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The CULTURAL HERITAGE OF TWO PEOPLE AS A FACTOR OF PROMOTION Greek-Bulgarian Relations TODAY

The prominent Greek statesman and scientist, the late academician Panayiotis Kanellopoulos, prefacing the book of Bulgarian academic Nikolay Todorov, entitled: "The. Balkan dimension of the Revolution of 1821", 1982 mentions the following characteristics:

"The relations between Greece and Bulgaria, at the level of governments and, more generally, the political leadership has never been as smooth and even as cordial as it is today (1982).

We will look at what causes can be attributed to the pleasant fact. I can not, however, avoid to watch a remarkable phenomenon. With time - I'm talking specifically about our century - civil, political and social systems of the two countries were identical or similar, the relations between Greece and Bulgaria were difficult, irregular and often led to dramatic crises, and now that the two systems countries differ significantly from one another, the relations between Greece and Bulgaria were normalized as never before. It was certainly very cursory and superficial a conclusion that the heterogeneity of the systems is likely to lead to friendly relations between the two countries. There are many other historical factors, unrelated to the difference of the systems, which caused the change of atmosphere in relations between Greece and Bulgaria. And this change is really impressive. "

By Panagiotis Kanellopoulos "It's time to move beyond the friendly relations between the government and the political leadership of the two countries. It's time-now that these official relations are so friendly - to rethink, what were the relations between the two peoples of the Greeks and Bulgarians, in the course of centuries, and consider not only what they had separated our two peoples, but -and you - especially you - had made them to connect and keep up the rough road of history. The bad times in the relationship between our two peoples, of course, the best known. Noted, the books of national history of each of the two countries, with capital letters. In my childhood and teenage years (in the Univ. Kanellopoulos) in the second decade of our century, not only knew these bad times. And that is accountable. Coinciding time attendance at school in my elementary and secondary education, the second Balkan war, which pitted the Greeks and the Bulgarians, and the First World War, which he led our two peoples in bloody conflict. But these bad times ing relations between the two peoples are less than those hours, that the history books neglect and disregard, by long hours, not measured by historians who have brought our two peoples close the one another. " Here it is worth mentioning one point that unites us and brings us closer as neighboring peoples, who have been equally despotic arbitrariness of the Ottoman conqueror is the theme of the Martyrs. In the early 19th cent., Bulgarian martyrs, as Ignatius of Stara Zagora (1814), John, Onoufrios (1818) from Gabrovo and Parthenius, the learned elders suffering from Athonites Aleiptes, Greek origin . Onouphrios accompanied by monk Gregory, going to testify on the island, at the suggestion of Patriarch Gregory V who was exiled to Mount Athos.

The Ignantios and John in Constantinople and Hagia Sophia, Parthenius roadside for the Holy Land, and the monk Chilandarinos Damascus (1771) in Sfistof Bulgaria.

Athonites scholars record the eternal torment in the Bible that is the Church tradition, life and drafting sequence and filotechnontas forms of Athos in chapels, spreading their images as national heroes and saints throughout the Balkans.

Here I would like to dwell on an incident of Martyr Onoufriou: As deacon Manasseh 'by own costs' orders in 1818 (the year of his martyrdom) a picture of the three martyrs of the cloister of the Iberians - Ignatius, Akaki and Efthymiou - painter Dositheos from Ipekion (Pec) of Serbia. The text is written in Greek and Slavic and says the following:

Пишемъ ти честн "и се" и ꙗкѡни и "ждивенѣмъ во ꙗ" еродѣаконихъ гдѣниа
Манасѣи, § Габрова, иже преименовалъ бѣст Онуфрѣмъ, пострадавъ въ Хѣосѣ во
главѣ усчѣнь бѣстъ въ # АѡИИ: I "ануарѣа д : и возложенъ по опредѣленѣю егѡ
въ чесномъ мѹченѣи тихъ трѣехъ приподобномъ чѣикѡвъ. моленѣю Досѣ »ѣа
грѣшнаго. Matters stated to respect ID images by costs of ierodia-konois Mr.
Manasseh by Gampro-von, metonomasthentos Onoufriou emartyrisen in snow using,
sword τῷ ,aoii: January D: and upon the Diorios commissioned this τῷ septῷ martyriῳ
of these three Saints Martyrs'.

This image is a small masterpiece with scenes from the martyrdom of these martyrs. In the same Cloister also work the same artist is an image of the Martyr Onoufrios, which depicts the half, with solitary garment holding in his right hand a temple and left cross. Onouphrios had personal acquaintance with Serbian painter and ply the sacred image of the portrait is like. The style of the two works is Athos ento-na with western elements.

Images are important relics of modern Orthodoxias • made only a half year after the martyrdom of the third group, and it was the custom of a fellow ascetics, who was tortured and that same year the construction of images (1818).

The Dositheos be taught painting in Athos, as it follows the style of Nikiforos on Agraon and his team. We can say that the Cloister of the Iberians, during this period, part of the organized movement production martyrs on Mount Athos, around the beginning of the 19th century, a move that appears to have been mixing and then martyred Patriarch Gregory V.

Another issue I would like to dwell on the Functioning of the Theological School of Halki. Attendance Bulgarian students and the teaching of Slavonic Language by Bulgarian teachers.

With the operation of the Theological School of Halki in the presence of the learned principal of Constantine Tipaldou taught in school language courses such as: Latin, Hebrew, Arabic, Armenian and Slavonic.

Here at the School of Halki since 1846 begins to be taught the Slavonic language. A year later, after the entrance of the curriculum begins and the use of the liturgy in the church of the School.

To help provide a better learning of teachers preparing various manuals and translations, which are used not only in the school but find a warm welcome and schools Slav provinces. Many Greek writers want to make their works known among the Slavs and for this to translate because the Slavonic language. This is a principle in spiritual acquaintance of the Balkan peoples.

At first the position of Professor temporarily occupied by John Dimitriadis, and later by Neophytos Rillioti.

Here, the 1850 printing of the Patriarchate with the assistance of Constantinos Typaldos, Dean of Halki, and issued the first Handbook of Slavonic grammar by Prof. Ioannis Demetriades written in Greek to be used by a large part of students.

Neophytos Halki teaches the senior years' Church Slavonic language and literature ". The diploma granted by the school sign as "professor of literature Slavonikis Neophytos ierom. Rilliotis'.

In the four years that he worked in Halki, from 1848 until 1852, apart from teaching and worked with the writing and translating books blessing, encouragement and assistance of the Dean of the School of Constantine Tipaldou.

- The entire project including the editing of textbooks Physics and Mathematics for use in Bulgaria, at the expense of the patriarch of Constantinople.

- Classic remains the translation of Aesop's fables in the Bulgarian language, and the New Testament, with the assistance of Hilarion, Metropolitan of Veliko Turnovo.

In 1849 with the help of the Bishop of Heraclea corrected and translated in Bulgarian language manual physics.

Neophytos the 1852 printing of the Patriarch of Constantinople, creates a valuable tool to "Christomatheia of slavonikis language" followed by a Slavo-Greek dictionary, containing words used in Christomatheia. In christomatheia slavonikis of language indicates that the version was made for "the sake of those schools in Bulgaria, despite bis The lack of such a highly textbooks There epaisthiti".

The task of teaching the language in ecclesiastical slavonikis Theological School of Halki John Neophytos Demetriades and Rillas continued teachers: Parthenius Painter (1818-1876) and the Anthimos Mihailov I, Exarch (1816-1888), from Adrianople.

During the period 1857-1865 is a professor in the School of Halki and teaches Church History, Russian and Slavonika. The 3in April 1865 appointed Dean of the School.

The action of the next two professors monk Parthenius and Anthimos Mikhailov is geared towards the use of slavonikis language in liturgy and the removal of the missionaries of Western propaganda from the Slavic provinces.

Such forms of issues unfortunately have not received the attention and thorough study of modern scholars.

But before the 19th century divide people - and that it was historically necessary - to claim each their own national mission, Bulgarians actively expressed their solidarity with the Greeks. When, after - and despite - the tragic outcome of the revolution of the Serbs (1804-1813), esimane the time of the uprising of the Greeks, a large number of Bulgarians joined the volunteer ranks of rebellious Greeks. And the Greeks, after all, they tried to help the Bulgarians, and other enslaved Slavs. Immediately after the arrival of Alexander Ypsilanti in Iasi (22 february 1821), "was satisfactory turnout of volunteers, who already began on the night of 22 February so the first few days had gathered strength about 2000 men, with several among the Serbs, Bulgarians and Montenegrins. "On February 26 he wrote to Alexander Ypsilanti Emmanuel Blond directed, those Greeks and Bulgarians were willing, "in Voxani" of Moldova.

The book mentioned in the beginning based files Odessa dictionary lists the names of soldiers from the peoples of the Balkans, who participated in the Greek Revolution of 1821, a large part of them were Bulgarians.

Professor Spyros Loukatos states: "The philhellenes the Greek revolution caused throughout Europe," was even more pronounced in the subordination of the Turkish yoke Balkan peoples, especially the Bulgarians. And Bulgarians assisted financially Greek struggle for independence. in fact, the foundation and charitable companies, with the participation of Bulgarian as Nicholas Mintsis in Ismailio and Stoyan Stoyanov in Odessa.

The main causes of philhellenism Bulgarians, manifested by their active participation in the struggle against the Turks, both in Moldova and Wallachia, and the major rebel centers in southern Greece, were: religion and common fate with the Greeks, the spirit

of liberty, and past between the two peoples economic, social and spiritual relationships. "

I would also like to highlight the following: During the period of Communism, Bulgarian cultivation of internationalism began to love and neighbor. Today there is no communism and regimes in Europe is almost identical, again returns the ball nationalism, friction and division, old but effective methods, as we have demonstrated the temporal course of the two peoples through the ages.

From this position, I would make a few suggestions, which, if implemented, will enable it to start recording the unwritten history of the Balkan peoples.

- You need to identify the timeless "COMMON FIXED - TO THOSE WHO cultivated UNITES US.

Also I want to focus on the image of the 28 countries of the European Union. That is the cultural identity of the EU-28.

- Today, all schools in the European Union should be taught brief history, culture and the particularities of each Member State.

- You need to find common ground on issues of culture and embedded.

One such issue may be to cultural heritage project Thessalonians brothers and Enlighteners Slavic saints Cyril and Methodius who ordered the previous Pope John Paul declared them saints of Europe.

The establishment of common European holidays will give the European Union a cultural single entity. On this basis, the researchers should investigate everything the public culture of the Member States and to show off.

Aim and end in itself today is profit. But you must give us the fact to which country we live and in which country we want to live our children and our grandchildren, and if in this country you live will have left something authentic or will increasingly imitashon copies.

The fate of the two nations was common for five centuries under the Ottoman yoke. Our peoples have maintained their language, customs, traditions and Orthodox tradition in full. But now with globalization and torrential Immigration and emigration, we can maintain our cultural identity of self?

The way education is today intercultural education.

First, of course, the term "multicultural" has no normative content, but simply describes a given situation. Regulatory significance the term "intercultural". "The terms multiculturalism and interculturalism are not synonymous or interchangeable. Multiculturalism is given, and interculturalism about. Interculturality implies multiculturalism, but does not automatically follow from this." Intercultural idea "is not confined to a cultural pluralism, where cultures coexist, and that at best the" dominant "culture simply tolerate others." This is the current use of the terms in the wider European area.

Multiculturalism, then, is given, while interculturalism is too. Intercultural idea is peaceful coexistence in the sense of open communication, solidarity, interaction and mutual enrichment of individuals and groups with different cultural backgrounds.

This is expressed by the preposition "by".

According to the UNESCO definition of culture is "the set of unique spiritual, material, intellectual and emotional aspects that characterize a society or social group. This includes not only art and literature, but also forms of life, the fundamental rights of human being, value systems, traditions and forms of faith. "

Today we must shield the features of our cultural identity.

All the more that belong to the same blocks -EOK and NATO should develop all forms of cultural stock of our countries: ethnography, folklore, ethnology, MUSEUM

EDUCATION AND DELIVERY, antiquity, Naturalism AND GENERAL CULTURE. The study and the empaidosi above the general public will increase awareness of the cultural identity of peoples and an ethical barrier against the onslaught of globalization and annihilation.

Today the creation of morality by law is not possible, as we have proved the previous practice, cf. ∴ the moral law by the various regimes, eliminating religion and tradition. After their fall, but that moral? abolished the rule ceased to apply laws, and deducted the legal range of any morality.

There, where the system towards religion was more strict, swept every form of ethics derived from the inherent law of moral consciousness, things after the fall of the system was horrible. The right thing is to instill in our people the inherent law of moral conscience from his ideals, the result of any cultural heritage which will lend European identity. So the strength of the innate law is perpetual undated.