

KATARZYNA PARZYCH-BLAKIEWICZ*

**‘Aspectual hagiology’ in the service of integrating linguistics
with theological sciences**

PARZYCH-BLAKIEWICZ, K.: ‘Aspectual hagiology’ in the service of integrating linguistics with theological sciences. *Slavica Slovaca*, 59, 2024, No 3, pp. 576-584 (Bratislava).

The article discusses the topic of integrating linguistic and theological research. The thesis was put forward that the plane for integrating research could be ‘aspect hagiology’, covering the area of research on saints and sanctity and synthesizing interdisciplinary research. The aim of this reflection is to develop a contribution to further research on formulating a paradigm of innovation in the humanities and theological sciences. The article is divided into two parts. The first describes the stages and achievements of hagiological research, presenting the concept of ‘aspect hagiology’. The second part presents a platform for integrating innovation-oriented research. The explanations were based on the hagiological profile of the Brothers Cyril and Methodius and the theological category of Logos. It has been shown that the integration of linguistics with theology, according to the concept of aspectual hagiology, involves correlating research on the issue of the Divine Logos.

Cyril and Methodius, interdisciplinarity of research, innovation, theology, linguistics, holiness.

The topic covers the issue of integrating linguistic and theological research according to the concept of ‘aspectual hagiology’ and refers to the achievements of the interdisciplinary discussion on the traces of the memory of saints left in faith, piety, theology and art – in the past and today, in a regional and universal scope, conducted at the University of Warmia and Mazury in Olsztyn (Poland). The aim of the topic is to present the concept of systematization of interdisciplinary research covering humanities disciplines, based on the assumptions of ‘aspectual hagiology’. I hypothesize that this concept correlates with innovation as a challenge for the humanities. „Aspectual hagiology” is a novelty developed in the research community in Olsztyn. This research thread has scientific potential that influences the formation of ‘innovative humanities’ and ‘innovative theology’.

Innovation is a modern requirement for scientific disciplines. In the strict sense, it characterizes technical and engineering disciplines. The current concept of the humanities has little in common with this concept of scientific research. Therefore, it should be considered necessary for the humanities and theology to adopt innovation as one of the paradigms of scientific research. Without humanities and theology, sciences focused on innovation will be poorer in terms of sensitivity to

* Dr habil. prof. UWM Katarzyna Parzych-Blakiewicz, University of Warmia and Mazury in Olsztyn (Poland), Faculty of Theology, Department of Fundamental and Dogmatic Theology and Biblical Sciences; ul. Hożjusza 15, PL 11-041 Olsztyn, kaparz@uwm.edu.pl, orcid.org/0000-0002-7965-9064.

man and his good. Humanities and theology, without finding their own paradigm of innovation, are pushed to a social niche, as a relic, an unnecessary artifact. Hence, it is important to search for the principles of the innovation paradigm for the humanities and theology. A necessary condition for innovation is the interdisciplinarity of scientific research, and this study refers to this aspect of innovation in scientific research. For several years, the research team in Olsztyn has been focusing on the issue of interdisciplinarity of scientific research between theology and various scientific disciplines, seeking answers to the question about the place and role of theology among other sciences. Below, the individual stages and achievements of Olsztyn research are presented, and then hypotheses are put forward specifying what these achievements result in for the integration of linguistic and theological research. Verification of these hypotheses requires separate, in-depth reflection.

1. Stages and achievements of hagiological research

Since 2010, the University of Warmia and Mazury in Olsztyn (Poland) has been conducting continuous research on the traces of memory of saints left in various corners of culture, in the past and present.¹ The methodology of the research is that a particular saint is identified and then traces of the memory of that saint are found in religious worship, liturgy, papal pronouncements, patrocinia and patronage, customs, art, music, literature, filmography, the internet, school textbooks and wherever else a mention of the saint is found. We have called this research, because of its focus on the subject of saints, hagiological - from the Greek word 'hagios' – saint. So far, we have dealt with Marian subjects and selected saints.² The interdisciplinary discussion was attended by regional historians, art historians, musicologists, literary experts, religious experts, cultural studies experts, media studies experts, and theologians of various specialties. These were interdisciplinary studies with a multidisciplinary specificity,³ because each specialist researched the sources using his own method and showed the Saint from the point of view of his research discipline.⁴

1.1. Human sanctity – as a common ground for research

Subsequent interdisciplinary meetings allowed us to notice that the topic of saints creates a clear scope of research not only in theological sciences, but also in historical, religious, lit-

¹ Katedra Teologii Fundamentalnej, Dogmatycznej i Nauk Biblijnych, <https://www.uwm.edu.pl/ztdif/index.php/seminaria-hagiologiczne/> [access: 2.07.2024]. See Parzych-Blakiewicz, K.: Hagiologia "aspektowa" jako perspektywa integracji badań teologicznych i nieologicznych. In: *Studia Warmińskie*, 2019, vol. 56, p. 249-264 [doi: 10.31648/sw.3094]; Parzych-Blakiewicz, K.: Warmińska hagiologia 2010–2018. In: *Studia Elbląskie*, 2019, vol. 20, p. 285-300, <https://www.uwm.edu.pl/ztdif/index.php/seminaria-hagiologiczne/> [access: 2.07.2024].

² Joseph, Anthony of Padua, Nicholas of Myra, Mary Magdalene, Catherine of Alexandria, Jacek Odrowąż, James the Greater, Juda Tadeusz, Anna, Martin of Tours, Cyril and Methodius, Barbara. We have also broadened our research perspective on groups of saints: holy popes, holy Poles, holy women mystics. About relevant publications see Parzych-Blakiewicz, K.: Warmińska hagiologia 2010–2018, c. d., p. 290-291; Towarek, P.: Święci w wierze, tradycji, literaturze i sztuce. Inspiracje do badań hagiologicznych. In: *Forum Teologiczne*, 2018, vol. 19, p. 269-274; Kopiec, M. A.: Święty Jakub Apostoł (Większy) w wierze, pobożności, teologii i sztuce – dawniej i dziś (perspektywa uniwersalna i regionalna). In: *Forum Teologiczne*, 2020, vol. 21, p. 300-302; Czaplicka E.: Święta Anna w wierze, pobożności i sztuce – dawniej i dziś. Perspektywa uniwersalna i regionalna. In: *Forum Teologiczne*, 2023, vol. 24, p. 275-279 [doi: 10.31648/ft.9478]. For articles on Saints Cyril and Methodius see: *Forum Teologiczne*, 2023, vol. 24. Current information about the Warmian Hagiological Seminars see <https://www.uwm.edu.pl/ztdif/index.php/seminaria-hagiologiczne/> [access: 2.07.2024].

³ Interdisciplinarity of research assumes multidisciplinary – i.e. the participation of many disciplines in research on the same subject. Here, the methodological identity of the research is preserved. Interdisciplinarity also concerns transdisciplinarity, which involves the integration of a paradigm encompassing several disciplines, transcending the limitations of individual disciplines. See Parzych-Blakiewicz, K.: Hagiologia "aspektowa" jako perspektywa integracji badań..., c. d., p. 258.

⁴ Parzych-Blakiewicz, K.: Warmińska hagiologia 2010–2018, c. d., p. 292-293.

erary, musicological, cultural and media studies. We saw that the achievements of individual disciplines revealed their own sources as sources for others as well. It even turned out that in the case of some saints, data resulting from cultural studies or other non-theological research provide more data about a specific saint and his influence on human life than the results of theological research.⁵ The first achievement of Olsztyn's research on saints is thus the assertion that the subject of saints provides a universal platform for the meeting of many scientific disciplines, where the integrating element is the saintly human – the one elevated to the altars and venerated by the living, and the man living, seeking support in life's needs and striving for holiness. The saint appears here as a highly desirable element of social life.

1.2. A living man – as a subject creating a hagiogram

The second achievement of the Olsztyn's research is to see that the saints are given a new biography – a hagiogram. The hagiogram is outlined after the saint has been elevated to the altars, by the worshippers of the Saint, according to how the memory of that Saint is preserved in successive generations. The memory of the Saints is encoded in a variety of human works – from artistic images, to religious practices, to the model of individual and social life. The hagiogram often diverges from the actual history of the Saint's life. For a person who venerates a Saint, the historical element has less value than the feelings accompanying a personal relationship with a Holy Friend. The historical element is only a signal that draws the attention of a living person to the Saint.⁶ The process of cult of saints generates a hagiogram, which is a new image of the Saint, compared to the historical image on which the church message is based.

1.3 Aspectual hagiology – as a platform for integrating research

The third achievement of Olsztyn's hagiological research is the concept of 'aspectual hagiology' as a method of integrating scientific research aimed at the humanisation of societies – that is, at increasing the humanistic factor in all social agendas. This achievement stems from the first and second achievements described above in sections 1.1. and 1.2. It points to a common research object for the various disciplines, which is the hagiological question – that is, the enquiry into holiness in all its phenomena. Christian religiosity and the cult of the saints have accompanied humanity for two thousand years. Testimonies are scattered in various, indeed all spheres of human life, becoming part of the cultural heritage of successive generations. They are clearly present in the history of European culture. From the research point of view, it is necessary to recognize the multiplicity of cultural sources in which traces of religiosity and memory of saints are recorded. Thus, we find them in traditions and customs with the liturgy and its various rituals at the forefront, in sacred and secular art, in music including large musical forms and religious songs and hymns, as well as pop music, in religious and non-religious literature, in textbooks and school readings, in scientific reflection with theology at its head, in mass culture with the Internet at the forefront. Each of these source areas requires a specific research method, representing a particular aspect of hagiological research – that is, on saints and sanctity. At first glance, it would seem that hagiological research belongs to the field of theological research. This is the case when we have in mind the beatification process, in which research is conducted on the mor-

⁵ E.g. the hagiological image of St. Mary Magdalene, St. Nicholas of Myra, St. Anna.

⁶ Based on the results of research on the image of saints in social media see Parzych-Blakiewicz, K.: Facebookowy wizerunek świętego. In: *Przegląd Religioznawczy*, 2020, vol. 1 (275), p. 44. [doi: 10.34813/ptr1.2020.3].

al and religious quality of the life of a deceased Christian.⁷ Then it is classical hagiology.⁸ When the beatification process comes to an end, the hagiological research is completed. A new stage of the blessed person's life in the ecclesial community of saints begins. It is a stage that takes place in the Church and in the world, but based on the manifestations of religiosity and piety of people still living in mortality.

So far, in no scientific discipline has there been a specialization for the study of sainthood inspired by the example of a person who has positively passed the stage of study of classical hagiology. The Olsztyn's proposal is to integrate the study of the hagiological subject in various aspects: theological, literary, musicological, historical, etc. - depending on the specific source area and the related research method. This is interdisciplinary research of a trans- and multi-disciplinary nature. Thus, we propose "aspectual hagiology"⁹ – that is, research "in aspect" of theology, literary studies, etc., unlike classical hagiology.

2. Platform for integrating linguistic and theological research

Let us now move on to the topic of integrating linguistic and theological research. Linguistics deals with the fundamental dimension of humanity. Theological research requires correlation with linguistic research because it is impossible to talk about God without talking about man. In this study, we explain the hagiological aspect of this correlation, so I will refer to the holiness – that is, hagiological – profile of Saints Cyril and Methodius, who are associated in historical memory with a work that combines a theological and linguistic element.

2.1. Saints Cyril and Methodius as Icons of the Divine Logos

Saints Cyril and Methodius – the Holy Brothers known as the Solun Brothers or the Brothers of Thessalonica – are the precursors of the literate culture of the Slavic nations, worshiped by Christians in the East and the West. They are remembered in history as the creators of the first Slavic alphabet and the first book written in the Slavic language, which is a biblical and liturgical text. In the post-conciliar papal teaching, the Holy Brothers are called apostles of the Slavic nations, due to their merits in evangelization: Moravians, Slovaks and Slovenes, Czechs, Poles, Croats, Serbs, Macedonians, Bulgarians, Ukrainians, Russians, Belarusians and Hungarians.¹⁰ For this reason, the Slavic Pope – John Paul II – declared them patrons of Europe.¹¹

⁷ The examinations carried out in the beatification process are regulated by the documents of the Holy See, see *Congregatio de Causis Sanctorum: „Sanctorum Mater”*. Istruzione per lo svolgimento delle Inchieste diocesane o eparchiali nelle Cause dei Santi (17 V 2007). In: *Acta Apostolicae Sedis*, 2007, vol. 99, n. 6, p. 405-510. These studies are included in legal and canonical procedures and include: philosophical, sociological and historical assessment, see González Fernández F.: *Agiografía e metodologia storica nelle Cause dei Santi*. In Criscuolo, W. – Pellegrino, C. – Sarno, R. J. (eds.): *Congregatio de Causis Sanctorum: Le cause dei santi*. Sussidio per lo studium. Libreria Editrice Vaticana, 2018, p. 249-306.

⁸ The detailed process of theological research assessing the holiness of a candidate for the altar is described in publications, see Grégoire, R.: *Manuale di agiologia. Introduzione alla letteratura agiografica*. Fabriano Monastero San Silvestro Abate, 1987; Werbiński, I.: *Problemy i zadania współczesnej hagiologii*. Toruń, 2004. On the distinction between hagiological research before and after beatification, see Parzych-Blakiewicz, K.: *Hagiologia „aspektowa” jako perspektywa integracji...*, c. d., p. 251-252.

⁹ Description of the subject, sources, purpose and basic research of aspect hagiology, see Parzych-Blakiewicz, K.: *Hagiologia „aspektowa” jako perspektywa integracji badań...*, c. d., s. 252-257.

¹⁰ See Ioannes pp. XXIII: *Epistula apostolica „Magni eventus”* (11 V 1963). In: *Acta Apostolicae Sedis*, 1963, vol. 55, p. 436; Ioannes pp. XXIII: *Ad Exc.mos Praesules, Rev.mos Praelatos, Sacerdotes, Religiosos Sodales et christifideles adstantes Orientalis ritus, sollemnia celebrantes ob X exeuntem saeculum ab adventu Sanctorum Cyrilli et Methodii in Magnam Moraviam* (13 V 1963). In: *Acta Apostolicae Sedis*, 1963, vol. 55, p. 459.

¹¹ Ioannes Paulus pp. II: *SS. Cyrillus et Methodius totius Europae caelestes apud Deum Compatroni a Summo Pontifice motu proprio constituuntur*. In: *Acta Apostolicae Sedis*, 1981, vol. 73, p. 258-262.

The legacy of these Saints can be found in religious and secular traditions. It is at the foundation of the common Christian heritage of Europe,¹² in its civilizational division into East and West.¹³ Pope Paul VI notes that the precious spiritual heritage of Cyril and Methodius, transmitted to the Slavic nations, is distinguished by its growth within and beyond the boundaries of the ecclesiastical domain.¹⁴

The characters of both Holy Brothers provide a multi-threaded subject of research, which includes the durability of the work and its development, primarily in the field of writing and the foundations of the religious, cultural and national identity of the Slavs.¹⁵ Pope Paul VI even states that Saints Cyril and Methodius left a treasure of faith and spiritual values, which are like an inexhaustible ‘mine of gold’.¹⁶

The theological perspective shows the Holy Brothers as missionaries who, out of concern for the evangelized nations, created the alphabet and translated the Gospel and Liturgical Books into a language understandable to the indigenous people and laid the foundations for literary and national culture.¹⁷ In papal statements, they are called ‘the rock of the apostolic fortress’,¹⁸ ‘converting nations to Christ’,¹⁹ ‘the most noble couple sent to the Slavs’,²⁰ ‘an ideal, an emblem, a symbol of Slavic spirituality and genius’.²¹ Their fidelity to tradition and attachment to

¹² Ioannes Paulus pp. II: SS. Cyrillus et Methodius totius Europae caelestes, c. d., n. 3, p. 261; Ioannes Paulus pp. II: Homiliae in Romano templo S. Clementis ad Lateranum a Summo Pontifice sacris in honorem SS.rum Cyrilli et Methodii, Europae Patronorum, litante habita (14 II 1981). In: Acta Apostolicae Sedis, 1981, vol. 73, p. 262-266; see also Čegovnik, S.: Wkład braci Cyryla i Metodego w dzieło chrześcijańskiej tożsamości współczesnej Europy. In Gajek, J. S. – Górka, L. (eds.): Cyryl i Metody – apostołowie i nauczyciele Słowian. Studia i Dokumenty, vol. 1. Lublin, 1991, p. 195-205; Glaeser, Z.: Znaczenie tradycji cyrylo-metodiańskiej dla jedności Europy w świetle encykliki Slavorum Apostoli Jana Pawła II. In Budniak, J. – Kasperek, A. (eds.): Intelktualne i duchowe dziedzictwo Cyryla i Metodego. Historia i aktualność tradycji cyrylo-metodiańskiej. Katowice, 2014, p. 29-48; Botek, A.: Die Wege der Verehrungstradition der Thessalonischen Brüder Kyrill und Method im zusammenhang mit der frühen Geshichte der Slowakei. In: Forum Teologiczne, 2023, vol. 24, p. 115-129 [doi: 10.31648/ft.946].

¹³ Prof. Peter Žeňuch argues that the achievements of the Tesselonic Brothers contributed to the fact that the Slavic language achieved the rank of a language characterizing European culture, next to Latin and Greek, see Žeňuch, P.: Święci Bracia z Salonik i ich spuścizna w słowackiej kulturze duchowej: tradycja, adaptacja, różnorodność. In: Forum Teologiczne, 2023, vol. 24, p. 99-113 [doi: 10.31648/ft.9463].

¹⁴ “Siquidem (...) pretiosa illa spiritualis hereditas, quae Slavorum gentibus a Sanctis Cyrillo et Methodio tradita est, non solum apud vos sacra fuit, verum etiam praeclaris auctibus floruit sive intra, sive extra ecclesiasticae istius dicionis fines.” – Paulus VI: Ad Exc.mum P. D. Franciscum Tomasek, Administratorem Apostolicum Pragensem, millesimo exacto anno ex quo ea Ecclesia condita est. In: Acta Apostolicae Sedis, 1973, vol. 65, p. 242.

¹⁵ Prof. Olena V. Shimko argues that the liturgical language, created by the Tesselonic Brothers, became a factor that united the Slavs nationally, see: Shimko, O. V.: Dziedzictwo Cyryla i Metodego jako fundament komunikacji międzykulturowej. In: Forum Teologiczne, 2023, vol. 24, p. 89-97 [doi: 10.31648/ft.9462].

¹⁶ “Il ricordo centenario della morte di S. Cirillo richiama con evidenza il pensiero all’impronta marcata e tuttora viva, che i due Apostoli hanno lasciato nella storia religiosa, culturale, nazionale dei vostri due popoli. Pur nei mutamenti, susseguitisi nella secolare vicenda del tempo, quel filone d’oro, portato a voi da Cirillo e Metodio col tesoro della fede e dei valori spirituali, non si è più inaridito” – Paulus VI: E.mo Patri Iosepho Card. Beran, Exc.mis Praesulibus et Christifidelibus Cecoslovachis, qui Romam peregrinati sunt indictis sollemnitatibus interfuturi, undecimo exacto saeculo a piissimo S. Cyrilli obitu (14 II 1969). In: Acta Apostolicae Sedis, 1969, vol. 61, s. 183.

¹⁷ Paulus VI: Iis qui e Bulgaria Romam peregrinati sunt Sanctorum Apostolorum Petri et Pauli et Sancti Cyrilli sepulcra veneraturi (25 V 1969). In: Acta Apostolicae Sedis, 1968, vol. 60, p. 342.

¹⁸ “apostolicae petrae arce” – see Ioannes pp. XXIII: Sancti Cyrillus et Methodius Episcopi Confessores, totius Labacensis dioecesis caelestes apud Deum praecipui Patroni, Sancti vero Hermagora et Fortunatus eiusdem dioecesis secundarii Patroni eliguntur (13 XII 1961). In: Acta Apostolicae Sedis, 1962, vol. 54, p. 157.

¹⁹ “...hoc consilio suscepta, ut eos ad Christum converterent...” – Ioannes pp. XXIII: Epistula apostolica “Magni eventus” (11 V 1963), c. d., p. 435.

²⁰ “Sancti Cyrillus et Methodius, ad Slavos missum par nobilissimum” – Paulus VI: In Basilica S. Clementis habita, ante sacrum Byzantinum Ritum ea in ecclesia peractum, ut terminarentur sollemnia ob undecim revoluta saecula ab adventu Sanctorum Cyrilli et Methodii in Magnam Moraviam. In: Acta Apostolicae Sedis, 1963, vol. 55, p. 1035.

²¹ “[San Cirillo], che, insieme col fratello Metodio, è rimasta come l’ideale, l’emblema, il simbolo della spiritualità e del genio slavo” – Paulus VI: XI centenario del transito di San Cirillo Apostolo delle genti Slave. Omelia (14 II 1969).

the Holy See is emphasized.²² The rank of Apostles of Slavs is assigned to them.²³ Theological sources show that the Holy Brothers are outstanding evangelizers who are able to adapt their missionary activities to the anthropological and cultural situation of the environment in which they worked.²⁴ The reasons for the fruitfulness of the work of the Holy Brothers are seen in their special holiness, which is characterized by numerous virtues, especially poverty and piety.²⁵ Their creativity, related to the arrangement of the alphabet for writing Slavic speech, should be read as a manifestation of the sending of the Holy Spirit, who in the Cenacle (cf. Acts 2) enabled the Apostles to speak different languages in carrying out evangelization tasks.²⁶

From the perspective of hagiological research in the theological aspect, the profile of the holiness of the Holy Brothers can be defined as: showing *the icon of the Logos identified with the Word of God addressed to man and understood by human being*.

Theological sources point to the theological meaning of the Word – Logos, with emphasis placed on the Christological and soteriological aspects. Pope Benedict XVI states that the Logos exists in God before creation and is expressed by the Father in the Holy Spirit,²⁷ God's Word resounds through the power of the Holy Spirit who 'speaks through the prophets'.²⁸ This Word is therefore also expressed in human words that arise from the initiation of the Holy Spirit.²⁹ The pneumahagic vitality of the Word in the human subject generates the process of saving economy, which has its source in God the Father.³⁰

The teaching of the Church points to Logos as the Word of God, which God addresses to man, expecting a response in faith.³¹ This regularity is revealed by the figures and work of the Holy Brothers, as focused on evangelization. In the encyclical "Lumen fidei", Pope Francis explains that faith responding to the Word opens to the future, illuminating the path traveled³² – the Slavic heritage of Cyril and Methodius shows this regularity. According to the Holy Brothers, religious faith is of fundamental importance for the preservation and development of cultural heritage.

Pope Francis states that faith raises the human mind above human nature and intelligence, recalling the statement of Saint. Thomas: "the light of reason and the light of faith both come from God."³³ Faith is the light in the human interior that allows us to see the Word and accept it into human existence.³⁴ The Holy Brothers were guided by this light of faith in carrying out their

In: The Holy See, https://www.vatican.va/content/paul-vi/it/homilies/1969/documents/hf_p-vi_hom_19690214.html [access: 2.07.2024].

²² Ioannes pp. XXIII: Sancti Cyrillus et Methodius, c. d., p. 158.

²³ See Ioannes Paulus pp. II: Epistula encyclica „Slavorum Apostoli” (2 VI 1985), n. 1. In: Acta Apostolicae Sedis, 1985, vol. 77, s. 779.

²⁴ See Bujak, J.: Mission of the Thessaloniki Brothers as the example of the inculturation of the Christian faith in the teaching of John Paul II. In: Forum Teologiczne, 2023, vol. 24, p. 82-84 [doi: 10.31648/ft.9460].

²⁵ See Ioannes pp. XXIII: Epistula apostolica "Magni eventus" (11 V 1963), c. d., p. 435.

²⁶ Jarco, J.: Charyzmatyczna posługa Apostołów Słowian w świetle piśmiennictwa starosłowiańskiego. In Gajek, J. S. – Górka, L. (eds.): Cyryl i Metody – apostołowie i nauczyciele Słowian. Studia i dokumenty, vol. 1. Lublin, 1991, p. 115.

²⁷ "Ante creationem est Verbum [...] Deus efficit ut nos se tamquam infiniti amoris mysterium cognoscamus, quo Pater ex aeternitate in Spiritu Sancto suum Verbum exprimit" – Benedictus XVI: Adhortatio apostolica postsynodalis "Verbum Domini" (30 IX 2010), n. 6. In: Acta Apostolicae Sedis, 2010, vol. 102, n. 11, p. 687.

²⁸ Por. Benedictus XVI: Adhortatio apostolica postsynodalis "Verbum Domini", c. d., n. 7.

²⁹ Por. Benedictus XVI: Adhortatio apostolica postsynodalis "Verbum Domini", c. d., n. 15.

³⁰ Por. Benedictus XVI: Adhortatio apostolica postsynodalis "Verbum Domini", c. d., n. 20.

³¹ Por. Franciscus: Littere encyclicae "Lumen fidei" (29 VI 2013), n. 8. In: Acta Apostolicae Sedis, 2013, vol. 105, n. 7, p. 559.

³² See Franciscus: Littere encyclicae "Lumen fidei", c. d., n. 9.

³³ See Franciscus: Adhortatio apostolica "Evangelii gaudium" (24 XI 2013), n. 242. In: Acta Apostolicae Sedis 2013, vol. 105, n. 12, p. 1117.

³⁴ See Franciscus: Littere encyclicae "Lumen fidei", c. d., n. 34.

evangelizing mission combined with developing an alphabet for writing the Slavik language.³⁵

From a theological perspective, the Holy Brothers are icons of the Divine Logos, pointing to the realism of rooting the human capacity for creation in the Divine Logos. The Divine Logos is immeasurable wisdom and creativity revealed in the human world. From the hagiological profile of the Brothers we read that the human person participates in this wisdom and creativity as an icon of the Divine Logos. No other creature or device (e.g. artificial intelligence) has the same abilities as humans – it will not create anything without the appropriate command given by a person.

Saints Cyril and Methodius distinguished themselves fifteen centuries ago as creators of innovative solutions for social communication. They laid the foundations for a new culture of the Slavic nations, which also had a significant impact on the politics and shape of the civilization forming in Europe. By reading their holiness profile, we can learn how to be innovative in the field of humanistic and theological research in order to influence the environment with our achievements. This is not about copying the actions of the Brothers, because currently we have different cultural and civilizational conditions. The point is to, like them, focus on the icon of the Logos, which is the human person as author and creator. By visualizing the icon of the Divine Logos, the Holy Brothers show the correlation of the humanistic and theological aspect with the social one.

2.2. The Logos icon at the foundations of the paradigm of innovative humanities

The Icon of the Logos, visualized in the hagiological profile of the Holy Brothers, appears as a fundamental assumption of the paradigm of innovative humanities.

The Divine Logos – according to the biblical sense, Divine Wisdom – is identified by Saint John the Evangelist with Jesus (Jn 1:1,14).³⁶ The Divine Word is effective, efficient, it means realism – the True Thing.³⁷ If we use it as a key to read the hagiological profile of the Holy Brothers, we find the orientation of scientific research towards an act directed to the world and rooted in God's creative thought, in Divine Wisdom, i.e. in God. For the human word, derives its effectiveness from the Word of God and is only a reflection of that Word.³⁸ Theological sources explain that losing or rejecting the theological perspective ultimately does not lead to the effects expected by the human creator, but leads nowhere, astray.³⁹ Human history shows that civilizations built without a theological foundation sooner or later undergo moral degradation and then collapse.⁴⁰ Without taking into account the theological factor, a person loses a broader perspective of the meaning of his actions and life. The Divine Logos communicates the goal in God, and thus places man in the face of the ultimate goal, which transcends particular goals. Hence, the research issue of humanists and theologians is the presentation and apology of the Divine Logos, so that it is not displaced from the mentality of modern man and social structures. Humanists and

³⁵ Unfortunately, the hagiological dimension of the Brethren's heritage is reduced in modern and contemporary discourse – see Składanowski, M.: Cyril and Methodius as precursors of the "Rus" world: the image of the Solun Brothers and Russian imperialism. In: *Forum Teologiczne*, 2023, vol. 24, p. 136 [doi: 10.31648/ft.9465].

³⁶ See Perkins, P.: *Ewangelia według Świętego Jana*. In Brown, R. E. – Fitzmyer, J. A. – Murphy, R. E. – Chrostowski, W. (eds.): *Katolicki komentarz biblijny*. Warszawa, 2001, s. 1111.

³⁷ Stern, D. H. (translation and comments): *Komentarz żydowski do Nowego Testamentu*. Warszawa, 2021, p. 264.

³⁸ See Okure, T.: *Ewangelia według św. Jana*. In Farmer W.R. and others – Chrostowski, W. and others (eds.): *Międzynarodowy komentarz do Pisma Świętego na XXI wiek*. Warszawa, 2001, p. 1322.

³⁹ See Benedictus XVI: *Litterae encyclicae "Spe salvi"* (30 XI 2007), n. 23. In: *Acta Apostolicae Sedis*, 2007, vol. 99, n. 12, p. 1004-1005.

⁴⁰ See Benedictus XVI: *Litterae encyclicae "Caritas in Veritate"* (29 VI 2009), n. 68. In: *Acta Apostolicae Sedis*, 2009, vol. 101, n. 8, p. 701.

theologians are needed by national and political societies to authoritatively, logically, coherently and jointly explain the realism of God's primacy in the dynamics of human innovative activity.⁴¹ Without recognizing this truth as the basis for forming a paradigm of innovation in every scientific discipline, scientific activity will lead humanity astray, appearing ineffective in multiplying the social good. Cutting off from the Divine Logos will result in a repetition of the situation described in the Book of Genesis, where human activity after sin brings fruits that are not suitable for consumption (cf. Gen 3).

2.3. Man as the center of the dynamics of the Divine Logos – at the basis of the partnership of linguistics and theology

Linguistics as a scientific discipline dealing with the history of language also includes the anthropological context of creation. The common ground of linguistics and theology is word-thought. Man is here at the center of the birth of words transmitted directly and through various tools communicating meaning.⁴² This is where – in the human subject generating a word that expresses creative thought – linguistics and theology meet. The word appears as art, something new, created, which has not existed before, it is a typically innovative act. From the point of view of linguistics, words and language made of words serve interpersonal communication and the author's disclosure of what has arisen in his deepest thought, deep inside the person. Theology explains that it is the Divine Logos that triggers creative movement in a person as a subject, inspiring innovative activities.

The Holy Brothers are on the historical board as an indicator of the place where the horizontal dimension of reality⁴³ intersects with the vertical dimension.⁴⁴ Awareness of the intersection of these dimensions is important for the development of the innovation paradigm in all disciplines. Omitting the vertical one causes errors that can be felt in the form of unsuitable scientific solutions. Unhelpful, because the reduction of the humanistic, especially theological, element in scientific discourse ultimately leads to a dehumanized civilization, i.e. devoid of a superior goal and without a sense of meaning. Such science does not support humanity in maturing towards the highest good, and is also opposed to the innovation paradigm.

The joint action of linguistics and theology is to show the Divine Logos, which makes man its icon. What is needed is an integrated look at the phenomenon of Logos and its identification as realism initiating human creativity, which has the hallmarks of innovation. This cooperation includes the creation of a cultural matrix on which all civilizational agendas organizing social life should be based. The integration of theology and linguistics is about understanding the reality of the interpenetration of the vertical and horizontal dimensions in a human being. Impoverishment of attention to the horizontal dimension may lead to religious fanaticism and then alienation. And giving up attention to the vertical dimension leads to an anthropological error in which the vision of man is exclusively materialistic, depriving man of the meaning of life in the perspective of the ultimate goal. Taking into account references to both dimensions of human reality in scientific

⁴¹ See on the issue of innovation in theological research according to "aspectual hagiology" – Parzych-Blakiewicz, K.: Sanctity and universal fraternity. Hagiological aspect of the encyclical "Fratelli Tutti". In: Bogosłowska Smotra, 2022, vol. 92, n. 5, p. 1010-1012 [doi: 10.53745/bs.92.5.4].

⁴² Prof. Czesław S. Bartnik points to a linguistic argument for the existence of God. He explains that human language has an internal structure that transcends the material world and opens the spiritual world – see Bartnik, Cz. S.: Argument na istnienie Boga z osoby ludzkiej. In: Roczniki Teologiczne, 2014, vol. 61, n. 2, p. 10.

⁴³ The horizontal dimension includes the connections between the elements that make up the material world.

⁴⁴ The vertical dimension includes the dynamics of the human spirit and thought, going beyond the horizontal dimension, reaching to the axiological Absolute, which in theological language means God.

research creates conditions for individual and social development consistent with the ecclesial assumptions of the call to holiness. Aspectual hagiology makes us realize that the figure of man cannot be stripped of its holiness, because holiness guarantees the stabilization of the reference to the meaning of life, and thus indicates decent conditions for the full development of man and society. It is precisely this stripping of societies and civilizations of the humanistic good that is counteracted by the integration of linguistics with theology.

Conclusion

The integration of linguistic and theological research, according to the concept of aspect hagiology, involves correlating research on the issue of the Divine Logos. This issue is explained by a systematic look at the people, work and holiness profile of Saints Cyril and Methodius, read as part of the study of aspectual hagiology.

The linguistic research aspect of hagiology points to a fundamental condition, which is the theological aspect – expressed in the concept of Logos – in the scope of the creation and evolution of concepts and their connotations. The integration of linguistics with theology in the field of aspectual hagiology research indicates teleological and anthropological assumptions, directing the scientific activities of humanists and theologians to develop methods and systems supporting all economic and political activities in implementing the highest quality humanism into social life.

‘Hagiologia aspektowa’ w służbie integracji językoznawstwa z naukami teologicznymi

Katarzyna Parzych-Blakiewicz

W artykule podjęto temat integracji badań językoznawczych z teologicznymi. Postawiono tezę, że płaszczyzną integracji badań może być ‘hagiologia aspektowa’, obejmująca obszar badań dotyczących świętych i świętości oraz syntetyzująca badania interdyscyplinarne. Celem podjęcia tej refleksji jest opracowanie przyczynku do dalszych badań nad sformułowaniem paradygmatu innowacyjności humanistyki i nauk teologicznych. Artykuł jest podzielony na dwie części. W pierwszej opisano etapy i osiągnięcia badań hagiologicznych, przedstawiając koncepcję ‘hagiologii aspektowej’. W drugiej części przedstawiono platformę integracji badań ukierunkowanych na innowacyjność. Wyjaśnienia oparto na hagiologicznym profilu Braci Cyryla i Metodego oraz teologicznej kategorii Logosu. Wykazano, że integracja językoznawstwa z teologią, według koncepcji hagiologii aspektowej, polega na skorelowaniu badań nad kwestią Boskiego Logosu.