodius because of the church location on Brünnerstrasse, was the former trade route to Moravia:

“It is no coincidence that this name was chosen, as it should show that this community is an important link to Moravian Christians. History shows us that our hometown of Floridsdorf was once part of the “Samo Empire” and later bordered directly on the Great Moravian Empire. The Samo Empire is the historiographical name for the West Slavic tribal union established by King (“Rex”) Samo, which existed between 631 and 658 in Central Europe. The centre of the union was most likely in Moravia and “Nitravia”, additionally the union included Czech tribes, Sorbian tribes, and other West-Slavic tribes along the Danube in present Lower Austria. ⁴ Furthermore, many of us as “real Viennese” have more or less Slavic ancestors.⁵”

Special attention to young people – there are multiple events for them, such as Prayer Circle “Loretto of SS Cyril and Methodius” (Loretto Gemeinschaft Cyril and Methodius) and an Youth Fair every month. The church is very transparent to the public, so it applies social media and runs a website as well as a physical and digital parish journal (Pfarrzeitung).

⁴ Curta F. 2001, *The Making of the Slavs. History and Archaeology of the Lower Danube Region, c. 500-700 A.D.* Cambridge University Press, Cambridge, 2001, p. 59-61.

⁵ Pfarre Cyril & Method, ^{see} <https://www.pfarre-cyrrill-method.at/patrone-und-leitbild/>, accessed 8 June 2020.

1.6. Vienna, Haus Wittgenstein with the Monument of SS Cyril and Methodius in the yard



Image 7: Haus Wittgenstein



Image 8: Monument of the Thessalonian Brothers in the garden of the house

The radicalism and modernity of the architecture of Stonborough-Wittgenstein (1926-1928) shows its special characters in direct comparison to the Viennese context at the time, with works by Behrens, Hoffmann, Frank, Loos or Prutscher. The philosopher Ludwig Wittgenstein is now considered the architect of the Stonborough-Wittgenstein house in Vienna, together with Paul Engelmann. Ludwig Wittgenstein's significant structuralism in architecture overcomes cultural conventions of his era and shows a liberation of the then modern architecture with the help of the collage. The building also shows the growing emancipation of Margaret Stonborough-Wittgenstein (the construction investor) and contributes to the differentiated legibility of the role of women at the level of the gender discussion⁶.

The Monument of SS Cyril and Methodius was placed in the Wittgenstein's garden after the House became Bulgarian Culture Institute of Vienna in 1976 to become a centre for the celebration on the 24th of May – the Feast of Cyril and Methodius and the Bulgarian Culture⁷. Unlike the building, the monument of the Holy Brothers is not popularized, except as an emblem of the days of Bulgarian culture.⁸ The building can be characterized as a monument of modern architecture.

⁶ Sarnitz A. 2011, *Die Architektur Wittgensteins. Rekonstruktion einer gebauten Idee*, Böhlau, Vienna.

⁷ Penchev V. et al. 2018, *Kulturno Nasledstvo v Migracija. Paradigma*, p. 313; [Пенчев, В., Марианка Борисова, Николай Вуков, Лина Гергова, Яна Гергова, Боян Кулов, Таня Матанова, Катя Михайлова, Йордан Янев. *Културно наследство в Миграция. Парадигма*, 2018, п. 313.] (in Serbian).

⁸ See⁹<http://www.haus-wittgenstein.at/>, accessed 8 June 2020.

2. BOSNIA AND HERZEGOVINA

The elements of the legacy of Cyril and Methodius cannot easily be distinguished by country on the Balkans – because of the fluctuation of the borders of the medieval Balkan states and shared ethnical, language, and historical heritage. The Federation of Bosnia and Herzegovina is a typical case, especially in terms of visual culture, where Glagolitic and Cyrillic traditions are interpolated.⁹For the Cyril's and Methodius' heritage, the most significant Bosnian phenomenon is the so-called bosančica or bosanica - Bosnian variant of the Cyrillic alphabet. Different research schools call it differently: Bosnian–Croat

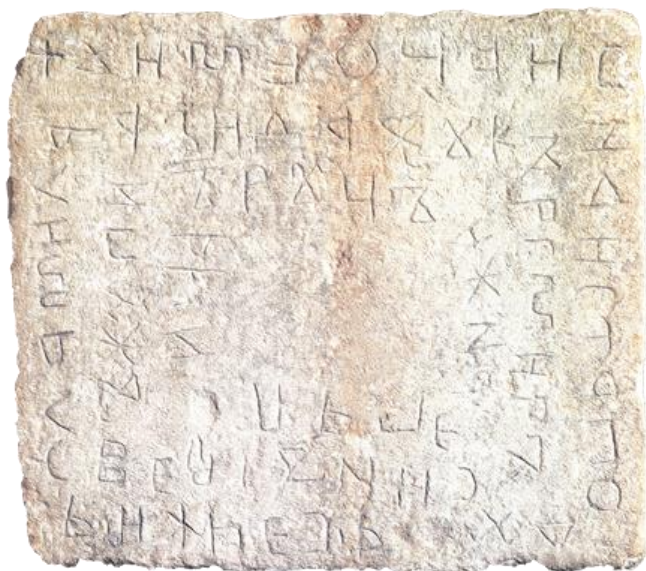


Image 9: Humac Plate

Cyrillic, Western Cyrillic, and Serbian Cyrillic. According to the sources, among Catholics and Muslims in Bosnia and Southern Dalmatia, as well as among Bulgarian Catholics, it is called Serbian script. Among the oldest witnesses of its usage variously dated between the 10th and 12th centuries, is also the oldest epigraph in Bosnia and Herzegovina – the Humac plate. It is a memorial of raising a church dedicated to the Archangel Michael by a certain Krsmir and his wife Pavica. The inscription is carved in Cyrillic script, among which five Glagolitic letters occur. It is kept in the Humac Franciscan Monastery.

Bosančica has been used in numerous written monuments, including diplomas and official correspondence of the

Bosnian state with Dubrovnik and other Adriatic cities. Among them stands the Charter of Ban Kulik from 1189 on Ragusan trade rights in the Banate of Bosnia. Palaeographic analysis indicates that all three copies of the charter were written in approximately the same period at the turn of the 12th century and that their scribes originate from the same milieu, representing the same graphic tradition. Their handwriting, on the one hand, relates to the contemporary Cyrillic monuments, and on the other hand, it reflects an influence of the Western, Latin culture. Concerning the literary processes associated with the Cyrillic alphabet, they retain the basic characteristics that later form the basis of the Bosanica. There are 17 four-gospels, three apostles, and one copy of the Apocalypse, which originate in the Bosnian lands¹⁰. They relate to the peculiarities of the Bosnian Church, which is "paternal" in nature. The Catholic tradition is related to Latin worship, and in this respect, Bosnian and Croatian monuments have common characteristics.

Another element of this written tradition is the inscription on monumental tombstones – the so-called Stećci, a huge corpus of about 60,000 inscriptions. The tombstones appeared in the mid-12th century, with the first phase in the 13th century. Between the 14th and 15th centuries, they reached their peak before they disappeared during the Ottoman conquest of Bosnia and Herzegovina at the beginning of the 16th century. They were a common tradition amongst Bosnian, Catholic, and Orthodox Church followers alike. One of the best-preserved collections of these tombstones is named Radimlja, west of

⁹ Nosić M. 2016, *Humačka ploča*, see <https://www.hkv.hr/izdvojeno/vai-prilozi/ostalo/prilozi-graana/24874-m-nosic-humačka-ploča.html>, accessed 8 June 2020.

¹⁰ Bogdanovich D. 1980, *Istorija stare srpske knjizevnosti*. Beograd, p. 120-133; [Богдановић Д. 1980, *Историја старе српске књижевности*. Београд, п. 120-133.] (in Serbian).

Stolac in Bosnia and Herzegovina. After a joint nomination by Bosnia and Herzegovina, Croatia, Montenegro, and Serbia, Stećci were inscribed as a UNESCO World Heritage Site in 2016. It includes a selection of 4,000 stećci at 28 necropolises – of which 22 from Bosnia and Herzegovina, two from Croatia, three from Montenegro, and three from Serbia.

2.1 Humac Ljubuški, Humac Museum in the Franciscan monastery

The Franciscan Monastery of St. Antonius of Padua on Humac is the oldest museum in Bosnia and Herzegovina, founded in 1884. The museum exhibition presents archaeological artefacts of a time range from Prehistory until the Late Middle Ages.



Image 10: Stećci Medieval Tombstone Graveyard

The Humac plate was primarily located in the church of Archangel Michael at the site of Grebina on Humac near Ljubuški. Probably this church was demolished in the middle of the 16th century. When the church of St. Ante and the Franciscan monastery on Humac (1867) was built, the plate was walled up into the right side of the eastern entrance. It was taken out of that wall in 1958 and housed in the monastery museum.

It is assumed that the text of the Humac plate was not written and carved by the same person. The text was written by a in Glagolitic instructed scribe to whom Glagolitic was the primary alphabet. In the predominantly Cyrillic text, five Glagolitic letters appear. The Radmilja necropolis is one of the most important mediaeval monuments in Bosnia and Herzegovina on account of the number of stećak tombstones, the diversity and representativity of the basic shapes of these tombstones, their relatively high artistic quality of workmanship, their wealth of carved decoration, scenes in relief and epitaphs referring to known historical figures, and the unusual location and ease of access of the necropolis. The origins of the necropolis date back to the late 14th century, when three large chest-shaped tombstones were cut, two of which are elaborately decorated and feature figural scenes in bas-relief.¹¹ Five tombstones bear epitaphs in Bosnian Cyrillic, relating to one Radoje of the Miloradović-Stjepanović family, and Radoje Vuković, Vukac Napetović, Vlačo (Vlađo) Vlahović, and a certain Stipan. The scribes' or stonemasons' signatures of Bolašin Bogačić, Miogost and Ratko Brativo(-)nič/Brativojevič can be seen too.¹² The touristic infrastructure is well-developed, due to the adoption by another Routes4U project, namely "The Roman Heritage Route of the Adriatic and Ionian Region". Furthermore, the cultural site gets support from the Radmilja agency and the Mark Dizdar Foundation.¹³ On the homepage one can find many content about the monuments and the monastery.¹⁴ Because of its significance for the cultural heritage, the cemetery is on the list of the UNESCO World Heritage.

¹¹ See <https://www.outdooractive.com/en/poi/bosnia-and-herzegovina/radmilja-necropolis-with-stecek-tombstones-/19878621/>, accessed 8 June 2020.

¹² Ibidem.

¹³ See <https://makdizdar.ba/about-the-mak-dizdar-foundation/>, accessed 8 June 2020.

¹⁴ See <https://www.hercegovina.ba/index.php/en/stolac/museums-stolac/item/501-radmilja-public-institution>, accessed 8 June 2020.

2.2. Sarajevo, Church of SS Cyril and Methodius with Faculty of Theology



Image 11: Archdiocese of Vrhbosna (Sarajevo)

The religious worship of St. Cyril and Methodius in Bosnia and Herzegovina is represented by the Church of St. Cyril and Methodius in Sarajevo, which existed within the theological seminary of Vrhbosna (now Faculty of Catholic Theology). In 1890 the Seminary was established in Travnik. There the seminary and lyceum were initially located and led by Jesuits. Archbishop Josip Stadler started the construction of the buildings of the Seminary and the Church of St. Cyril and St. Methodius in 1892, and professors and seminarians moved to one part of it a year later. In 1895 the process of construction was completed. Both institutions were a result of the activity of the Croatian *Society of Cyril and Methodius* established in Zagreb in 1873. The Archdiocese of Vrhbosna (Sarajevo) is not listed in the Catholic Hierarchy lists, nor is mentioned on the site of the Faculty of Catholic Theology – additional information needed.¹⁵

The characteristics of the church is its higher education institution. The managing authority is the Archdiocese of Vrhbosna (Sarajevo). The church is not listed in the Catholic Hierarchy lists, nor is it

mentioned on the site of the Faculty of Catholic Theology. Therefore, is additional information needed. Possible contact partners for the ECR could be Vrhbosanska Nadbiskupija. The website of the church can be only found in advertisements of some touristic entities.

3. BULGARIA


Bulgaria is strongly related to the Cyrillo-Methodian tradition in different aspects of it – the alphabet, the literacy, the veneration of the saints, and their patronage in crucial times.


After the expulsion of Methodius's associates from Moravia in 885, they headed to Bulgaria and were welcomed with honours by the Bulgarian governor of Belgrade, then part of the Bulgarian state. It was taken as a "precious gift" when the Greek hagiography of Kliment Ohridski said to Prince Boris that they would extend the literary work of their teachers Cyril and Methodius in the capital Pliska. The end of the Moravian Mission became the beginning of the Bulgarian Mission, which not only preserved the heritage of the Slavic apostles but significantly enriched and further developed it. Clement, Naum, and Angelarius arrived in the capital Pliska. Earlier or shortly after, Konstantin of Preslav and other Cyrillo-Methodian disciples came from Constantinople. Probably, when the decision was made to educate church clergymen for performing liturgical services in Slavic and to develop educational and literary activities in two main literacy centres – in Pliska-Preslav and in Devol-Ohrid (now in the Republic of Nord Macedonia). Literary sources and archaeological studies prove the existence of these two major literary centres, which subsequently became the basis for the so-called Golden Age of Bulgarian Literature.

¹⁵ See <http://www.vrhbosanska-nadbiskupija.org/>, accessed 8 June 2020.

Although Bulgarian medieval libraries were destroyed by the Ottoman invasion or dispersed in different directions, there are still some great manuscript collections in Bulgaria, that belong to the Cyrillo-Methodian heritage:

 *National Library SS Cyril and Methodius in Sofia (ca. 1300 Slavic manuscripts 10th -18th century)*

 *The Library of the Church Historical and Archival Institute at the Bulgarian Orthodox church-Sofia (ca 300 Slavic manuscripts 13th -19th century)*

 *The Ivan-Vasov- Library in Plovdiv (180 Slavic manuscripts 12th-19th century)*

 *The Scientific Archive of Bulgarian Academy of Sciences (120 Slavic manuscripts)*

The most ancient written Slavic monuments in Bulgaria are the epigraphs of the first Bulgarian Capitals.¹⁶

3.1. Pliska, National Historical Archaeological Reserve "Pliska"

Archaeological studies of the first Bulgarian Christian capital Pliska started in the last quarter of the 19th century. Today, the remains of Pliska are quite fully opened and well-studied. At the beginning of the 20th century, the church in the Little Palace, the Grand Palace, and the Grand Basilica opened. The large monastery complex of the Grand Basilica was built in the 9th century. There the disciples of Cyril and Methodius were probably welcomed by Prince Boris I. The discoveries of poetic works marked by acrostics with the names of Constantin [of Preslav] and Clemens [of Ohrid]. Another text from the 9th century proofed that the disciples had worked together since their arrival in Pliska until Kliment's departure to Kutmichevitsa "the 3rd part of the Bulgarian kingdom" (according to the Greek list of the Bulgarian Archbishops).¹⁷ The Regional History Museum in Shuman and the Bulgarian Ministry of Culture – Directorate "Cultural Heritage, Museums and fine arts" are the managing authorities of the reserve. Two annual events are organized, which shall accelerate the visitor numbers. The folklore festival "Cherga" (ethno music, dances, and customs) and the festival Meeting with Ancestors, that focus on medieval tradition, combined, regional culinary and traditional clothing. The tourism infrastructure is well-developed and supports the heritage site with hotels, villas, hostels, bars, restaurants, and other attractions.

3.2. Veliki Preslav, Archaeological museum "Veliki Preslav"

The court complex in Preslav is assumed to be much more impressive than the one in Pliska. According to sources it has been built for 28 years.¹⁸ Around Preslav four monasteries were identified in the fortified Inner City, and six more on the outside. These complexes are dated to the end of the 9th and the beginning of the 10th century. They were part of the famous Preslav Literary School.

In 893, Preslav became the capital of tsar Simeon, Slavic language was introduced in the Liturgy and also in the state administration. At that moment, the missionary dialect used by Cyril and Methodius was turning into the official ecclesiastical language of Bulgaria and acquired an independent dignity

¹⁶ Kuev K. 1979, *The Fate of the Old Bulgarian Manuscript through the Centuries*, Sofia, p. 342.

¹⁷ Barlieva S. 2019, *La Cyrillo-Methodiana & Varia Mediaevalia*, KMNC-BAS, p. 24-25; *The so called Du Cange Catalogue from 12th century*.

¹⁸ Kaimakamova M. 2020, *Bulgarian Apocryphal Chronicle*, in: *Encyclopedia of the Medieval Chronicle*, °see° http://dx.doi.org/10.1163/2213-2139_emc_SIM_00382, accessed 8 June 2020.

comparable to Latin and Greek. In the new literary school worked Constantine (since 906 Bishop of Preslav), the monk Dox (a brother of Prince Boris) and his son Tudor, John the Exarch, and others. They produced an immense corpus of original and translated text from Greek literature.

The most important works of the Preslav school came to us only in Cyrillic copies – as the oldest Cyrillic manuscripts named “Savina kniga” (Book of Sava, 10th-11th century) and Suprasl miscellany (since 2007 in the UNESCO Memory of the World List). Acrostics in some Cyrillic works shows that their originals were written in Glagolitic script.

The presence of Glagolitic praxis in the region is witnessed by many Glagolitic inscriptions. At the end of the 9th century, a new writing system was introduced in Preslav – the Cyrillic script. Cyrillic is derived from the Greek uncial script, augmented by letters from the older Glagolitic alphabet, including some ligatures. These additional letters were used for Slavonic sounds not found in Greek. The script is named in honour of St. Cyril by his disciples, who developed and formalized the new alphabet after 893.

The museum hosts a valuable collection of the 9th-10th century like the epigraphic materials. Among them is the oldest Cyrillic epigraphs from the 10th century.¹⁹ Moreover, one can see the Preslav golden treasure (over 170 golden and silver objects) from the 10th century.²⁰ Another very famous touristic attraction is the medieval seal collection of 500 molivdovuls (lead seals), and more than 200 lead cores and molds. It is to mention that the seals are mostly from Byzantine origin and date from 971 to 1088.²¹ The museum is supported by the Bulgarian Ministry of Culture – Directorate “Cultural Heritage, Museums and fine arts”. Furthermore, the institutes’ website provides a lot of information in six languages for its visitors. There, accommodation and entertainment possibilities are also published.²² The site gets further support from an information center in the city of Veliki Preslav and two others at the archaeological park.



Image 12: Cyrillic epigraph

¹⁹ Smjadovski S. 1993, *Bulgarian Cyrillic Epigraphy 9th – 10th c.* Agata-A Studia Classica.

²⁰ See <http://en.museum-velikipreslav.com/treasure-room/preslavian-golden-treasure.html>, accessed 8 June 2020.

²¹ See <http://en.museum-velikipreslav.com/treasure-room/seals.html>, accessed 8 June 2020.

²² See <http://en.museum-velikipreslav.com/for-the-museum/accommodation.html>, accessed 8 June 2020.

3.3. SS Cyril and Methodius monastery in the National Historical and Archeological Reserve National Historical and Archaeological Reserve, Inner town, Borova Gora place

The construction of St. Cyril and Methodius monastery in Old Preslav is related to the 1000th anniversary of the death of St. Methodius in 885, the conversion to Christianity of the Bulgarian people nearby Veliki Preslav in 864 and later with the commemoration of 1000 years of Tsar Simeon's reign. To put this idea into practice, in 1884, the Bulgarian Parliament General Assembly decided to build a cathedral. The construction started at the end of 1897 and ended in 1918. The site has a significant meaning as the patronage of the Saint Brothers. The administration is done by the Metropolitanate of Varna & Preslav at the Bulgarian Patriarchate.²³ The site of the monastery is not well displayed to the public. Possible cooperation partners could be the Metropolitan of Varna and Veliki Preslav. Nearby are three UNESCO World Heritage Sites, which could enrich the Cultural route as supporting destinations:

 *The Madara Rider (between AD 705 and 801)*²⁴

 *The Tracian Tomb of Svestari (3rd century BC)*²⁵

 *The Rock-Hewn Churches of Ivanovo (12th century AD.)*²⁶

3.4. PLOVDIV – European Capital of Culture, 2019 and UNESCO World Heritage tentative list site

The cult of Cyril and Methodius began in Bulgaria after the arrival of their disciples in Pliska and Preslav. Their church feasts were celebrated without interruption, even during the Turkish rule. In 1850 Their secular holiday was introduced at the opening of St. Cyril and Methodius School in Plovdiv. It became one of the symbols of the liberation struggles. After the liberation, the text was written (1892) and later the music of the hymn for the day Holy Brothers. On 24th May the holiday is celebrated without interruption.

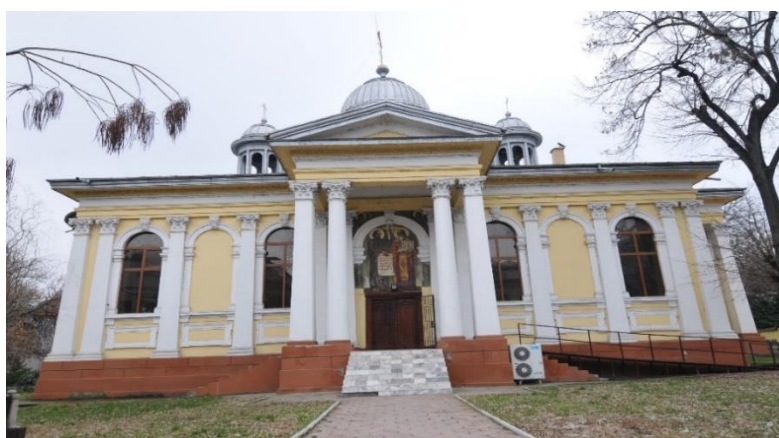


Image 13: Church of SS Cyril and Methodius and St. Alexander Nevski at the Plovdiv Metropolitanate

²³ Although restitution trials, the property of the Monastery is still not been restituted to the Mitropolinate, °see°http://www.pravoslavieto.com/poklonnichestvo/starite_bg_stolici/preslav/hram_pametnik_sv_K_M.htm, accessed 8 June 2020.

²⁴ See°<https://whc.unesco.org/en/list/43>, accessed 8 June 2020.

²⁵ See°<https://whc.unesco.org/en/list/359>, accessed 8 June 2020.

²⁶ See°<https://whc.unesco.org/en/list/45>, accessed 8 June 2020.

The church is one of ca. 160 in Bulgaria, dedicated to the Thessalonian Brothers²⁷. In the beginning, the church was intended to become a symbol as a temple-monument remembering the liberation from the Turkish occupation. Finally, it was sanctified in 1884. The monumental altar-icons of SS Cyril and Methodius are masterpieces of Georgi Dančov, called the Zograph. The patronage of this orthodox church are the SS Cyril and Methodius. Moreover, it is supported and administrated by the Metropolitanate of Plovdiv. The site is not well-presented to the public, but it has a website for more information.²⁸ Possible cooperation partners for the ECR could be the Iconography Atelier for children at the Metropolitanate of Plovdiv.²⁹

3.5. ZLATOVRAH (former Arapovo) village, Plovdiv district

Arapovski Monastery was the only one that was founded in the middle of the 19th century in the region during the Ottoman occupation. The main church "St. Nedelya" was built in 1859. More than 150 scenes are painted in the frescoes of the church. Besides the traditional evangelic scenes, here we discover unique scenes depicting the life of the monastery's patron, St. Nedelya, as well as John the Baptist and St. Paraskeva. Here the life and work of the saint brothers Cyril and Methodius are revealed in an impressive fresco cycle in a folklore trend:



Image 14: Fresco of SS Cyril and Methodius

²⁷ *Inquiry by deacon Ivan Ivanov, Assoc. Prof. of the Faculty of Theologi at Sofia University "Sv. Kliment Ohridski" especially for the feasibility study on the CR CM.*

²⁸ *See°<http://www.plovdivskamitropolia.bg/hramove/743-hram-qsv-sv-kiril-i-metodij-i-sv-aleksandar-nevskiq-gr-plovdiv.html>, accessed 8 June 2020.*

²⁹ *See°<http://www.plovdivskamitropolia.bg/tzarkovni-izkustva.html>, accessed 8 June 2020.*

4. CROATIA

The country is an emblem for the prospect of Cyrillo-Methodian Heritage. One of the main phenomena in Croatian culture is the use of Glagolitic script from the last decades of the 9th century until the 19th century. Glagolitic is now documented by around 700 manuscripts and fragments. Most of them are kept in the Library of the Croatian Academy of Sciences and Arts and the Parochial library of Vrbnik on the island of Krk. They are dated back to the 14th-15th century - an epoch, which marks the heyday of Croatian Glagolitic literacy³⁰. A significant part of the Croatian monuments of Cyril and Methodius' heritage is concentrated in Zagreb.

4.1. ZAGREB – Croatian Academy of Sciences and Arts

The Academy is a national research institution for promoting and organizing scientific research. Moreover, the institute encourages the application of the findings of this research, develops artistic and cultural activities, and is concerned with Croatian cultural heritage and its affirmation throughout the world.³¹ The manuscript collection kept by the Library of the Croatian Academy of Sciences and Arts in Zagreb, preserves 195 Slavic manuscripts (12th -19th century), among them 28 of the most valuable Glagolitic, which belongs to the most significant monuments of the Cyrillo-Methodian tradition.



Image 15: The Baska Tablet

The Baška Tablet, one of the most famous Croatian monuments, is also kept in the Academy. It is the richest information-wise among the earliest Croatian Glagolitic inscriptions. In thirteen lines (and almost 100 words), the inscription had been carved into a white limestone tablet. The dimensions are 199 x

³⁰ Štefanić V. 1960, *Glagoljski rukopisi otoka Krka. Kronološki popis najvažnijih glagoljičkih spomenika*, °see° <http://www.croatianhistory.net/glagoljica/glkro.html>, accessed 8 June 2020; [*Glagolitic Manuscripts of the Island of Krk*] (in Croatian).

³¹ Article 3 of the *Croatian Academy of Sciences and Arts Act*, °see° http://info.hazu.hr/en/about_academy/primary_tasks/, accessed 8 June 2020.

99.5 x 9 cm. The text tells about the Croatian king Zvonimir who donated a piece of land to the Church of Sv. Lucija (St. Lucy) in Jurandvor. Due to its significant importance for the Croatian linguistics and literature research, the tablet was sent to the Academy in Zagreb.³² The Academy is managed and supported by the Parliament of the Republic of Croatia and the Assembly of the Academy.³³ The website of the Institute is rich on data and developed for the academic community. Therefore, one will find a digital repository with high-quality services, which might be confusing for beginners. Glagolitic manuscripts are not presented to the public. The tourism infrastructure is excellent developed in Zagreb. For the ECR of SS Cyril and Methodius a possible cooperation with the Old Church Slavonic at the Croatian Academy of Sciences and Arts is recommendable.³⁴

4.2. The Assumption of the Blessed Virgin Mary Cathedral



Image 16: Altar of SS Cyril and Methodius in the Assumption of Mary Cathedral in Zagreb

The Cathedral was founded at the end of the 11th century. Its present Neo-Gothic look originates from 1880-1906. The building underwent reconstruction after a severe earthquake, and new altars were constructed. The majestic church is of great architectural and artistic value. Pope Leo's XIII encyclical *Grande Munus* of 1880, includes the feast of the Slavic Apostles on the general calendar of the Roman Church. In 1885 the millennium death year of St. Methodius was celebrated at the Cathedral in Zagreb due to solemnity when a Slavic liturgy was held. Thus, at the end of the 19th century, the cult of the Holy Brothers was again permanently present in the Croatian national territory.

It is probably a homage to the memory of SS Cyril and Methodius when the millennium of the death of St. Methodius was celebrated in 1885, and a Slavic liturgy was held at the Cathedral in Zagreb (additional information needed).³⁵ The cathedral is supported by the Archdiocese of Zagreb. It is well presented on the website of the Zagreb Archdiocese and in various touristic platforms. Notably, the altar is not well displayed in these materials.

³² See http://info.hazu.hr/en/about_academy/foundation_of_academy/bascanska_en/, accessed 8 June 2020.

³³ See https://narodne-novine.nn.hr/clanci/sluzbeni/1991_07_34_946.html, accessed 8 June 2020.

³⁴ See <https://www.stin.hr/en/category/contact/7>, accessed 8 June 2020.

³⁵ See <https://www.dreamstime.com/altar-st-cyril-methodius-zagreb-cathedral-altar-st-cyril-methodius-zagreb-cathedral-dedicated-to-image109648662>, accessed 8 June 2020.

4.3. Sunger, Mrkopalj, Chappel of SS Cyril & Methodius and folklore feast "Cirilovo"

The Sunger village is located in the municipality of Merkopal in Gorski Kotar, in the mountainous region in Nord-west Croatia, famous with ski resorts, woods, and caves. The Chapel was built and dedicated to Cyril and Methodius in 1863 thousand years after the Moravian Mission was celebrated. Since then, the two Slavic saints are patrons not only of the village church but also of the community of Sunger. Local folklore narrative says that the holy brothers passed through Sunger on their way to Moravia and Pannonia and have left a "record" that a church should be dedicated in their name³⁶.

The feast "Cirilovo" was celebrated until the end of World War II and then was banned by the communist authorities. Restored in 1995, the holiday is celebrated on Sunday before the 5th of July at the official church holiday of the saints. The celebrations have the characteristics of a village fair with all its manifestations. The chappel is managed by the local community and the Archbishopsric Rijeka-Senja. The tourism infrastructure is well developed. One can find plenty of accommodation facilities and restaurants.

4.4. KRK Island - Baška Glagolitic path

The path is dedicated to the Baška Tablet - the first national document in Croatian history, dated around the middle of the 11th century and written in Glagolitic script.



Image 17: Baska Galgolitic Path

It forms a nonlinear trail marked by stone sculptures, starting from the mountain pass of Treskavac, (*by the Glagolitic A – on the picture*) at the entrance to the Baška valley, and ending by the waterfront, in Baška's harbour Stara Riva (Old Pier).

Along the Path 34 stone statues are displaying the individual letters of the Glagolitic alphabet, which was in use for centuries in the past, leaving a strong mark in the local and national culture. The Baška Glagolitic Path is dedicated to the Glagolitic script and leads visitors to historical and cultural points of interest and landmarks. The Sinjali Society of Baška

is responsible for the cultural heritage site. The society for promotion of culture, tradition and ecology is supporting the island with local tourism promoters and agencies. Besides, the site is surrounded by a well-developed touristic infrastructure.

³⁶ Record from Sunger in the Archive of the Institute of Folklore at Bulgarian Academy of Sciences I No462, p. 22.

5. CZECH REPUBLIC

The Czech Republic occupied the territory, wherein in the 9th century up to the year 907 when the state formation of Great Moravia emerged and flourished. Crucial to this region is the question of the presence or absence of political and cultural continuity between the Great Moravia and the medieval Czech Principality (later the Kingdom of the Přemyslids), as well as between the Great Moravia and its territories that fell under Hungarian rule, where Slovak nationality was born. Indirect witnesses of the Cyrillo-Methodian mission in this area are found in the medieval Chronicle of the Czechs by Cosmas of Prague (1125), in the Annals of Hradiště monastery in Moravia and the so-called Chronicle of Dalimil. All these texts contain a narrative of how bishop Methodius baptized the Bohemian prince Borzivoj. But also, the prince of the Wiślans (in the region of Krakow).

Of particular importance to the links between the Great Moravia and the Czech state is the Sazava monastery, where the Slavic liturgy introduced by Cyril and Methodius was preserved until the end of the 11th century³⁷. The main sources for this phenomenon are the two late medieval hagiographies of St. Procopius (970-1053), the first abbot of the monastery. In the short hagiography is stated that it was translated from Slavic language. It is probably one of the texts written in Slavic in the Czech lands (27 such texts that have reached us). Among them are the so-called Kyiv Sheets and the Prague Sheets, the lives of St. Wenceslas and St. Ludmila, and others. Of great interest is the statement in the hagiography of St. Wenceslas that he, the grandson of the first Czech Christian prince Bořivoj, was educated in both Slavic and Latin books. According to the legendary tradition, Bořivoj himself was baptized in the Great Moravian court by Archbishop Methodius. The Latin *Legenda Bohemica* and its vernacular translations even list the names of those priests from Moravia who spread the Slavic liturgy after the conversion of Bořivoj by Methodius: Kaich, Paul, Chrastěj.

5.1. Sázava, Sázava monastery

The first abbot of the monastery of Sazava is proclaimed patron saint of Bohemia together with Cyril and Methodius. As a 13th century chronicle, it is said that he was instructed in Slavic script created and canonized by the holiest Bishop Cyril. Procop introduced the Slavic liturgy and the Benedictine rule in his monastery. Most of the old Czech works in Slavic from the 11th century we know originate from Sazava and the famous Kyiv and Prague fragments – outstanding examples of the Cyrillo-Methodian heritage. After the flourishment of Slavic liturgical and literary praxis in Sazava, it was canceled. In 1097 the Slavic monk was expelled from the monastery. The monastery is a Catholic Church and a former Benedictine convent before transforming into a museum for archaeological findings. The Czech National Heritage Institute is managing the monastery and supports it with an excellent website, which offers several tourism activities like guided tours, special interactive tours for pupils and interactive workshops.

³⁷ Reichertová, K./Bláhová E./Dvoráková V./Hunáček V. 1988, *Sázava. Památník staroslovenské kultury v cechách, Praha, Odeon, p. 451.*

5.2. Praha

After successive hiatus for more than 200 years, which no liable information is evident, came the revival of the Cyrillo-Methodian tradition in Bohemian-Moravian lands. This revival is related to the politics of the Czech King and Holy Roman Emperor Charles IV of Luxembourg and his national doctrine. After his enthronement, intending to elevate the Prague Bishopric to the rank of Archbishop and separate it along with the Moravian Diocese of Olomouc from the Archdiocese of Mainz, he began to consistently and purposefully impose the idea of Slavic roots of his Czech people. In 1347 he founded the Emmaus Monastery in Prague Slavic in the character of his liturgical practice and of his brotherhood, consisting of Benedictine monks, mainly from Croatia and Dalmatia.

5.3. Emauzy, Abbey of the Blessed Virgin Mary, St. Jerome and the Slavic Saints

The monastery was founded on November 21st, 1347, by King and later Emperor Charles IV. Also, to the Virgin Mary, he chose St. Adalbert and Procopius, SS Cyril and Methodius, and Jerome (who was then thought to be the author of the Slavic script). He invited Croatian monks to the monastery, who served the Roman liturgy in Slavonic and used the Glagolitic script. The monastery church was solemnly consecrated on March 29th, 1372, on Easter Monday, when the Gospel of the meeting of the risen Christ with the disciples in Emmaus (hence the name Emmaus) was read.

The founding decree lists among the patrons of the monastery St. Cyril and Methodius. Performed with the consent of Pope Clement VI (1342-1352), this act is considered as formal canonization of the Slavic apostles in the Czech lands. The establishing decree mentioned them as patron saints of the Czech Kingdom. The holiday on March 9th and the special ordinances for its introduction suggested the beginning of a new or renewal of a completely broken tradition, which developed and flourished over the centuries. It has become an element of the national identity of Czechs and Slovaks.

The worship of the Slavic Apostles during the reign of Charles IV created priceless cultural monuments over the Czech and Slovak territories - architectural and monuments of the fine arts, literature, and music. Today, the abbey is administrated by the Benediktinské arcipatsví sv. Vojtěcha a sv. Markéty.


5.4. Cathedral of St. Vitus, St. Wenceslas, and St. Adalbert in the Prague Castle


 *Metropolitan Cathedral, a prominent example of Gothic architecture; UNESCO heritage site*

 *houses plenty of masterpieces of art, dedicated to SS Cyril and Methodius*

 *stone bas reliefs - of Cyril and Methodius in the lunettes of the Cathedral*

 *Cyril and Methodius relief on wooden gates inside of the Cathedral, 20th century*

 *2 statues – of St. Cyril by Václav Levý, 1870 and of St. Methodius by Josef Václav Myslbek, 1870 in the Chapel of St. John the Forerunner*

 *Scenes from the life of St. Methodius and St. Cyril on stained glass window by Alphonse Mucha from the thirties of the 20th century.*

 *"St. Methodius baptizes St. Ludmilla", Bronze statue by Karel Pokorný, 1933*

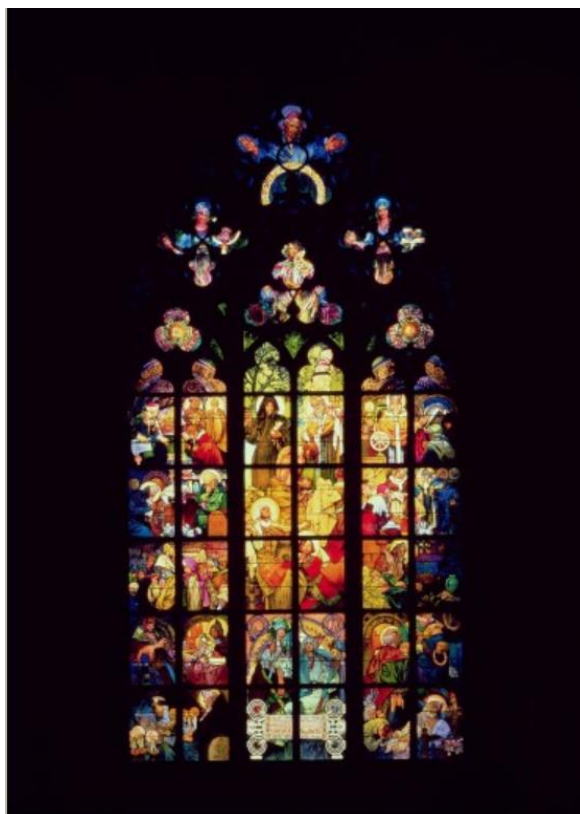


Image 18: Prague Castle

The Prague Castle and the Cathedral are the most frequently visited tourist points in the city. Furthermore, they are the best presented (visitors centers, guided tours, virtual presentations, virtual tours, exhibitions, music, lecture series, and media partners' activities).³⁸

5.5. National Museum (Národní Muzeum) and Library

The National Museum is the largest in the Czech Republic. As the central state museum collecting scientific, educational, and methodological functions, it seeks to enhance the sense of national identity and awareness of being part of the whole framework of the European and world community and culture.³⁹

The Library contains extremely worthy manuscripts, among them the oldest Czech services of SS Cyril and Methodius (14th century) in Latin and Slavic medieval manuscripts of Serbian, Croatian and Bulgarian origin. Scientific archives from the earliest stage of Cyrillo-Methodian research are kept in the Department of Manuscripts and Old prints. On the dome of the Museum a monumental fresco is depicted (1900) by the famous artist František Ženíšek - "St. Methodius completes the translation of the Holy Scriptures before his death". The Ministry of Culture of the Czech Republic is managing the library and displays it to a wider public.

³⁸ See <https://www.hrad.cz/en/prague-castle-for-visitors/>, accessed 8 June 2020.

³⁹ See <https://www.nm.cz/en/about-us/history>, accessed 8 June 2020.

5.6. Church of Saints Cyril and Methodius in the Karlín district of Prague

Its foundation stone was laid down in 1854 in the presence of Emperor Franz Josef I, a reverence for endorsement of Habsburg Monarchy by the First Pan-Slav Congress in Prague as the political formation most likely to protect the peoples of Central Europe.

In October 1863, the church was solemnly consecrated by Cardinal Schwarzenberg at the 1000th anniversary of the arrival of St. Cyril and Methodius in the Czech land. Many people attended this celebration. The construction of the church was interpreted as a matter of the whole nation.⁴⁰

The construction of this church was a matter of the nation. A time of national renaissance was supposed to show the roots of the Christian civilization of our lands to the whole world. The Roman Catholic Archdiocese of Prague is managing the church. Furthermore, a modest advertisement is done to attract visitors.

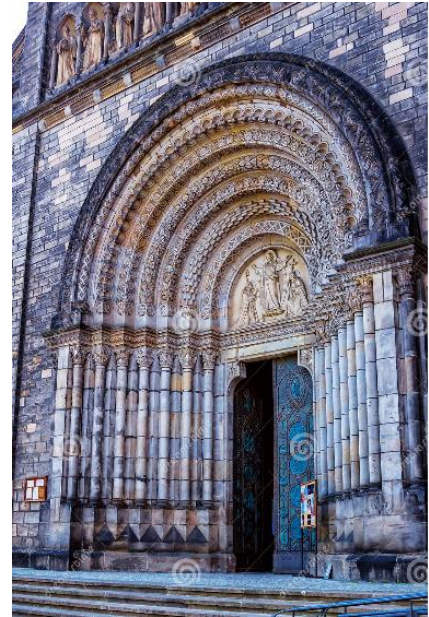


Image 19: Neo-Romanesque style Basilica

5.7. The SS Cyril and Methodius Orthodox Cathedral

The interior of the orthodox church features stucco paintings by Michele Ignazio Palliardi and frescos by Jan Adam Schöpf. The church houses the National Memorial of the Heroes of the Heydrich Terror, 1942 ("Operation Daybreak" movie, 1976, online).⁴¹ On 29th September 1935, the church was solemnly dedicated to St. Cyril and Methodius. The managers of the cultural heritage is the Orthodox Church of Czech Lands. The site is well displayed on the official touristic site of Prague as well as on orthodox sites.



Image 20: Baroque church built 1730-1736




⁴¹ *Ss. Cyril and Methodism Cathedral*, see <https://www.youtube.com/watch?v=V0sCLJEHWg>, accessed 8 June 2020.

5.8. Old Town Hall

On the facade right from the astronomical Clock, on the south-east corner (on the second line) the figures of SS Cyril and Methodius are to be seen. The Church of Our Lady before Týn - One of the most impressive Gothic religious buildings in Prague was built from the mid-14th to the early 16th centuries.


 *Sculpture of SS Cyril and Methodius by Emanuel Max von Wachstein, 1846.*


 *"SS Cyril and Methodius baptizing Slavic people" - bas relief on the pedestal of the aid sculpture by the same author.*


 *Church of S. Ignaz - Karlovo nám. 550, 120 00 Nové Město, Prague*


 *Statues of S. Cyril and S. Methodius by Eduard Veselý (1817 – 1892)*

The Cyrillo-Methodian sites in the Moravian region (The border area between the Czech Republic and Slovakia) are already identified and accepted in the CR Cyril and Methodius and are not included in the present Inventory. Almost all known heritage sites are representations of the Cyrillo-Methodian Legacy. Some of them should not be developed as usual as pilgrimage centers only. They should also make relations to historic and present reflections for the Cyrillo-Methodian work. More attention should be paid:


 To the Romanesque Episcopal Palace and the St. Wenceslas Cathedral in **Olomouc** (N5 in the map of 2018 CRCM). In 1349 the place was the **Statute for the celebration of the feast of Cyril and Methodius** issued by Bishop John Wolk of Olomouc, including the two saints in the Regional Roman Church Calendar.

 **St. Wenceslas Cathedral** owns: A golden reliquary of St. Cyril and a reliquary and a calix with the names of SS Cyril and Methodius – the artifacts could be the point for an itinerary on the theme relicts of SS Cyril and Methodius

 Except the Cathedral of SS Peter and Paulus in **Brno** (No 20 in the 2018 list) a site of pedagogical and social value could be accepted in the CM Route: **Congregation of the Sisters of St. Cyril and Methodius**. The Congregation of the Sisters of St. Cyril and Methodius (SCM) is a religious institute of papal law (confirmed by decree on June 25, 1976). The establishment of the Congregation is a result of the revived Unionist movement at the end of the 19th and the beginning of the 20th century, whose international and church center became Velehrad under the leadership of the Archbishop of Olomouc, Antonín Cyril Stojan (1851 - 1923), a promoter of the Cyril and Methodius idea of Slavic Christian unity and the initiator of world unionist congresses, which have been held in Velehrad for the first time in 1907. The Sisters run **the Cyril and Methodius Church primary school in Brno**.

 On a possible thematic CMR (e.g. Cyril and Methodius in the European art), **Moravský Krumlov – the Castle** could be important. Until 2012 Moravsky Krumlov Castle has housed the famous Slav Epic, 20 monumental canvas by Alphonse Mucha depicting the history of the Slav people and civilization. Among them closely related to our theme are as follow:

5.9. Introduction of the Slavonic Liturgy in Great Moravia (1912)

 *Tsar Simeon I of Bulgaria and Methodius' followers (1923);*

 *King Přemysl Otakar II of Bohemia (1924);*

 *The Holy Mount Athos (1926);*


 *The Apotheosis of the Slavs, Slavs for Humanity (1926)*

The Slav Epic cycle have been exposed in Prag, but in November 2019 the decision was taken to return it to Moravsky Krumlov (after the end of the exhibition in Japan in November 2021)

Although the plentitude of historiographic, hagiographic, and literary writings, the most relevant witnesses to the Cyrillo-Methodian period of the history of the Czech Republik (and of Slovakia, and Hungary) are the archeological monuments from the 9th -10th century found on the territory of Great Moravia.

Since the geographic definition of Great Moravia is still subject to discussion, the central Moravian lands are of special interest. Of the archaeological sites discovered in the territories of the present-day Czech Republic and Slovakia, the most significant is the site near the village Mikulčice, Staré Město near Uherské Hradiště, Velehrad, and Nitra in Slovakia. Findings from the Great Moravian period have been found in several other settlements (Zradimo Hradiste, Staré Zámky at Líšeň, Reichrad, Olomouc, Devin-Bratislava). From the literary sources, only three Great-Moravian places are known:

 *Nitrava (Nitra)*

 *Preslav (Bratislava)*

 *Dowina (Dewin)*

The other settlements are difficult to identify. The large number of arms and horse harness discovered in the Valy area near Mikulčice suggest that there was located the " unutterable " fortress of Rostislav (*inefabilem Rastitci municionem*), mentioned by the historical sources.

The large number of open stone church buildings (more than 20) raises a large number of hypotheses regarding Methodius' tomb. There are numerous scientific reports, about the "discovery" of this tomb in the vicinity of Uherské Hradiště or Nitra, in Sirmium (Sremska Mitrovica) and even in Morisena (Canad). In February 2020, Czech archaeologists have announced a discovery in Staré Město near the town of Uherské Hradiště. They unearthed seven graves containing skeletal remains and jewelry dating back to the second half of the 9th century. After examinations, the findings will be sent to the Moravian Museum in Brno.

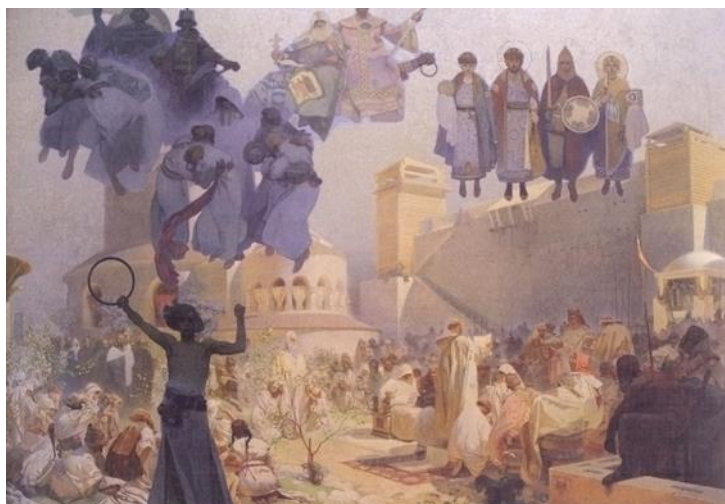


Image 21: Slav Epic Cycle

6. GERMANY (Baden-Württemberg and Bayern)

The German-speaking region is not rich with traces of the Cyrillo-Methodian Legacy. Although South-Germany provinces of Baden-Württemberg and Bayern are inconsistently linked to the heritage.

6.1. The Island of Reichenau

In the Abbey on Reichenau island at Lake Constance, the oldest evidence of St. Methodius' life exists. He was written down in the Fraternity Book of the monastery. The names of Methodius and his disciples are inserted in Greek Majuscule. Some researchers consider the inscription as an autograph of Methodius itself.⁴² Since 2000, the monastery is part of the UNESCO World Heritage List. The island links cultural and natural heritage, but most remarkable is the medieval church of St Mary and Marcus, St. Peter and St. Paul, and St. George, mainly built between the 9th and 11th centuries. Their wall paintings bear witness to impressive artistic activity.

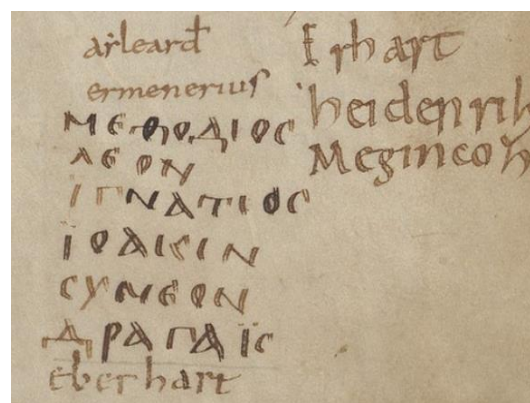


Image 22: St. Methodius' signature

The Wollmatinger Ried next to the island is a large nature reserve, a wetland area of reeds which is used by many birds as a stopover during their annual migration. Other special features of the island, which may have to be considered when visiting the island, are its three island holidays, which are associated with festive processions and are free of work and school. On April 25th the Feast of St Mark is celebrated. The Holy Blood Festival follows on Monday after Whitsun and the Feast of the Assumption of the Virgin Mary on August 15th. The island is preserved by the local municipality. Possible cooperation partners for the ECR could be the Museum of Reichenau.

⁴² See <https://www.e-codices.unifr.ch/en/zbz/Ms-Rh-hist0027/40r-53/0/Sequence-1171>, accessed 8 June 2020.



Image 23: The Island of Reichenau

6.2. Regensburg



Image 24: Old town Regensburg is an UNESCO World Heritage Site

Regensburg is the place of the imperial trial against Methodius. He was condemned, because of teaching differently, i.e., due to the Slavic language in the liturgy. After 12 centuries one of the slogans of this UNESCO World Heritage city (since 2006) is religious freedom – the theme of the UNESCO world heritage over centuries: "Come and learn more about the various religious influences!" History knows how to laugh and how to teach tolerance! Regensburg has much to teach us, not only about how practitioners of different faiths can coexist in peace but also about how religious diversity can enrich a city.

For the Cyril and Methodius route, the most interesting in Regensburg is the monastery of St Emmeram (now the palace of the Turn und Taxis family) with the Basilica St Emmeram. It was probably in this Benedictine monastery that Methodius was detained and a trial against him led by King Ludwig of Germany, took place here.

In our days the place is famous for the annual festival in the courtyard of the castle St. Emmeram, organized by the Family of Turn und Taxis. With a mixture of classical, pop, rock, musical, and theater since 2003, the festival has attracted around 30,000 visitors each year.

Music fans can also enjoy another musical experience - the Sunday Concerts of Regensburg's cathedral choir, whose members are called the "Domspatzen" (Cathedral Sparrows). The choir has been in existence for more than a thousand years. In 975, St. Wolfgang, the Bishop of Regensburg, founded a particular cathedral school that focused on musical training. The pupils had the task to sing at the services in St. Peter's Cathedral. The Regensburg Tourismus GmbH is responsible for the heritage site. A possible cooperation for the ECR could work with the Regensburger Tourismus GmbH.

6.3. Bavarian Forest Nature Park (Naturpark Bayerischer Wald)

The Bavarian Forest Nature Park covers an area north of the Danube as far as the border ridge with the Czech Republic. The Bavarian Forest is part of the largest contiguous forest in Central Europe. Together with the neighboring Bohemian Forest, it is of outstanding importance for nature and landscape conservation. The partly near-natural woods in the border region and the attractive, historical-cultural landscape make the Bavarian Forest Nature Park an important component in the conservation of major landscapes.⁴³ This location is a natural passing to the next country in the ECR of Cyril and Methodius. Moreover, it is a very significant supporting destination for the ECR. The site is managed by the "Nationalparkverwaltung Bayerischer Wald". Possible cooperation partners could be the Bavarian Forest Club / Bayerischer Wald-Verein e.V.

7. HUNGARY

No less interesting are the archaeological findings from the territory of Pannonia. The archaeological sites related to the residence of the Holy Brothers there are centered around the Hungarian village of Zalavár, which originated at the site of Blatnograd / Mozapurk, the capital of Kozel on Lake Balaton. Excavations in this area, have begun as early as the mid-19th century has uncovered wooden fortifications, stone basilica, and churches as well as other sacral sites on the islands of Varshegget, Recetsut, Kovecses, Rezes. They prove the presence of the Frankish clergy. In the estates of Kozel, and his father, Pribina, in the 9th century.⁴⁴

⁴³ See <https://www.naturpark-bayer-wald.de/home-e.html>, accessed 8 June 2020.

⁴⁴ Sós A. *Archaeologische Beiträge zur Frage der Gestaltung der Zentrale des Pribina Besitzes. in: Acta Archaeologica Academiae Scientiarum Hungaricae, 17, 1965, p. 87-93.*

7.1. Zalavár-Vársziget „Castle Island“



Image 25: Zalavár-Vársziget "Castle Island"

The cultural heritage site is an archaeological site as well as a memorial park (Zalavár Historical Memorial Park). It is known that in year 867, the ruler of the Lower Pannonian principality Kotzel welcomed Cyril and Methodius on their way from Great Moravia to the pope in Rome to justify the use of the Slavonic language for Christian liturgy. They and their disciples turned Blatnograd into one of the centers that spread the knowledge of the Glagolitic alphabet and literature, educating numerous future missionaries in their native language.⁴⁵ The archaeological site is a very modest and

includes a very well-developed touristic infrastructure.⁴⁶

7.2. Balatonlelle – Rádpusztza

As a trace of the presence of Cyril and Methodius in Blatnograd, one can interpret the former church of St. Clement, near the present village of Balatonlelle. According to sources, on their visit to Kotsel, the Byzantine missionaries carried the relics of St. Clemens of Rome, discovered during their mission in Chersonesos. Pope Clemens became a patron of the Moravian Mission. The church existed until the epoch of the Turkish invasions when it was destroyed. The coat of arms of Balatonlelle bears the anchor – the sight of St. Clemens' martyrdom.



Image 26: Ruined church in Rádpusztza, probably 14th century – St. Clemens of Rome-Church

The touristic infrastructure is well developed, besides, there is lots of accommodation available as well as foot-facilities. The site comprises a 180 years old wine cellar called "Balatonlelle-Rádpusztza Gastro Adventure Estate" with hotel and riding school.

⁴⁵ Zala.hu, °see°<https://www.zala.hu/hu/turizmus>, accessed 8 June 2020.

⁴⁶ Ritook A. 2018, *Blowing in the Wind. Sinking in the Swamp, Mosaburg –Zalavár*, *Analecta Archaeologica Ressoviensia*, academia.edu, °see°https://www.academia.edu/42738026/Blowing_in_the_Wind_Sinking_in_the_Swamp_Mosaburg_-_Zalav%C3%A1r, accessed 8 June 2020.

7.3. Budapest – Hungarian National Museum



Image 27: Fragments of the side of a polished flask with round Glagolitic lettering

The Hungarian National Museum collects, preserves, and presents the historical relics of the Carpathian Basin and Hungary since 1802. The museum houses a great number of collections. One of them is the famous Zalavár archaeology collection. The finds date from the 9th century to the 17th century and were recovered from settlements or cemeteries during regular excavations in Zalavár, since 1951. Most of the finds uncovered are ceramics and various artefacts of attire (9th-century spurs, pendants, buttons, and rings).

8. MOLDOVA

The Cyrillo-Methodian heritage in the Republic of Moldova cannot be easily distinguished from that of the Romanian one. Today, the Republic of Moldova's lands have experienced different cultural influences - on the part of the Second Bulgarian Kingdom, of the Polish-Lithuanian Principality, of the Hungarian Kingdom, of the Ottoman Empire. Some communities introduced Cyril and Methodist elements to the culture of the country. Undoubtedly the strongest connection exists with the Wallachian-Moldavian Principality and linguistic as well as literary traditions.

The Moldovian monasteries are strongly associated with the Orthodox Slavic convents in the southern Balkans, through which the Slavic literary tradition penetrates to the north. An example is the Capriana Monastery, which is one of the oldest in the country.

8.1. Capriana village, Straseni – Capriana Monastery

Capriana monastery is founded in the early 15th century, at the end of the 17th century, the monastery was handed over to the Zograf Monastery of Aton. For more than 200 years, Cyrillic liturgical books bearing the messages of the Cyril and Methodius legacy have been used for the liturgy, which was celebrated in Greek, Bulgarian, and Romanian language.

The touristic infrastructure is not well-developed, because no accommodation or food facilities are available, except one hotel in Straseni. Next to the monastery is the "Capriana-Scoreni" nature reserve park, which is the oldest one in Moldova. The park is home to the popular oak-tree of Stephen the Great. Therefore, the park can be seen as a supporting destination for the monastery.⁴⁷ The monastery is administrated by the Metropolitanate of Chişinău and All Moldova. It does not own a website therefore travel information can be found on several travel-agencies websites.

⁴⁷ See <https://www.youtube.com/watch?v=bfGhZZSqbXU>, accessed 8 June 2020.



Image 28: Capriana monastery

8.2. Chişinău - National Archive of the Republic of Moldova

The national repository for documents relating to the political, economic, social and cultural life of Moldova date to the 15th century until the beginning of the 21st century. The most significant fonds of original documents reflecting the social, economic, cultural and administrative life of Moldova for 15th – 19th centuries are the collection of Moldovan medieval acts which covers the period 1420-1904 and the fond of „Senatorilor preşedinţi în Divanurile Principatelor Moldovei şi Valahiei, anii 1808-1812” (Senators presidents ruling principalities Moldavia and Wallachia, 1808-1812). The collection represents the development of the Cyrillic graphic culture of four centuries by 82 manuscripts in excellent Cyrillic writing. In the last two years, over 1 million archival units have been digitalized by the government under the Regulation of State Archives and are available online now.⁴⁸

8.3. Mileştii Mici - The Mileştii Mici Winery

The Winery has the biggest wine collection in the world with over 1.5 million bottles per year, recorded in the Guinness Book in 2005. The so-called “Golden Collection” is stored in over 80 meters depth, in gothic-style cases, within the underground galleries of Mileştii Mici. The oldest wine in the collection dates back in 1969. Thousands of bottles of fine, white and red, dry and dessert wines are added to the collection every year. The cellars secure an ideal microclimate for wine ageing, keeping a constant temperature and humidity⁴⁹.



⁴⁸ HOTĂRÎRE Nr. 695 din 14.09.2012 pentru aprobarea Regulamentului privind organizarea şi funcţionarea Serviciului de Stat de Arhivă, structurii şi efectivului-limită ale aparatului central al acestuia, °see°<http://lex.justice.md/index.php?action=view&view=doc&lang=1&id=344816>, accessed 8 June 2020.

⁴⁹ See°<http://www.wineofmoldova.com/en/>, accessed 8 June 2020.

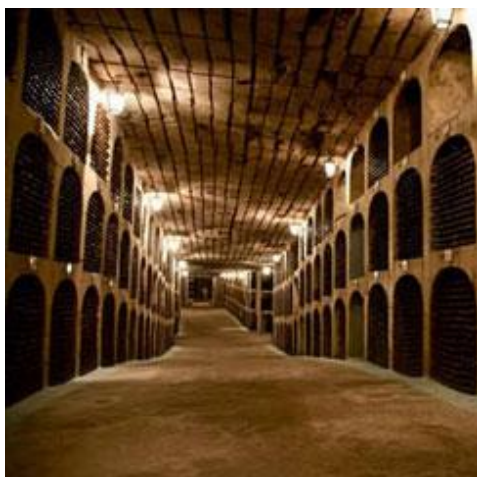


Image 29: Milestii Mici Underground Galleries

With its underground limestone galleries stretching over a total length of 200 kilometers and 80 meters depth, Milestii Mici is a construction in the style of Moldova's old feudal fortresses. The cellars cover an area of 55 km² of galleries where technological production processes are carried out and some other dozens of km where wine is matured in barrels and bottles.

Milestii Mici is managed by the State Enterprise Quality Wines Industrial Complex. Besides, it is known as the country brands' and the National Agency of Wines' "Wine of Moldova. A legend alive". In 2019 the 23rd September has been officially declared as the National Wine Day in Moldova.

9. MONTENEGRO

There are several relevant phenomena related to the Cyrillo-Methodian heritage in Montenegro. A historiographical of Duklja (*Ljetopis' Popa Dukljanina*) was written in Duklja - a medieval Serb state which roughly encompassed the territories of present-day southeastern Montenegro.⁵⁰ It is preserved only in late and wildly divergent versions but presents unique information on the early history of the Southern Slavs, much of which is corroborated or complemented by independent Byzantine sources. The core of the text is the so-called *Libellus Gothorum*, also known as the *Regnum Sclavorum*, which was a compilation of oral and written sources put together in Slavonic in the 12th century.

This work was expanded by the addition of several chapters and translated into Latin. The Latin text was probably the work of Grgur (Gregory), bishop of Bar from 1172 to 1196, who championed the rights of the bishopric of Bar to preside over all the lands south of the river Cetina. The chronicle contains a narrative about Constantin-Cyril, the Philosopher, which is mostly unhistorical. Whether the longer Latin, neither the shorter Slavic text is more reliable and has been the subject of many discussions. Furthermore, the text is the subject of great interest within national scholarly traditions and is interpreted in many studies published recently in Montenegro and Croatia.

For the development of the Cyrillic literacy in Montenegro, the Benedictine monasteries, especially these on the coast of Duklja, were of great importance. The first scriptoria were formed in the monasteries. The most famous of them in the medieval times were in Kotor, Prevlaka, Shkodra, Bijelo Polje (St. Peter and Paul Church), later the Shudikova Monastery, Koporin, and others. During the time of Balshichi and Tzarneavichi dynasties, several scriptoria appeared on the shore of Lake Shkodra e.g. Starchevo, Morachnik, Beska, Zabljak, Cetine, etc.

⁵⁰ *Nacionalna Zajednica Crnogoraca Hrvatske, Praesbiteri Diocleatis regnum Slavorum, Zagreb, 2003.*

9.1. Cetine – National Library of Montenegro “Đurđe Crnojević”

Crnojević - the last ruler of the independent principality of Zeta (Montenegro), founded the first printing house for Cyrillic books on the Balkans. It started working in Obod and then in the monastery of Cetine. At the beginning of 1494, the first book, the so-called "Oktoich for the first tone" was published. Another peak in Montenegrin early printing marks the printing activity of Bozhidar Vukovic. He is one of the first to publish books after the state printing of Crnojevic, among other enthusiasts and patriots such as Andrija Paltashich, Makariy, Pahomiy, Zagurovic, Marinovic and others.⁵¹

Octoechos of the First Tone (Oktoih prvoglasnik) was finished on 4th January 1494. There are 108 copies of this book which survived.⁵² It is characterized by high quality and clean two-colored printing, red and black, with finely formed letters. It is decorated with headpieces and initials printed from woodcuts in the spirit of the Renaissance with traces of old manuscript traditions. The National Library of Montenegro "Djurdje Crnojevic" in Cetinje published 600 facsimiles of Octoechos of the First Tone in 1987.

The website of the library is home to many editions of famous literary monuments (e.g. The Octoichos of 1494), lectures, guided tours, exhibitions via Digital Library of Montenegro and Europeana. The touristic infrastructure seems to be developed as well. The managing authority of the Library is the Ministry of Culture of Montenegro.

9.2. Recine village – Kolasin

Located on the mountain Kljuc in Bjelasica, in the village Recine, which is around ten kilometers away from Kolasin, this monastery provides a special trip of sustainable tourism. There is a chapel built above the monastery, modeled after Njegos's chapel on Lovcen. The monastery was built in 1999 by a priest who still serves in it.⁵³

The site is managed by the Orthodox Church (sui iuris) of Montenegro. The touristic infrastructure is well developed, due to the ski resort in Kolasin. Furthermore, the village has a supporting destination in its near, namely the Biogradska Gora National Park, which is part of the UNESCO World Heritage List.



Image 30: The SS Cyril and Methodius monastery (*needs proofing, the patronage icon over the entrance seems not to be of two saints but of one - St. Cyril of Alexandria)

⁵¹ Shekularats V./Dzhurova A. 2019, *Chernogorskoto pechatane na kirilica. Petstotin dvadeset i pet godini ot otpetshatvaneto na "OKTOIH PURVOGLASNIK", 500 godini ot otpetchatvaneto na "Psaltir" i "Sluzhebnik" – prvirite knigi na bozhidar Vukovich podgorichanin, Matica srnogorska, Sofia.* [Шекуларат, В. & А. Джуро̀ва. Черногорското печатане на кирилица. Петстотин двадесет и пет години от отпечатването на „ОКТОИХ ПЪРВОГЛАСНИК“, 500 години от отпечатването на „Псалтир“ и „Служебник“ – първите книги на Божидар Вукович Подгоричанин. Мatica srnogorska, София, 2919.] (in Bulgarian).

⁵² *Octoechos on the First Tone, 1494, Cetinje, Matica Srbska Library, Novi Sad,* see <http://digital.bms.rs/ebiblioteka/publications/coverpage/2757>, accessed 8 June 2020.

⁵³ See <http://www.travelomontenegro.com/places-to-visit/monastery-cirilovac/#.Xt6wPedCSUk>, accessed 8 June 2020.

9.3. Kotor – National and Cultural-Historical Region of Kotor, UNESCO World Heritage Site

The Bay of Kotor is a strategic natural harbour in the Eastern Adriatic region, and was an important center of arts and commerce during the Middle Ages. The value of the region is embodied in the quality of architecture in its fortified and open cities, settlements, palaces and monastic ensembles as well as their harmonious integration to the cultivated terraced landscape on the slopes of high rocky hills. The site includes the cities of Kotor, Perast, and Risan, as well as the fortifications of Kotor. Between 1979 and 2003, the site was listed as endangered due to the damage caused by the 1979 Montenegro earthquake. Minor modifications of the site boundaries took place in 2012 and 2015.⁵⁴



Image 31: Natural and Culturo-Historical Region of Kotor

The touristisc infrastructure is well-developed. The managing authority of the site is the Municipal Institute for Protection of Cultural Heritage.

⁵⁴ UNESCO World Heritage List, ^osee <https://whc.unesco.org/en/list/125/>, accessed 8 June 2020.

10. ROMANIA

The Cyril and Methodius heritage has deep roots in the territory of Romania and Moldova, where it has been developed for centuries. Already in the 10th and 11th centuries, the Glagolitic and Cyrillic alphabets were spread there. The oldest testimonies are a Glagolitic inscription from the village of Bessarabia, and the Cyrillic ones are found in the town of Bukov, near Ploiesti, which are related to the tradition of the Old Bulgarian construction inscriptions. The strongest impetus in the spread of this tradition is the creation of an independent church organization, subordinated to the Patriarchate of Constantinople. The first Metropolitan of Wallachia was ordained in 1359, and of Moldova in 1401. The official language of these lower Danube principalities was Middle Bulgarian, and it was used from the 14th to the 17th century in religious and secular works or documents from state offices. The language was not only a lingua franca but also a living language maintained by Bulgarian settlers from the territories south of the Danube River, leaving their lands during the Turkish invasion. The Cyrillic alphabet, although gradually losing its importance after 17th century, was used in Romania by the mid-19th century, and in 1860 it was officially replaced by the Latin script. The Romanian Church began printing Latin liturgical books in 1890.

In the 15th century, the first Slavic manuscripts written in the Romanian lands appeared. The rich Romanian collections are keeping more than 2000 such manuscripts, 60 of which contain material related to the Thessaloniki brothers and their followers. Such manuscripts were created in Transylvania, Moldova, and Wallachia, especially in the monasteries. The Putna, Dragomirna, Golya in Yash, Neamt, Nousaud, Bistritsa in Moldova, St. Nicholas in Brasov monasteries should be listed here. The maintenance of the Cyril and Methodius heritage in the Romanian lands is a productive impulse that contributed to the development of rich original literary production.

10.1. Putnea, Suceava County – Putney Monastery

The Romanian Orthodox Monastery of Putna was founded by the Moldavian ruler Stephen the Great after his victory over the fortress Kilia at the Danube delta and consecrated to the Virgin in 1470. Stephen himself was buried in the monastery, and his tomb is a lively pilgrimage site now.

The Monastery is famous with its Library, which houses numerous manuscripts, related to the Cyrillo-Methodian Heritage. Among them transcripts of works of the Cyrillo-Methodian disciples, rescued there after the Turkish invasion in Bulgarian Capital of Tyrnovo. In Putna, the first Romanian transcript of the Slavic Typicon from 1523 was created and a liturgical miscellany with sequences to St. Cyril.⁵⁵ The managing authority of the monastery is the Romanian Orthodox Church. Also, the site is actively promoted by an excellent website with life-streaming events in the monastery, and Research and Publication Center for scholarly conferences.⁵⁶



Image 32: The Holy Monastery Putna

⁵⁵ *Nikolova S. 2003, Kirilo-Methodievski tradicii v Tumynia, in: Kirilo-Methodievska enciklopedia, T. 4. Sofia, BAS, p. 130-141.*

⁵⁶ See <https://www.putna.ro/eng>, accessed 8 June 2020.

10.2. Tulcea – Danube Delta

The waters of the Danube, which flow into the Black Sea, form the largest and best-preserved of Europe's deltas. The Danube delta is home for over 300 species of birds as well as 45 freshwater fish



Image 33: The Danube Delta

in its lakes and marshes. The Danube Delta is a World Heritage Site, UNESCO Heritage Site and a UNESCO Biosphere Reserve. It is also protected by the Ramsar convention of the Wetlands (Ramsar site 521). The Romanian Delta has a fluvial region which is characterized by sandy ridges, densely vegetated lakes, a transit zone of large lakes, reed swamps with forest levees, and a marine zone, dominated by dune and barrier bank complexes. The site has a rich flora, a fish fauna of 75 species, and many populations of several mammals. The area is internationally essential for breeding, staging and wintering waterbirds as well as important numbers of cormorants and pelicans. The

inhabitants of the many scattered villages have unique cultural links with the ecosystem. Human activities include fishing, forestry, small-scale cultivation, and tourism.⁵⁷ The managing authority is the Danube Delta Biosphere Reserve Authority. The site is actively promoted by the UNESCO and Ramsar information channels via informational and educational centres. Tourism is organized in the region. Therefore, 15 boat and nine hiking routes are offered for visitors.⁵⁸ The tourist infrastructure is very developed, and accommodation is offered by some authorized locations. Besides, the integrated management of the Danube Delta is named as best practice by the end-user supporter EURISY.

10.3. Bucovina, Sucevița Monastery

The church of the Sucevița is an Eastern Orthodox monastery and nunnery. It is one of the eight depicted churches, accepted by the UNESCO World Heritage List from 1993 to 2010. These churches with external mural paintings of northern Moldavia, built from the late 15th century to the late 16th century, are masterpieces inspired by Byzantine art. They are authentic and particularly well-preserved. Far from being mere wall decorations, the paintings form a systematic covering on all the facades and represent complete cycles of religious themes. Their exceptional composition, the elegance of the characters, and the harmony of the



Image 34: Sucevița Monastery

⁵⁷ Ramsar Sites Information Service, ^osee <https://rsis.ramsar.org/ris/521?language=en>, accessed 8 June 2020.


⁵⁸ See <http://www.ddbra.ro/en/tourism/tourist-routes>, accessed 8 June 2020.

colours blend perfectly with the surrounding countryside.

The holdings of Moldavian monasteries consist numerous Cyrillic manuscripts of outstanding value. The Sucevița library has a well-preserved copy of the *Brevis Vita* of St. Cyril – No. 6/428 from the 16th century. The site is managed by the Coordination Committee of the municipality of Sucevița. There are no official websites to the municipality, so it can be just found on the UNESCO-sites and travel portals. Tourism infrastructure is still in development, but one will surely find an accommodation like guest houses, pension and hotels in the near surrounding.

There are plenty of other sites related to the Cyrillo-Methodian cultural heritage in Romania, which could be part of the ECR of St. Cyril and Methodus, for example:

 The Neamt Monastery

 *University of Cluj – Napoka*

 *The Library of the Romanian Academy*

 *The Library of the Romanian Orthodox Church*

 *Wine cellars*

 *Folklore festivals*

Some of them are proposed to become part of the Moldavian – Romanian Cultural Route “Stephen the Great” (announced on the 9th Annual Advisory Forum on Cultural Routes in Sibiu 2019).

11. SERBIA

The Cyril and Methodius traditions have deep and strong roots in Serbia. On the one hand, they are directly influenced by the Moravian Mission, through the territories immediately adjacent to the diocese of Methodius. That is evidenced by the letter of Pope John VIII to the Serbian Prince Mutimir in 873. In that writing, he urged him to subordinate his lands to the Archbishop of Pannonia. Probably in the decade before Methodius's death, Glagolitic writing had penetrated the Serbian lands, and after that, the process continued as a result of the penetration of Slavic literacy in Dalmatia. After the Serbs were baptized (867-874), their lands fell under two ecclesiastical jurisdictions. The western was subordinated to Rome and within the Split, Bar, and at certain periods - to the Dubrovnik Archdiocese. Some of the first Eastern bishoprics were part of the Bulgarian Patriarchate, and later of the diocese of the Bulgarian Archdiocese of Ohrid.

Slavic liturgy was finally accepted in Serbia no later than the beginning of the 11th century. Previously, it existed only in those parts of Serbia, which in the 9th century was part of the Bulgarian state. According to Serbian scholars, the imposition of Slavic as a state and ecclesiastical language happened definitively under King Samuel (997-1014), because the Rashka district (the historical district that became the nucleus of the Serbian Kingdom) was within its borders.

Glagolitic writing has left significant traces in the Serbian lands, but the dominant graphic system was the Cyrillic one. The preserved Serbian monuments represent Serbian linguistic and orthographic features. Among them are the works, translated in Moravia and Pannonia, transferred or restored until the end of the 10th century in Bulgaria. Also, original works were there created by the Disciples and the

first Bulgarian writers. Serbian monasteries preserved this heritage and, especially the Serbian monastery of Hilandar is of great importance.

In the Serbian literature exist works, dedicated to the worship of Cyril and Methodius and those created by the two saints itself. Originally from Bulgaria, the cult becomes very powerful and evolves even a folk character. In the calendars of Serbian liturgical books, St. Cyril is usually mentioned on 14th February, and rarely St. Methodius on 6th April. Both dates are found in the remarkable Serbian Gospel of the 12th century known as Miroslav Gospel.

The services in memory of the Holy Brothers are a valuable part of the Serbian literary repertoire. The only known copy of the Methodius' canon written by Clemens of Ohrid is preserved in the 13th century Serbian manuscript. The Decani Monastery (now in Kosovo) produced a 14th century copy of the Homily of Cyril, and the Ozren Monastery (now in Bosnia and Herzegovina, Republika Srpska) - two transcripts of the common homily of Cyril and Methodius. In the 17th century, the cult of Cyril was strengthened, and the first original Serbian works dedicated to him appeared. Besides, to the liturgical feast, Serbia also celebrates the secular holiday on 24th May, declared official on 16th May 2019.

11.1. Sremska Mitrovica, Vojvodina

The ancient Sirmium was a city in the Roman province of Pannonia, located on the Sava river, on the site of modern Sremska Mitrovica in northern Serbia. First mentioned in the 4th century BC and originally inhabited by Illyrians and Celts, it was conquered by the Romans in the 1st century BC and subsequently became the capital of the Roman province of Pannonia Inferior. In 294 AD, Sirmium was proclaimed one of four capitals of the Roman Empire. It was also the capital of the Praetorian prefecture of Illyricum and Pannonia Secunda. Since the 3rd century, the city had a Christian community and a Bishop, the Metropolitan of Pannonia. In 582, the city was destroyed, when the city was conquered by the Avars.

The Pannonian Archbishopric was restored when Pope Adrian II has consecrated Methodius as the new Archbishop of Pannonia in Sirmium. The managing authority of the site is the Institute for Protection of Cultural Monuments Sremska Mitrovica, which supports the website. On their homepage one can find an online-photo gallery as well as guides for downloading. For better communication with the incoming guests, a visitor center is also installed at the heritage site.

11.2. Studenica Monastery

The orthodox monastery was built in the late 12th-century. Since 1986 it is part of the UNESCO World Heritage List. Studenica represents the high point of Serbian history. The monastery contains the remains of the first Serbian ruler and the Studenica founder, Saint Simeon, the remains of his wife Anastasia, and also the remains, shroud, and coffin of the first Serbian king, Stephen the First-Crowned (Stefan Prvovenčani).

Saint Sava Nemanjić, the founder's youngest son of the monastery, wrote the first literary work in the Serbian language. From here, he also founded the Serbian Orthodox Church, which gained independence from the Ecumenical Patriarchate. Up until the 19th century, Studenica remained the symbol of this independent vernacular Christian culture build upon the missionary work of SS Cyril and Methodius.

The Serbian Orthodox Church and the Government of the Republic of Serbia are managing the monastery.

There are several supporting destinations in the surrounding of the popular Studenica Monastery.



Image 35: King Milutin as Donator of the King' Church in Studenica Monastery, 14th century







11.3. Golja – Studenica Biosphere Reserve

The Biosphere Reserve is situated in southwestern Serbia and belongs to the inner zone of the Dinaric mountain system. It covers a mountainous region and includes a mosaic of different ecosystems, such as forests, shrubs, and lakes. Since 2001 it is enlisted on the UNESCO Biosphere Reserve. The public forest management company "Srbijasume" in accordance with the S.G. Forestry – Raska and R.J. Golija Nature Park maintain the reserve.



Image 36: Golja - Studenica Biosphere Reserve

Various research and educational organisation, libraries and Museums could be included in the Inventory list of the Serbian heritage of the ECR of St. Cyril and Methodius e.g.






-  *Museum of the Serbian Orthodox Church in Belgrade*
-  *Faculty of Philosophy of the University of Belgrade*
-  *Institute of Byzantine Studies of the Serbian Academy of Sciences*
-  *National Library*
-  *University Library*
-  *Library of the Serbian Orthodox Church in Belgrade*

All these institutions possess a huge collection of Slavic manuscripts. Even after the loss of 1300 medieval codices from the holdings of the National Library during World War II, there are still 850 manuscripts left. They contain relevant sources of liturgical veneration of SS Cyril and Methodius, Slavic historical sources of their activity, and much more.

12. SLOVAKIA

The Cyrillo-Methodian tradition is included even in the preamble of the Slovak Constitution of 1992 by mentioning "the spiritual bequest of Cyril and Methodius, and the historical legacy of Great Moravia".⁵⁹

In the 2018-CRCM are ten Cyrillo-Methodian sites mentioned. The most important are:

-  *Nitra Castle with the St. Emmeram Cathedral (No 22)*
-  *Močenok with the Church of St. Clement Romanus,
the patron saint of the Moravian mission and the Gorazdov Močenok Theatre Festival (No 29)*
-  *Church of SS Cyril and Methodius, Mojtiín (No 33)*
-  *Church of SS Cyril and Methodius, Dohňany (No 34)*
-  *Church of SS Cyril and Methodius, Horný Moštenec (No 35)*

These are only a part of the 32 churches under the patronage of SS Cyril and Methodius from the last three decades, and the 27 statues erected in Slovakia after 1998. An institution closely to the Cyrillo-Methodian idea for the equality of confessions and languages is the learned Society Matica Slovenská in Martin.

12.1. MARTIN – Matica slovenská

The society is a research and archival institution with focus on Slovak national memory, language and cultural heritage. After refusing to recognize Slovakia as a separate political entity in the Hungarian Kingdom, Emperor Franz Joseph gave Slovaks permission and a donation of 1000 florin to establish the Matica slovenská, a cultural –literary society in Martin. It was inaugurated by its first President Štefan Moyzes, Bishop of Banská Bystrica, on the 4th August 1863. The speech of Bishop Stefan laid on the

⁵⁹ See https://www.legislationline.org/download/id/6338/file/Slovakia_Const_1992_am2015_en.pdf, accessed 8 June 2020.

glorification of Cyril and Methodius plus Christianization of the Slavs. They both were introduced as roots of Slovak history and a symbol of Slovak national identity. He was the clergymen who get permission from Holy See to celebrate July 5 as the day of Cyril and Methodius. It seems like an omen that St. Moses died on 5th July 1869, on the 1000th anniversary of the death of St. Cyril. The General Assembly under the Law of Matica Slovenska (68/1997 of SR) is responsible for the institution and its affairs. The Website displays a lot of information, mostly written in Slovak. Possible cooperation for the ECR of SS Cyril and Methodius could be made with Matica slovenská.

12.2. Martin – The Slovak National Library

The Slovak National Library (SNL) is a location for the preservation of Slovak history. The SNL registers, supplements and processes documents of authorial, territorial and linguistic content about Slovakia. With more than five million documents, the SNL Fund currently offers a wide range of study material in the fields of science, science methodology, cultural theory, art theory, art in general, librarianship and informatics, bibliography, bibliographic science, museology, biography, archiving, philological sciences, Slavic studies, literary science, history of literature, literary criticism, the theory of literature, anthropology, ethnography, folklore, folk literature, theater, film, philosophy and religion, history, genealogy, heraldry, music, linguistics, literature, medicine, psychology, and education.⁶⁰



Image 37: The Slovak National Library

The SNL houses the first collection of manuscripts, incunabula and old-prints, related to the Slovak language, history and culture, collected by this learned society. Among them, manuscripts are containing historical and liturgical sources about the Saint Brothers, as well as scientific archives of the first researchers of the Cyrillo-Methodian issues.

The Literary Museum had its first department of the history of the Moravian Mission, the work of SS Cyril and Methodius and its impact in the Slovak lands. Modern fabrications of ancient Slavic manuscripts present the history of the Slavic book. Both, the library and the museum are well presented by the website of the library, by conferences, public lectures, and workshops; they are not actively included in touristic itineraries yet.

⁶⁰ See <https://www.snk.sk/sk/zbiery-a-zdroje/kniznicne-zbiery/o-kniznicnych-zbierych-v-snk.html>, accessed 8 June 2020.

12.3. Bratislava – Devín Castle

The Devín Castle is located over the confluence of the Danube and Morava rivers. Archaeological research proves the area was settled about 7000 years ago and has since then been populated by one group or another, almost without interruption until today. Already during prehistory, it was a fortified center of power. During the Roman period, the first several brick buildings were erected here. The first written source on Devín dates back to the year 864 and mentions a Dowina Castle. The Great Moravian period saw the erection of a church with a colourful interior wall painting on castle grounds. Throughout the Middle Ages, the castle was an important border fortress, often passing from one noble family to another. In 1809 the Castle was intentionally demolished by explosives. In the 9th century, archaeological findings witness life in the castle. Some researchers argue if prince Rastislav met the Byzantine Mission in Devín.

The Heritage site is characterized by the archaeological site and the museum as well as the national cultural monument. The administration is done by Bratislava the capital of the Slovak Republic.

The site interpretation:

➤ *Visitor Centre*

➤ *Billboards*

➤ *Displays and Signs*

➤ *Guidebook*

➤ *Leaflets*

➤ *Brochures*

➤ *Video Material*

➤ *Events and On-Site guiding*



Image 38: Devín Castle

The touristic infrastructure is well developed:

➤ *One can find public transportation from/to Bratislava city centre*

➤ *Nice taverns in the near*

➤ *Small Marketplaces for regional culinary and souvenirs*

There are plenty of other locations in Slovakia, which could be affiliated to the ECR of St. Cyril and Methodius because of preserving some elements of the Cyrillo-Methodian tradition:

➤ *Trnava: University of SS Cyril and Methodius and some tow Spiš, liturgical sources of C & M*

➤ *Presov: Metropolitan see of Greek Catholic Church in Slovakia and the primate of the autocephalous Orthodox Church of the Czech Lands and Slovakia with use of Cyrillic script*

➤ *Komarno / Komarom, Kosice and other cities in Eastern Slovakia*

By interpretation some of these localities as possible sites of the European Cultural Routes of Saints Cyril and Methodius, minority issues could be developed (e.g. Komarno with the controversy statue of SS Cyril and Methodius vs. statue of St. Stephan – Slovak vs. Hungarian population)

13. SLOVENIA (Additions to the 2018 ECR CM proposal only)

All the attributes of the Cyrillo-Methodian tradition are presented in Slovenia- writing system, vernacular liturgical language, religious cult of the two apostles, folklore manifestations of their veneration.

In Slovenia there are more than 80 Glagolitic epigraphic monuments and Glagolitic fragments of liturgical books, originating from 25 regions of the country. Most of them belong to the Glagolitic tradition of Istria, the Koper area, which Croatian population has kept this tradition from the 15th century until Modern times.

In the 16th century, the Glagolica was used in a very particular manner. Slovenian border guards sent tablets, written in Glagolitic to the inland, to warn the inhabitants about Turkish attacks. Now they are kept in the state archives in Ljubljana and the National Museum of Slovenia (former Rudolfinum Provinzial Museum of Carniola).⁶¹

In the 17th and 18th centuries, the registries of monasteries and religious brotherhoods were Glagolitic. The foremost part of the Glagolitic liturgical books in Slovenia originate from the Krk island and Croatia. Numerous temples to their name are proof of the worship of the Holy Brothers in Slovenia. Besides, the 16 churches and chapels, dedicated to SS Cyril and Methodius (reported by the Association "European Cultural Route of Saints Cyril and Methodius") there exist churches with St. Clemens Romanus as their patron. These temples are perceived as markers of the path of Cyril and Methodius through the Slovenian lands as they head from Blatnograd to Rome, carrying with them the relics of Clemens, the patron saint of the Moravian Mission.

13.1. Mojstrana village, Kranska gora

In the 11th century, the first church was built on this site as a small roman chapel, that got its present look in 1640. The legend says that the church was constructed on the spot wherein the year 868 the Saints Cyril and Methodius stayed overnight when they carried the relics of Pope Clement I to Rome. The romanesque chapel was turned into a baroque-style church. The wooden altar from the 19th century and a smaller fresco behind the main altar of St. Clement, which dates to 1640, are worth visiting. The belfry and the bell are probably of the same epoch.⁶²



Image 39: St. Clement's church in Mojstrana, 1640

⁶¹ Zor J. *Glagolska pričevanja na Slovenskem. Bogoslovni vestnik*, 45/2, 1985, p. 187-188.

⁶² See <https://www.kranjska-gora.si/en/sightseeing/cultural-sights/churches-and-chapels/church-of-st-clement>, accessed 8 June 2020.

13.2. Ljubljana – The National Museum of Slovenia

The National Museum of Slovenia was founded by the Carniolan State Parliament on the 15th October 1821, is the oldest of all Slovenian museum institutions. Its six departments collect, describe, preserve, and investigate the mobile cultural heritage of Slovenia for presenting it to the public. With the digitalization of material and the construction of an electronic database about the cultural heritage that it preserves, the National Museum of Slovenia have joined similar European institutions that are attempting to enable the broadest possible access to items of the cultural heritage using modern information technology.

Administrative support is received by the Ministry of Culture of Slovenia. The museum runs a website, which is very informative and user-friendly. It displays educational activities, temporary exhibitions in all five locations of the museum. The museums' surrounding is well-developed for its visitors.

13.3. Hrastovlje, municipality of Koper

The Church of the Holy Trinity with the Dance of the Dead frescoes by Johannes de Castua (John of Kastav) from 1490 has a pseudo-basilica three-nave design surrounded by a 16th century camp wall, which the village churches were fortified against the Turkish threat. The inside of the church is full of paint.⁶³ On the north wall, the nave depicts the march and the homage of St. Three Kings. The inscription under the frescoes is Glagolitic and Latin, as in the Graphic syncretism of the Cyrillo-Methodian Legacy.



Image 40: The Cyrillo-Methodian Legacy

The church is managed by the IPCH OE Piran and the Predloka Parish of the Diocese of Koper. Tourism infrastructure is also well-developed and transparent for the visitors.

⁶³ Kermavnar S. 2010, *Church of St. Trinity in Hrastovlje*. DEDI - digital encyclopedia of natural and cultural heritage in Slovenia, see° <http://www.dedi.si/dediscina/139-cerkev-sv-trojice-v-hrastovljah>, accessed 8 June 2020.

14. UKRAINE

Kievan Rus received all the literary heritage of Cyril and Methodius, enriched by the works of their disciples. The tradition influenced Kievan Rus in different ways. Mainly through Bohemia and Bulgaria, and was developed on a very large range beginning with the 10th century.

The Ukrainian nation was formed around the 15th century. When Ukrainians came under the rule of Poland and Lithuania in the 15th until the 16th century, the Cyrillo-Methodian traditions inherited from Kievan Rus' became an instrument for opposing Catholicism and preserving Ukrainian identity. In contrary to the Jesuit schools and Latin teaching, the so-called fraternal schools were established - religious and educational organizations at the orthodox churches. They taught in churches Slavonic language and revived the enlightenment traditions of the Slavic teachers. The Kievian-Mohylian Academy, established in 1632, is the first high school in Ukraine and has great merit in this respect. When speaking about literature, book printing should be mentioned. The Ukrainian Ivan Fjodorov, founder of the book-printing in the East-Slavic regions, has published the first Russian printed book (Acts of the Apostles) in Moscow and its second edition in Lviv in 1564. The famous Ostrog Bible is also Feodorov's work. In the Kyiv Pechersk Lavra was printed The Slavonic-Russian Lexicon of Pambo Berinda with works of Cyril and Methodius and the idea of the kinship of Slavic languages.

In the 19th century, the Cyril and Methodius traditions manifested themselves as an accelerator of the struggle against serfdom. One of the Ukrainian illegal political organizations was the "Slavic Society of St. Cyril and Methodius" for national and social liberation of all Slavs. At the beginning of the 20th century, many cultural and educational organizations have had as patron the two Slavic saints.

Cyril and Methodius are involved, in the context of the Ukrainianization / Russification ideology and the idea of Slavic unity, in the 21st-century discussion of Ukraine and especially in the Odessa region. There, the legend of Cyril finding the relics of Clement of Rome and taking them to Rome is very popular. Later, it was transferred to Kyiv by prince Vladimir, who was baptized over this relict. Today, the cult of St. Clement in Sevastopol and Inkerman dominates the Slavic apostles. The monument of Cyril and Methodius was opened in Odessa in 2008, but the celebration of the 24th May is more modest than the holiday of the rock monastery St. Clement in Inkerman.

14.1. Inkerman – Sevastopol

It was founded in 1850 on the site of a medieval byzantine monastery. There, the relics of St. Clement were kept, before their removal to Constantinople-Moravia and Rome by Saints Cyril and Methodius. The early christians are supposed to have kept the relics in a cave, which could be visited only on the anniversary of St. Clements' death. Destroyed and closed between 1931 and 1991, the Monastery is regularly operating since January 31st, keeping a skull of St. Clemens.



Image 41: The Inkerman Monastery of St. Clement

The cave monastery lays in a cliff rising near the mouth of the Black River, in the city of Inkerman, which is part of the seaport of Sevastopol.

The managing authority is Diocese of Simferopol of the Orthodox Church of Ukraine under the Patriarchate of the Russian Orthodox Church. But the Site-interpretation support is not visible. The tourist infrastructure is still in development.

14.2. Odesa



Image 42: Monument of SS Cyril and Methodius in Odesa

It was inaugurated on the 24th of May 2007. The sculpture designed by the Bulgarian artist Valentin Vasilev is a donation of the Prista Oil Company to the City of Odesa. The managing authority of the monument is the Odesa municipality.⁶⁴

⁶⁴ See <http://monuments.top/>, accessed 8 June 2020.

14.3. Chernivtsi, The Residence of Bukovinian and Dalmatian Metropolitans / The University of Chernivtsi

The characteristics of Chernivtsi are its architectural ensemble. Since 2011 the cultural heritage site is part of the UNESCO World Heritage List. The Residence of Bukovinian and Dalmatian Metropolitans represents a masterful synergy of architectural styles built by Czech architect Josef Hlavka from 1864 to 1882. The property, an outstanding example of 19th century historicist architecture, also includes a seminary and monastery and is dominated by the domed, cruciform Seminary Church with a garden and park. The complex expresses architectural and cultural influences from the Byzantine period onward and embodies the powerful presence of the Orthodox Church during Habsburg rule, reflecting the Austro-Hungarian Empire policy of religious tolerance.⁶⁵

The Residence bears exceptional testimony to the cultural tradition of the Orthodox Church, which is signified using Byzantine forms for the cruciform church, while the decorative patterns, incorporated in the tiled roofs of the complex signify the folk culture. Byzantine artistic issues combined with vernacular tradition is what was the base of the Cyrillo-Methodian Legacy.



Image 43: Chernivtsi National University

The managing authority of the site is Yuriy Fedkovich Chernivtsi National University under the Ministry of Education of Ukraine. The site is promoted as a UNESCO WHS of exceptional cultural value.

⁶⁵ See <https://whc.unesco.org/en/list/1330>, accessed 8 June 2020

14.4. Ivano-Frankivsk (former Stanyslaviv)

Multiethnic and multicultural in its foundation and development, Ivano-Frankivsk bears also multiconfessional characteristics. As an element of the Greek – Catholic Church symbolic also here the Cyrillo-Methodian tradition has emerget.

Cyril and Methodius Parish Church (Parafya Svyatykh Kyrila I Metodiy) (Foundation 2013)



Image 44: Ukrainian Greek Catholic Church

III. RECOMMENDATIONS

The Association "European Cultural Route of St. Cyril and Methodius" can realize the above-listed opportunities by implementing the following recommendations:

RECOMMENDATIONS on the structure:

- ✓ The association has a well-prepared structure that includes officials and organizations. However, it would be more practical to include also national groups/consortiums (formal or not) to represent the countries involved in the initiative - for better communication. Especially in the initial stage of establishing the route that would be helpful. Thus, after the meeting under the Routes4U joint program in Sofia (2019), the Bulgarian participants have created a group for inclusion.
- ✓ All national groups (NG) should include members' organizations and institutions that reflect the main activities of the cultural route i.e. research, education, international relations, communications, cultural and ecological tourism. During the project development, the Interreg and national coordinators could be consulted
- ✓ Local institutions should be involved by national groups to design, generate, and maintain collaborative settings between different local players, e.g. associations of the municipalities and private low associations for culture (events), cultural heritage, sustainable tourism, and NGOs.
- ✓ National groups could apply to local, regional, or national funds for additional financing of their preparatory activities or for co-funding during the project implementation.
- ✓ Moreover, further international networks could be great partners to the associations. For example, the "Pax Byzantino-Slava" network, which brings participants from all Cyrillo-Methodian countries together.
- ✓ The exclusion of Greece, Northern Macedonia, and Italy from this cultural route cannot be considered relevant, even due to the scope of the Danube Interreg program. These countries must be included, because of their organic connection to the work of Cyril and Methodius. At first, it could be realized, if necessary, through neighboring countries - participants in the Program e.g. Greece through Bulgaria, Northern Macedonia through Serbia, and Italy through Slovenia.
- ✓ In a next stage, Turkey could be adherent to the route by its northwest part of Asia Minor and the Mount Olympus (today Uludag near Bursa), where the Thessalonian Brothers probably have created the first Slavic alphabet.

Poland is a country where Cyrillo-Methodian traditions can be traced back for centuries. Besides, the legendary story of the disciples expelled from Moravia to Poland. Significant monuments of the Cyrillic alphabet and homage to the Slavic apostles from the 14th century to the present day have been preserved in Poland.

RECOMMENDATIONS on the content:

- ✓ The participating countries should present their vision for their part of the route, making additions/corrections to the list of sites and destinations presented in this study.
- ✓ The NGOs should make efforts to attract the CM-Route project sites/destinations, whose type is still not presented in the relevant part of the Inventory.
- ✓ The NGOs must take care of compiling inventory “passports” for each of the proposed sites/destinations. They must be prepared according to unified forms by the leading association “European Cultural Route of St. Cyril and Methodius”.
- ✓ Since the natural and cultural heritage is often vulnerable to the impacts of modern development, the inventory should contain information about the condition of the monuments of cultural/natural heritage and the possible dangers for which they may be exposed as objects of tourism.
- ✓ International thematic hubs should be organized for a better presentation and communication of the heritage (tangible or intangible) e.g. “The Route of the Apostles”; “The Route of the Disciples”; “The Alphabets”; “The Worship”; “The Day of Cyril and Methodius”.
- ✓ Once the trace of the CR is settled, the NGOs should identify the stakeholders in their own countries:
 - local communities/owners of cultural heritage objects and sites;
 - touristic services providers such as hoteliers, restaurant owners, tourist guides, etc.
 - tours operators and tourism agencies;
 - local business;
 - local authorities and regional public administration;
 - local NGOs;
 - educational institutions (school, universities, etc.) research centers;
 - visitors – different types of visitors: pupils, students, families, seniors, experts, researchers, etc.
 - regional and national media
- ✓ The Association “European Cultural Route of St. Cyril and Methodius”, assisted by the NGOs, should inform the identified stakeholders about the project, receive their feedback and motivate them to actively participate in the project.
- ✓ The information should be actively provided via different information channels and tools e.g. printed materials, Internet-based information (websites, e-applications, e-forums, mailing lists), public meetings and personal contacts, media performances.
- ✓ The website of the Association could have an interactive cluster accessible to the NGOs for directly making proposals and sharing information for the project.
- ✓ In the preparatory stage it is important to present the historical background of the project. Mobile poster exhibitions, presenting the entire area could successfully cause attention to the project. There are already various exhibitions (In the footsteps of Cyril

and Method in the Moravian landscapes. Exhibition of photographs by Martin Peterka, CZ – 2020; In the footsteps of Cyril and Methodius - from Moravia to Croatia, HR; In the Beginning was the Letter – BG, and others). On their base, a new exhibition could be compiled to present in all participating countries of the project.

- ✓ A retrospective film festival with documentaries, short stories, and feature films about the Cyrillo-Methodian theme would be an attractive instrument to involve stakeholders in the project. One could organize a digital archive on the internet site of the project, linking to social media (e.g. YouTube).

According to the regulation of the European Institute of Cultural Routes, the Association “European Cultural Route of St. Cyril and Methodius” should apply on deadline for submitting the revised project to be postponed for two months due to the Covid-19 situation, in which most of the interested institutions were closed or worked to a limited extent. This will give better chances to prepare a route with rich and diverse content that guarantees the promotion of knowledge of the cultural heritage and the natural beauty of the Danube Region.

CONCLUSION

Even the cursory listing of phenomena related to the Cyril and Methodius heritage shows deep traces of the activity of the two apostles throughout the Danube Region. By the creation of the Slavic alphabet, the Slavic as lingua Franca, and the Slavic church, they changed the configuration of the European Christian civilization, designing its third part - the Slavic one.

The activity of Cyril and Methodius and their heritage has affected every single country in the Danube Region. It would be not easy to find other theme for a cultural route, more appropriate to the people of this area, huge in political, geographical and chronological dimensions, as "Cyril and Methodius".

Perceived as all-Slavic in the beginning, the work of the Holy Brothers has been gradually "expropriated" by every Slavic nation in time of struggles for independence or recognition. Now, the chance is emerging to explain Cyrillo-Methodian heritage as a common phenomenon of European value, promoting religious tolerance, cultural equality, and understanding of European cultural history and identity. The European Cultural Route of St. Cyril and Methodius can be a powerful instrument in this perspective.

A European Cultural Route is also a good chance for the research community. After two and a half centuries of Cyrillo-Methodian studies we have a huge amount of titles (more then 30,000 for the last 50 years checked by the Digital Repository of the Cyrillo-Methodian Research Centre in Sofia). Unfortunately, not a small part of these research outcomes is popular to the scientific community, especially those in the so called small language (not to speak on the Cyrillic "problem"). ECR could bring dispersed knowledge together through its own or pre-existing research networks. Such relations will connect experts from different domains of the humanities, strengthening the capacity of the Cyrillo-Methodian research community in investigating tangible and intangible, movable and immovable cultural heritage. All this is a background for reliable knowledge transmission to other generations, supporting the cultural memory of European people.

By promoting the Cyrillo-Methodian cultural heritage, the Route can support the active involvement of "off-the-beaten-track areas" in an integrated scheme, giving them access to cross-border tourist projects, based on cultural and natural resources. ECR could be a good opportunity for small and remote municipalities or parishes to maintain better their cultural monuments or to promote their traditional customs, habits, and local products.

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ANNEXES OF CULTURAL HERITAGE ROUTE IN THE DANUBE REGION

Annex 1 Reference list of Sites and Destinations

CULTURAL ROUTE CYRIL AND METHODIUS HERITAGE - INVENTORY. SITES AND DESTINATIONS, WITH RELATED MANAGING AUTHORITIES

AUSTRIA

Location	Klosterneuburg
Site	Klosterneuburg monastery
Managing authority	Klosterneuburg Monastery at the Order of the Augustinian Canons
Focus-object	Library, Church, Wine Cellar
Web	https://www.stift-klosterneuburg.at/en/
Contact	

Location	Vienna Woods, Lower Austria
Site	UNESCO Biosphere Park
Managing authority	Biosphärenpark Wienerwald Management GmbH
Focus-object	https://www.bpww.at/de
Web	
Contact	office@bpww.at

Location	Vienna
Site	St. Michael Church
Managing authority	Society of the Salvatorians
Focus-object	Church, Cloister, Crypt
Web	https://www.michaelerkirche.at/
Contact	pfarre@michaelerkirche.at

Location	Vienna
Site	Austrian National Library
Managing authority	The Austrian National Library is independent legal person under the Museum Law
Focus-object	Library
Web	https://www.onb.ac.at/
Contact	kommunikation@onb.ac.at

Location	Vienna
Site	Kath. Parish church Cyril und Method
Managing authority	Archdiocese of Vienna
Focus-object	Church
Web	www.pfarre-cyrrill-method.at
Contact	pfarrbuero@pfarre-cyrrill-method.at

BOSNIA & HERZEGOVINA

Location	Humac Ljubuški
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Site	Humac Museum in the Franciscan Monastery S Antonius of Padua
Managing authority	Parkovi L.L.C. Ljubuški c.o. Franciscan Office
Focus-object	Museum
Web	http://muzejhumac.com
Contact	info@muzejhumac.com

Location	Stolac
Site	Radimlja - Stećci Medieval Tombstone Graveyard
Managing authority	Radmilja Public Institution & Ministry of Civil Affairs
Focus-object	Graveyard
Web	http://www.agencija-radimlja.com
Contact	info@agencija-radimlja.com

Location	Sarajevo
Site	Church of SS Cyril and Methodius
Managing authority	Archdiocese of Vrhbosna (Sarajevo)
Focus-object	Church
Web	-
Contact	-

BULGARIA

Location	Pliska
Site	National Historical and Archaeological Reserve "Pliska"
Managing authority	Regional History Museum in Shumen and Bulgarian Ministry of Culture – Directorate "Cultural Heritage, Museums and fine arts".
Focus-object	Archaeological site
Web	https://www.facebook.com/pliska.museum
Contact	pliska_museum@abv.bg

Location	Veliki Preslav
Site	Archaeological museum "Veliki Preslav" within the National Historical and Archaeological Reserve "Veliki Preslav"
Managing authority	Directorate "Cultural Heritage, Museums and fine arts" at the Bulgarian Ministry of Culture
Focus-object	Museum
Web	http://museum-velikipreslav.com/
Contact	museum_preslav@abv.bg

Location	Patleyna locality at Veliki Preslav
Site	S Patleyna Nature Reserve
Managing authority	MA Shumen Regional Inspection at the Ministry of Environment and Waters of Bulgaria
Focus-object	Nature Reserve
Web	http://www.riosv.icon.bg/
Contact	riosv-shn@icon.bg ; tel.: +359 54856500

Location	Veliki Preslav
Site	SS Cyril and Methodius Monastery
Managing authority	Metropolitanate of Varna&Preslav at the Bulgarian Patriarchate
Focus-object	Monastery
Web	https://www.mitropolia-varna.org/ ; http://preslav.dartek.bg/en/sightseeing-2
Contact	vpmitropolia@abv.bg

Location	Plovdiv
Site	SS Cyril and Methodius, and S Alexander Nevski Church in Plovdiv
Managing authority	Metropolitanate of Plovdiv at the Bulgarian Patriarchate
Focus-object	Church
Web	http://www.plovdivskamitropolia.bg/hramove/743-hram-qsv-sv-kiril-i-metodii-i-sv-aleksandar-nevskiq-gr-plovdiv.html
Contact	arhim.pl@abv.bg arhim.pl@gmail.com

CROATIA

Location	Zagreb
Site	Croatian Academy of Sciences and Arts
Managing authority	Parliament of the Republic of Croatia / Assembly of the Academy
Focus-object	Baška Tablet
Web	http://info.hazu.hr/
Contact	kabpred@hazu.hr

Location	Zagreb
Site	The Assumption of the Blessed Virgin Mary Cathedral
Managing authority	Cathedra of Zagreb
Focus-object	Altar of SS Cyril and Methodius
Web	http://www.zg-nadbiskupija.hr/home
Contact	tiskovni@zg-nadbiskupija.hr

Location	Krk island
Site	Baška Glagolitic path
Managing authority	Sinjali Society of Baška
Focus-object	Touristic trail
Web	http://www.croatia.org/crown/articles/9272/1/The-Baka-Glagolitic-Path-on-the-island-of-Krk.html
Contact	info@sinjali.hr

Location	Sunger , Mrkopalj municipality
Site	Chapel of SS Cyril and Methodius and folklore feast "Cirilovo"
Managing authority	Local community and the Archbishopric of Rijeca-Senja
Focus-object	Church and folklore feast
Web	Not found / https://mrkopalj.hr/index.php/65-2/
Contact	Not found ? opcina@mrkopalj.hr

CZECH REPUBLIC *Additions to the itinerary of 2018 ERCM-proposal

Location	Stachy
Site	Šumava National Park and Biosphere Reserve
Managing authority	Administration of the Šumava National Park
Focus-object	UNESCO Biosphere Reserve
Web	www.npsumava.cz
Contact	e-mail: vimperk@npsumava.cz

Location	Sázava
Site	Sázava monastery
Managing authority	National Heritage Institute
Focus-object	The Church of St. Prokop and the former convent
Web	https://www.klaster-sazava.cz/en
Contact	sazava@npu.cz

Location	Praha
Site	Abbey of the Blessed Virgin Mary, St. Jerome and Slavic Saints (Na Slovanech)
Managing authority	Benediktinské arciopeství sv. Vojtěcha a sv. Markéty
Focus-object	Church of the Blessed Virgin, Church of Cosma & Damien
Web	https://www.emauzy.cz/
Contact	emauzske.opatstvi (at) tiscali.cz

Location	Praha
Site	Cathedral of St Vitus, St Wenceslas, and St Adalbert in the Prague Castle
Managing authority	Archdiocese Praha
Focus-object	Chapel of S. Wenceslas
Web	https://www.katedralasvatehovita.cz/en
Contact	ondrej.pavek@kapitula.cz

Location	Praha
Site	Nacional Museum
Managing authority	Ministry of Culture of the Czech Republic
Focus-object	Library
Focus-object	Dome in the Historical Building with the Fresco by František Ženíšek
Web	https://www.nm.cz/en
Contact	nm@nm.cz

Location	Praha
Site	Church of Saints Cyril and Methodius in the Karlín district of Prague
Managing authority	Roman Catholic Archdiocese of Prague
Focus-object	Entrance-lunette, altar, frescoes by Peter Maixner
Web	https://farnost-karlin.cz/cz/
Contact	farnost@farnost-karlin.cz

Location	Praha
Site	The SS Cyril and Methodius Orthodox Cathedral
Managing authority	Orthodox Church of Czech Lands
Focus-object	Church interior
Focus - object	Crypt
Web	http://pravoslavnacirkev.cz/ ; http://www.katedrala.info/
Contact	vaclavjezek111@gmail.com

GERMANY

Location	Reichenau island (Baden – Würtenberng)
Site	The Abbey on Reichenau
Managing authority	The Municipality of Reichenau
Focus-object	The Churches of of St Mary and Marcus, St Peter and St Paul, and St George and Museum
Focus - object	The Wetland area of the Wollmatinger Ried
Focus – object	The Island holidays with processions
Web	www.reichenau-tourismus.de
Contact	info@reichenau-tourismus.de rathaus@reichenau.de

Location	Regensburg (Bayern)
Site	Old Town of Regensburg – UNESCO World Heritage Site

Managing authority	Regensburg Tourismus GmbH (RTG)
Focus - object	Former monastery of S. Emmeram - now Turn und Taxis Family Palace & S.Emmeram Church
Focus – object	S. Peter’Cathedral & The Cathedral-Sparows-- boys choir
Web	www.thurnundtaxisgartenschau.de https://tourismus.regensburg.de/
Contact	tourismus@regensburg.de
Location	South-East Bayern
Site	Bavarian Forest Nature Park (German: Naturpark Bayerischer Wald)
Managing authority	Nationalparkverwaltung Bayerischer Wald
Web	https://www.nationalpark-bayerischer-wald.bayern.de/
Contact	https://www.nationalpark-bayerischer-wald.bayern.de/kontakt/index.htm

HUNGARY

Location	Zalávar
Site	Zalavár Historical Memorial Park
Managing authority	Zala County Regional Development Agency Public Benefit Nonprofit Ltd.
Focus-object	Pribina manor, memorials of SS Cyril and Methodius, Martyr Adrian’s church as a destination of pilgrimage (around A.D. 855)
Web	http://www.zalavarpark.hu/zalavar_english.html ; www.zala.hu
Contact	harmath.judit@zalamegye.hu
Location	Balatonlelle
Site	Church of S. Clemens of Rome
Managing authority	Municipality of Balatonlelle
Focus-object	Church ruins in Radpuszta – Balatonlelle
Web	https://www
Contact	jegyzo@balatonlelle.hu
Location	Budapest
Site	Hungarian National Museum
Managing authority	Hungarian Ministry of Culture
Focus-object	Zalavar archaeology collection
Web	https://mnm.hu/en/
Contact	titkarsag@mnmrog.hu

MOLDOVA

Location	Capriana village, Straseni
Site	Capriana monastery
Managing authority	Metropolitanate of Chişinău and All Moldova.
Focus-object	Churches “Assumption of the Virgin Mary” (1545), “St. George” and “St. Nicolae”; Library of the Monastery, reopened 1989.
Web	Official site not found; https://www.travel.md/what-to-see/churches-monasteries-moldova/capriana-monastery/
Contact	cheibas.vadim@gmail.com ; https://en.mitropolia.md/contacts
Location	Chişinău
Site	National Archive of the Republic of Moldova

Managing authority	Government of RM, under Regulation of State Archives
Focus-object	Moldovan medieval acts which covers the period 1420-1904, cyrillic
Web	http://www.arhiva.gov.md/
Contact	arhiva.national@gmail.com

Location	Mileștii Mici
Site	Mileștii Mici Winery
Managing authority	State Enterprise Quality Wines Industrial Complex "Mileștii Mici"
Focus-object	The underground wine town Mileștii Mici
Web	https://www.milestii-mici.md/en/
Contact	office@milestii-mici.md ; turism@milestii-mici.md

MONTENEGRO

Location	Cetinje
Site	National Library of Montenegro "Đurđe Crnojević"
Managing authority	Ministry of Culture of Montenegro
Focus-object	Old and Rare Books Collection; Ochoechos on the First Tone
Web	https://www.nb-cg.me/
Contact	https://www.nb-cg.me/en/contact

Location	Recine village-Kolasin
Site	*The SS Cyril and Methodius monastery
Managing authority	Orthodox Church of Montenegro (sui iuris)
Supporting destination	Biogradska Gora National Park (Tentativ List of UNESCO)
Contact	Archimandrit Jojilo +382 67 505 441 *needs proof

Location	Kotor
Site	Natural and Culturo-Historical Region of Kotor, UNESCO World Heritage Site
Managing authority	Kotor Municipality-- Institute for Protection of Cultural Heritage
Focus-object	Kotor Old Town and the Gulf of Kotor
Web	www.kotor.me
Contact	kabinet.predsjednik@kotor.me ;

ROMANIA

Location	Putna, Suceava County
Site	Putna Monastery
Managing authority	Romanian Othodox Church
Web	http://www.putna.ro/eng
Contact	manastirea@putna.ro

Location	Romania (Tulcea)
Site	Danube Delta
Managing authority	The Danube Delta Biosphere Reserve Authority (DDBRA)
Focus-object	Chilia Veche, Sulina, Cri șan
Web	http://whc.unesco.org/en/list/588/
Contact	www.ddbra.ro/en

Location	Sucevita
Site	Sucevita monastery, UNESCO WHS
Managing authority	Managing committee by commune of Sucevita
Focus-object	Sucevita depicted church

Web	None; only http://primariasv.ro/portal/suceava/portal.nsf/Index/100?OpenDocument
Contact	ioanc@primariasv.ro (Secretary of Municipality of Suceava)

SERBIA

Location	Sremska Mitrovica
Site	Archeological site Imperial Palace
Managing authority	Institute for Protection of cultural heritage monuments Sremska Mitrovica
Focus-object	Sirmium Imperial Palace
Web	http://www.carskapalata.rs/
Contact	+ 381 22 621 568

Location	Studenica
Site	Studenica Monastery
Managing authority	Serbian Orthodox Church and the Government of the Republic of Serbia
Focus-object	The Assumption of S. Mary Church; the King' Chhurch
Web	http://www.spc.rs/eng
Contact	kp@spc.rs

Location	Golja-Studenica
Site	Bio Reserve UNESCO
Managing authority	Public forest management company "Srbijasume" S.G. Forestry - Raska, R.J. Golija Nature Park
Focus-object	Bio Reserve
Web	None; https://en.unesco.org/biosphere/eu-na/golija-studenica
Contact	parkprirod.golija@ptt.rs

SLOVAKIA* Only additions to the sites already in the 2018 Inventory

Location	Martin
Site	Matica slovenská
Managing authority	General Assembly of MS under the Law of MS (68/1997 of SR)
Focus-object	
Web	https://matica.sk/
Contact	predseda@matica.sk

Location	Martin
Site	Slovak National Library
Managing authority	Ministry of culture of SR
Focus-object	Literary Museum of SNL
Web	https://www.snk.sk/sk/
Contact	snk@snk.sk literarne.muzeum@snk.sk

Location	Devin - Bratislava
Site	Devin Castle
Managing authority	Capital City of the Slovak Republic Bratislava
Focus-object	Archeological site and the museum
Web	http://muzeum.bratislava.sk/hrad-devin-narodna-kulturna-pamiatka/d-1018/p1=52
Contact	hrad.devin@centrum.sk

SLOVENIA * only addition to the 2018 ECR CM proposal

Location	Kranjska gora - Mojstrana
Site	Church of S. Clement of Rome
Managing authority	Kranjska Gora Tourist Board
Focus-object	Church & Folklore
Web	https://www.kranjska-gora.si/
Contact	info@kranjska-gora.eu

Location	Hrastovlje, municipality of Koper
Site	Church of the Holy Trinity (No 179 in Register of Immovable Cultural Heritage)
Managing authority	IPCH OE Piran; Predloka Parish of the Diocese of Koper
Focus-object	Dance of the Dead frescoes by Johannes de Castula with Glagolitic inscriptions
Web	http://www.dedi.si/dediscina/139-cerkev-sv-trojice-v-hrastovljah
Contact	Zupnija Predloka , Predloka 14, 6275 Črni Ka; +386 5 659 00 50

UKRAINE

Location	Inkerman - Sevastopol
Site	The Cave Monastery of S. Clemens Romanus
Managing authority	Diocese of Simferopol of the Orthodox Church of Ukraine under the Patriarchate of the Russian Orthodox Church
Focus-object	The Church of S Clemens Papa of Rome
Web	http://www.ortho-rus.ru/cgi-bin/or_file.cgi?5_879 ; http://kliment-monastery.ru/
Contact	kallinik.lakki@yandex.ru

Location	Odesa
Site	Monument of SS Cyril and Methodius in Odesa
Managing authority	Municipality of Odesa
Focus-object	Monumental art
Web	http://monuments.top/pamyatnik-kirillu-i-mefodiyu-v-odesse/
Contact	7252424@ukr.net Odessa City Council, Department of culture and tourism

Location	Chernivtsi
Site	The Residence of Bukovinian and Dalmatian Metropolitans / The University of Chernivtsi
Managing authority	Yuriy Fedkovich Chernivtsi National University under the Ministry of Education of Ukraine
Focus-object	architectural ensemble, UNESCO WHS since 2011
Web	https://whc.unesco.org/en/list/1330 ; http://www.chnu.cv.ua/
Contact	t.marusyk@chnu.edu.ua Vice-Rector (historian)

Location	Ivano-Frankivsk (former Stanyslaviv)
Site	Cyril and Methodius Parish Church (Parafya Svyatykh Kyrila I Metodiy)
Managing authority	Ukrainian Greko – Catholic Church, Diocese Ivano-Frankivsk
Focus-object	
Web	www.pkm.if.ua
Contact	+380 98 948 8025