

Hieronymus noster

Mednarodni simpozij ob 1600–letnici Hieronimove smrti

International Symposium on the 1600th Anniversary of Jerome's Death

Ljubljana (Slovenija), 23. – 26. oktobra 2019

Ljubljana (Slovenia), October 23rd–26th, 2019

Povzetki

Abstracts

uredili

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David Movrin,

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Univerza v Ljubljani



Ljubljana 2019

Hieronymus noster
Simpozij ob 1600-letnici smrti sv. Hieronima
Zbornik povzetkov predavanj na simpoziju

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St. Jerome, keystone in the church in Podnanos

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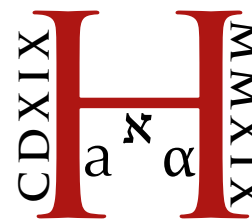
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**Mednarodni znanstveni simpozij Hieronymus noster
poteka pod častnim pokroviteljstvom
predsednika Republike Slovenije Boruta Pahorja.**

*The international scholarly symposium Hieronymus noster
is under the honorary patronage
of the President of the Republic of Slovenia Borut Pahor.*

UVODNA BESEDA

“Hieronymus, veni foras (Hieronim, pridi ven)”, je zapisal sam Hieronim v pismu prijatelju (Ep. 4) kot svojo osebno željo, da bi to slišal od na Boga. Nanjo se skuša odzvati mednarodni znanstveni simpozij ob 1600-letnici Hieronimove smrti, na katerem slovenski in tuji poznavalci osvetljujejo novejšo raziskovalno smernico, povezane z življenjem, opusom ter recepcijo antičnega asketa, bibličista, življenjepisca, popotnika, epistolografa, teologa, eksegeta, satirika in polemika.

Simpozij je interdisciplinaren in Hieronima predstavlja v luči nedavnih odkritij z različnih področij, med katerimi so zlasti odmevne arheološke najdbe krščanske Emone v letu 2018. Prispevki se dotikajo Hieronimovega zgodovinskega konteksta, arheologije, biblične eksegeze, patristike, klasične filologije in teologije.

Srečanje poteka v Ljubljani med ostalinami antične Emone iz njegovih pisem (Ep. 11–12), ki jo kot genius loci določa bližina Hieronimovega rojstnega kraja Stridona. Ta do danes ostaja neznan, na nekaj potencialnih lokacij pa je v sklopu simpozija organizirana tudi ekskurzija. Kratka ekskurzija nas bo popeljala tudi po emonskih antičnih ostalinah, po simpoziju pa se odpravimo še v bližnji Oglej in Gradež.

Ker je prijavljenih več kot 100 aktivnih udeležencev, poteka simpozij – poleg plenarnega začetka in zaključka – v treh vzporednih sekcijah po dvoranah Slovenske akademije znanosti in umetnosti. V pričujočem zborniku so predstavljeni povzetki vseh prispevkov. Praviloma je naslov naveden v jeziku, v katerem bo samo predavanje, sledi povzetek v angleškem jeziku in tudi v jeziku samega predavanja.

Simpozij organizirajo Slovenska akademija znanosti in umetnosti ter Teološka in Filozofska fakulteta Univerze v Ljubljani; slednja tudi v sklopu praznovanja njene stoletnice.

INTRODUCTION

Hieronyme, veni foras, "Jerome, come out," Jerome himself wrote in his letter to a friend (Ep. 4), stating a personal desire addressed to God. His own call provides the starting point of the international scholarly symposium in 2019, commemorating the 1600th anniversary of Jerome's death. The conference highlights recent research trends related to Jerome's life, to his opus, and to the reception of this ancient ascetic, Biblical scholar, biographer, traveller, epistolographer, theologian, exegete, satirist, and controversialist.

The meeting takes place in Ljubljana, Slovenia, among the archaeological sites of Roman Emona from his letters (Ep. 11–12), whose genius loci remains influenced by the proximity of Jerome's birthplace, Stridon. While the exact whereabouts of Stridon remain unknown, an excursion is offered by symposium's organizers in order to discuss some of its potential locations.

The conference is interdisciplinary and presents Jerome in the light of the latest discoveries; its particular focus are the archaeological finds of Christian Emona from 2018. The papers consider – but are not limited to – researching Jerome within the framework of historical context, archaeology, biblical exegesis, patristics, classical philology, and theology. Short excursion will lead us also among Emona's ancient rests; after the symposium we plan to visit neighboring Aquileia and Grado on the Adriatic coast in Italy.

Since the number of active participants exceeds 100, the symposium will be of multiple track type with three simultaneous sections in three different halls of Slovenian Academy of Sciences and Arts, except for the initial and concluding plenary sessions with keynote speakers. In the present volume you will find the abstracts of all contributions. As a rule the title is in the language of presentation, followed by the abstract in English and also in the language of presentation itself.

The symposium is organized by Slovenian Academy of Sciences and Arts together with the Faculty of Theology and Faculty of Arts of University of Ljubljana; for the latter also in the occasion of its centenary.

Vse sekcije

All Sections

Akademjska dvorana SAZU

Academy Hall SAZU

8.30 – 9.30

Uvodni predavanja Introductory lectures

Četrtek, 24. 10. 2019

Thursday, October 24th, 2019

Laurence Mellerinlaurence.mellerin@mom.fr

CNRS, Lyon, France

Assistant director of SCh

HIERONYMIAN STUDIES AT THE INSTITUT DES SOURCES CHRÉTIENNES

CV: Dr. Laurence Mellerin (CNRS, Lyon) is assistant director of the Sources Chrétiennes series and head of the Biblindex project, an online index of biblical quotations in the Early Christian Literature. Specialist in Latin monastic authors from the 12th century, she also teaches at the faculties of theology and philosophy of the Catholic University of Lyon. She recently directed a collective work on patristic exegesis, *Lectures de la Bible (Ier-XVe s.)*, Paris 2017, and coordinates the publication of Jerome's works at Sources Chrétiennes, to whom she has devoted a few works: participation in the book *Préfaces aux livres de la Bible* (SC 592, ed. A. Canellis, Paris 2017); "Prolégomènes à une approche statistique des citations scripturaires dans l'oeuvre de Jérôme", in *L'exégèse de saint Jérôme*, Saint-Etienne 2018, pp. 31-66.

Abstract: The edition of Jerome's works in the Sources Chrétiennes series is now enjoying a strong revival, since three volumes have recently been published, and several others, in particular a new annotated translation of his correspondence and the translation of the *Liber interpretationis nominum hebraicorum*, together with a multilingual database, are currently being prepared. Moreover, Jerome, with his some 45,000 biblical quotations or allusions, is one of the spearheads of the Biblindex project, the online index of biblical references in the Early Christian Literature which the Institut des Sources Chrétiennes develops alongside the series itself. This conference would like to give an overview of all this work, past, present and future.

**Jože Krašovec**joze.krasovec@guest.arnes.si

Slovenian Academy of Sciences and Arts; University of Ljubljana,

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Regular Member of Academy; Prof. Emeritus

THE DEVELOPMENT OF ST JEROME'S VIEWS ON THE TRANSLATION AND INTERPRETATION OF THE HOLY BIBLE

CV: Jože Krašovec studied at the Pontifical Biblical Institute in Rome (1970-1976), and the Ecole Biblique et Archéologique Française in Jerusalem (1973-1974). He gained a Doctorate in Biblical Studies from Rome (1976) at the Pontifical Biblical Institute. He continued his studies at the Hebrew University in Jerusalem (1979-1982) and became a Doctor of Philosophy (1982). In 1986, after a further year spent at the Sorbonne and Institut Catholique in Paris he gained a combined Doctorate: in the History of Religion and Religious Anthropology (Sorbonne), and in Theological Studies (Institut Catholique). In 1991 he was elected an extraordinary and in 1995 an ordinary member to the Slovenian Academy of Sciences and Arts. Apart his biblical research, the supervision of two new Slovenian translations of Bible mark his academic career.

In 1999 his study *Reward, Punishment, and Forgiveness* appeared in English and in Slovenian languages, published by Brill Academic Publishers and by the Slovenian Academy of Sciences and Arts; in 2000 he published a monograph *Between Guilt and Reconciliation* and in 2001 *Between Original and Translations*. Krašovec has lectured in Athens, Cambridge, Frankfurt, Warsaw, Helsinki, Jerusalem, Leuven, Madrid, Oslo, Paris, Regensburg, Basle, Göttingen, Leiden, Singapore, Düsseldorf.

Abstract: Jerome's Latin translation of the Holy Bible and his views on literary re-interpretation in general, especially regarding the transposition of the Holy Bible, certainly deserve extraordinary attention. His redaction of the preceding translations of the New Testament, and his own Old Testament translation profoundly influenced the development of Western culture for over one thousand years. The purpose of this contribution is to show how Hieronymus in his translations, prefaces to the individual works, commentaries and letters expresses his commitment to Greco-Roman rhetoric on the one hand, and to the distinct particularities of the Biblical language, style and message on the other. Saint Jerome was immensely learned in classical literature, literary theory and dialectic. His acumen was put to practice in a prolific output of letters and other written works. When he began translating the Holy Bible and recording his commentary, an inevitable dilemma presented itself: Jerome realized that the truth of the Holy Bible surpassed all the pagan archetypes, tropes and ideals, and thus began stressing clarity of expression and semantic accuracy of translation over classical principles. Nevertheless, he could not fully renounce the literary and rhetorical examples of the ancient greats. In his translation of the Holy Bible, Jerome thus explores a middle ground between strict literary interpretation and paraphrasing. Marked focus is here placed on establishing to which degree the original Hebrew style may even be faithfully preserved in translation. Jerome's lifelong engagement with scholarship and learning, the long years of translating the Holy Bible, the various states of the drafts and existing Latin books, chronic fatigue, periods of illness and many other



factors shed light on the reasons the celebrated scholar's translations of the individual books of the Holy Bible show curious discrepancies with regard to their literal accuracy and concordance with the original.

Slovenian Abstract: Razvoj Hieronimovih pogledov na prevajanje in razlaganje Svetega pisma

Hieronimov latinski prevod Svetega pisma in njegovi pogledi na prevajanje na splošno in posebej na prevajanje Svetega pisma zaslužijo izjemno pozornost, ker je njegova redakcija starejših prevodov Nove zaveze in njegov izviren prevod Stare zaveze več kakor tisoč let odločilno vplival na razvoj zahodnoevropske kulture. Namen prispevka je pokazati, kako Hieronim v svojih prevodih, uvodih v prevode posameznih knjig, komentarjih in pismih utemeljuje svojo zavezanost grško-rimski retoriki na eni strani in posebnostim svetopisemskega jezika, sloga in sporočila na drugi strani. Hieronim je bil zelo izobražen v klasični literaturi, literarni kritiki in retoriki. Svoje retorične sposobnosti in znanje je pogosto praktično preizkusil v pisanju pisem in drugih del. Ko je začel prevajati Sveto pismo in pisati komentarje, je nujno prišel v precep. Zavedal se je, da resnica Svetega pisma daleč presega vse poganske ideale in vzore, zato je namesto klasične retorike začel poudarjati preprostost izraza in točnost v prevajanju. Kljub temu se klasičnim literarnim in retoričnim vzorom ni mogel odreči. Pri prevajanju Svetega pisma je ubiral srednjo pot med strogo dobesednostjo in parafraziranjem. Posebno pozornost posvečamo vprašanju, v kakšni meri je izvirni hebrejski slog mogoče prenesti v prevod. Izredna volja po nenehnem izpopolnjevanju znanja, dolga doba prevajanja Svetega pisma, različno stanje predlog in že obstoječih latinskih prevodov, kronična preobremenjenost, obdobja bolezní in še marsikaj pojasnijo, zakaj so Hieronimovi prevodi posameznih knjig Svetega pisma zelo različni glede točnosti in skladnosti z izvornikom.

Sekcija A
Section A

Akademijska dvorana SAZU
Academy Hall SAZU

9.45 – 11.15

Hieronim in teologija 1
Jerome and Theology 1

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Assistant Professor of Latin Patristics

**JEROME'S EARLY UNDERSTANDING OF SOCIETY AND THE CHURCH**

CV: Thomas Clemmons, Asst. Professor of Latin Patristics, School of Theology and Religious Studies, The Catholic University of America. PhD University of Notre Dame, in the History of Christianity; MA – Classics and Early Christian Studies, University of Notre Dame; MTS – Vanderbilt. My research focuses on Augustine, Jerome, Ambrose, and other early and medieval Latin Christian figures as well as late antique culture and society.

Abstract: Jerome is not generally considered a social thinker. He is known for his defense of asceticism, polemics, and rhetoric. However, more recently scholars such as S. Rebenich and A. Cain have shown Jerome's social milieu and influences. Both scholars have also drawn from Jerome's broader social context to highlight his motivations and self-presentation. Building off of this work, I diagnose Jerome's conception of society in his early writings before 384. In his early letters and works, such as the *Vita Pauli*, *De uirginitate beatae Mariae*, and *Altercatio Luciferiani et Orthodoxi*, Jerome often treats society and the function of socialization. To highlight the tension in Jerome's early understanding of society, I also examine his references to the church. Jerome's early framing of the church elicits how he conceives of society and how the church effects or relates to society and socialization. Jerome's exaltation of asceticism in early letters and the *Vita Pauli* seems to conflict with the logic of a work like the *Altercatio*. In part by charting the authorities cited by Jerome, I propose that his early writings reveal a complex integration in his thinking on society and also shed light on its significance for the tradition following him.

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PhD Candidate

**"TEST ALL THINGS" – JEROME'S THEORY AND PRACTICE WITH SUSPICIOUS THEOLOGIAN**

CV: Michael Ennis is an American doctoral candidate at the Harvard Divinity School. He is currently writing a dissertation entitled *The Place of the King, Wherein He Dwelt*, which examines different models for divine presence in humanity as employed by various late antique cultures, with a particular emphasis on the presence of God within Mary in the Syriac Christian tradition. He holds a Masters of Theological Studies from the Harvard Divinity School (2014), and a Bachelor of Arts in Classics from Brown University (2008).

Abstract: The subject of this paper is Jerome's use – and his theory on the proper use - of theological writers of dubious orthodoxy. Jerome's complex relationship with Origen is most directly in view; but his position on other heterodox and non-Christian (primarily Jewish) authorities will be considered. The paper begins with a careful reading of Letter 62, in which Jerome recommends that these authors' commentaries be read cautiously for profit but that their *prava dogmata* be rejected; after this, a broader examination of all the letters in which Jerome commends the reading of authors whose doctrine he suspects will be examined, in order to test whether he expounds a relatively consistent theory on the use of such authors. After describing Jerome's theory, the paper will turn to examine his practice in commentary (in particular, on Ephesians and the Prophets) and demonstrate that in these commentaries, he closely follows the theory advanced in the epistles: he happily invoke, for example, Origen as commentator, but carefully shears off any doctrinal irregularities. The paper ends by considering whether Jerome's later disputes with Rufinus over Origen represent a change in his thought, or the development of a long-standing position.

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Assistant Professor

**JEROME CONTRA IOANNEM AND PS.-BASIL DE CONSOLATIONE IN ADVERSIS ON RESURRECTION AND DISABILITY**

CV: Dr. Synodinos was born in Athens, where he received a BA degree from the University of Athens. He subsequently moved to Boston where he continued his study of Greek and Latin at the Jesuit Catholic University of Boston College as a graduate student. He was awarded dual MA degrees in Ancient Greek and in Latin by the graduate School of Arts and Sciences. He then traveled down Commonwealth Avenue to Boston University, where he was enrolled in a PhD program and was awarded a doctorate in Classics. Currently he is teaching Classics in the Department of Language, Literature, and Culture of Clark University (Worcester, Massachusetts).

Abstract: This paper concerns the topic of disability and the bodily resurrection, a topic which has bemused Christian theologians from the beginning. Specifically, this paper concerns Jerome's treatise *Contra Ioannem*, which is directed against John of Jerusalem, a putative Origenist, and *De consolatione in adversis* attributed to ps.-Basil (PG 31, 1687C-1704B). The latter treatise, a work transmitted in Latin, was the subject of my doctoral dissertation, in which I argued that St. Rade Gundis of Poitiers (c. 520-587) was the author. The author of *Cons.* was concerned with the nature of the resurrected body of the disabled, whereas Jerome focuses on the resurrection of the flesh in general. There is some evidence to suggest *Cons.* is somehow linked, even if implicitly and indirectly, to the Origenist controversy, which primarily concentrates on the nature of the resurrected body. The two prevailing, connected themes in *Cons.*, to wit, leprosy and the resurrection of the flesh, relate to the body. The latter theme occupies an important section of the treatise. It is of interest that the only two codices containing this work also contain Jerome's epistle *Contra Ioannem*. These two works occur again in the *editio princeps* (Paris 1528). The significance of this thematic connection remains to be explained and St. Jerome's influence clarified.

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Institute for Classical Philology, Medieval and Neo-latin Studies, Austria

Lecturer

**UNCIALES LITTERAE AND THE PAUPERES CHRISTI: THE ECONOMICS OF JEROME'S ECCLESIASTICAL INFLUENCE**

CV: Philip Polcar studied Classical Philology, History and English at the University of Konstanz; he defended his doctoral thesis in Classical Philology in 2019. His dissertation is a commentary on Jerome's letter to Salvina (ep. 79). He worked as a university assistant for the Institut für Klassische Philologie, Mittel- und Neulatein at the University of Vienna (2013-17), where he still teaches Latin. In 2018 he was a research fellow at the ERC-funded project The Cult of Saints in Late Antiquity in Warsaw; in 2019 he began working at the CSEL in Vienna. Philip Polcar has published an article on Augustine's ep. 3 ("A sting in the Tail? Augustine's send-off to Nebridius in ep. 3," in P. Nehring (ed.), *Scrinium Augustini. The world of Augustine's letters*, Turnhout, 2017) and another on Jerome's use of Ovid ("Ovidian Traces in Jerome, Re-evaluation and beyond," in F. E. Consolino (ed.), *Ovid in Late Antiquity*, STTA 16, Turnhout, 2018).

Abstract: Jerome was a fierce combatant for ecclesiastical influence and orthodoxy in the late 4th century, whose written word gained great authority in matters ascetic and biblical after he settled in Bethlehem. But maintaining a virtual intellectual presence throughout the Mediterranean required codices, rolls and other resources, scribes, messengers to circulate texts – things only the better-off could afford. How could Jerome, an ascetic, who presented himself as a property-less monk, have obtained access to the resources required? Jerome's financial reality was, in fact, unlike his literary self-representation. I aim to clarify the financial requirements and how they were satisfied. A careful reading of Jerome's letters can help reveal new perspectives on Jerome's coenobium in the Holy Land. His monasteries, their hospice, and his library - all situated in the town of Jesus' nativity – all may have provided crucial support for Jerome's success as an opinion-maker.

Hieronim in teologija 2 *Jerome and Theology 2*

Margaret A. Schatkin

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Associate Professor



DIE INSPIRATIONSLEHRE DES HEILIGEN HIERONYMUS BY LUDWIG SCHADE: EXAMINATION AND RECONSIDERATION

CV: Margaret was born in New York City and attended Queens College (CUNY) as an undergraduate and Fordham University Graduate School (Bronx, N.Y.), from which she received a PhD in Classics. She then enrolled in Princeton Theological Seminary, and received a ThD Degree in Patristics, having Bruce M. Metzger as her advisor. She is currently Associate Professor of Patristics in the Theology Department of Boston College, a Jesuit Catholic University.

Abstract: Schade's book (Herder, 1910) is regarded as a milestone of scholarship on Jerome's teaching of divine inspiration of Scripture. In this paper I will take a new look at Schade's analysis of Jerome in the light of modern patristic scholarship, and with a comparison to L. Sander's *Études sur saint Jérôme; Sa doctrine touchant l'inspiration des livres saints et leur véracité* (Paris, 1903). Attention will also be given to the Encyclical of Pope Benedict XV, *Spiritus Paraclitus on St. Jerome*, and its understanding of Jerome's teaching on divine inspiration of Scripture and the possible influence of Schade and/or Sanders thereon. To place Jerome in a broader historical context, and for purposes of comparison, I shall consult the monograph of Haidacher, *Die Lehre des heiligen Johannes Chrysostomus über die Schriftinspiration* (Salzburg, 1897). Reception of the aforementioned books in book reviews of the times, and their possible place in the Modernist Controversy, will be considered.

Finally, the lasting import of St. Jerome's teaching of divine inspiration of Scripture will be shown, especially in light of current biblical hermeneutics, and the need for further study of this his core doctrine demonstrated.



BENEDICT XV, JEROME AND THE PERENNIAL VALIDITY OF SPIRITUS PARACLITUS

CV: After graduating from high school in 2013, I attended Ave Maria University for one year. Following that, I became a full-time missionary in Nicaragua, where I served for almost two years with Guadalupe Gardens Missionary Formation Center. I also served as a missionary in Mexico for about six months and in France for one year. I then taught at a Catholic school in New Mexico, USA, for one year, before entering seminary for the Diocese of Gallup.

Abstract: On 15 September 1920, Pope Benedict XV wrote the Encyclical Letter *Spiritus Paraclitus* to commemorate the fifteenth centenary of the death of Saint Jerome. The goal of the document was to present the “precious instructions” left to the Church by Saint Jerome “and so promote among the children of the Church, and especially among the clergy, assiduous and reverent study of the Bible.” Benedict writes twenty-seven years after Pope Leo XIII’s better-known encyclical *Providentissimus Deus*, and twenty-three years before Pope Pius XII’s *Divino Aflante Spiritu*. While all three popes write with the intent of promoting Biblical studies and specifically the study of the original languages (especially in seminaries), Benedict alone gives explicit deference for Jerome. Both Leo and Pius present Augustine and Thomas Aquinas as among the foremost authorities in exegesis, both apparently above Jerome, the “Greatest Doctor” in the study of the Bible. This seems odd when one considers the fact that neither Augustine nor Thomas was particularly knowledgeable in Greek, much less Hebrew. Where Augustine is commended by Leo and Pius for his exhortation to learn “the older tongues,” Jerome’s own knowledge of Hebrew is ignored. Pius even suggests that the poor “state of letters” at the time of Augustine is the reason that he never acquired a knowledge of the Biblical languages – once again, an odd notion, given that Augustine was a contemporary of Jerome and that his native Punic was probably closer to Hebrew than Jerome’s own mother tongue (something Jerome mentions in his Commentary of Isaiah 7:14). In spite of these difficulties, *Spiritus Paraclitus* nonetheless seems by and large to be considered the least worthy of attention by many scholars and, ironically, seminary professors. I will attempt to defend Benedict XV’s insistence that Biblical study be carried out under the guidance and in the spirit of Jerome, using in particular his commentary on Isaiah 7:14 as an example of his proficiency of Hebrew. H.G.M. Williamson’s commentary on the same passage will also be examined for comparative purposes.



ECCE VIRGO CONCIPIET: THE ENDURING THEOLOGICAL SIGNIFICANCE OF DE PERPETUA VIRGINITATE BEATAE MARIAE ADVERSUS HELVIDIUM

CV: Education: Boston College, Chestnut Hill, Massachusetts, USA, Doctor of Philosophy; International Marian Research Institute of the University of Dayton, Dayton, Ohio, USA for Post-Doctoral Study. *Actual employment:* Duquesne University, Adjunct Professor of Theology, Pittsburgh, Pennsylvania, USA.

Abstract: In *Ecclesia in Europa*, (2003), Pope St. John Paul II spoke of the “silent apostasy,” spreading across Europe and threatening Christian society everywhere. In *The Perpetual Virginity of Blessed Mary: Against Helvidius*, St. Jerome provides the necessary underpinnings for both an orthodox understanding of the Divinity of Jesus Christ and a sufficient understanding of the Blessed Virgin Mary. Furthermore, his treatise defending the perpetual virginity of Our Lady served as a bulwark for safeguarding the sacredness of the gift of human sexuality, the excellence of consecrated virginity, and the sacramental character of Christian marriage. While St. Jerome lived in a time where the doctrine regarding Our Lady’s perpetual virginity was being forged into a Dogma of the Catholic Church, we live in a time when both the truth of the Dogma, as well as its ramifications for Christology, Soteriology and moral praxis, are being challenged, as perhaps never before. Using the text of the *Patrologia latina*, this paper will examine the theological significance of the *Adversus Helvidium* as foundational within the perennial imperative of returning to patristic sources for the conservation of the Catholic Faith.

Rebecca Kellerrkeller@cua.edu

Catholic University of America, Washington, DC, USA

PhD Candidate

**JEROME, VIGILANTIUS, AND THE CULTS OF THE SAINTS**

CV: PhD in Historical Theology, in progress (The Catholic University of America, Washington, DC); MA in Religion in 2014 (Yale Divinity School, New Haven, CT; Curricular Emphases: History and Theology of the Medieval Church); BA in 2011 (George Mason University, Fairfax, VA); Mary Cady Tew Prize for Exceptional Scholarship in Theology, Yale Divinity School, 2014; Outstanding Scholarship in Religious Studies, George Mason University, 2011.

Abstract: While the publication of a new critical edition of Jerome's *Contra Vigilantium* in 2005 has renewed interest in recent years, there remains much work to be done on a number of issues concerning the text. Josef Lössl's argument that Jerome was tacitly endorsing Vigilantius's theological perspective because Jerome did not respond with a clear explanation of his own position is not entirely convincing, not least because Lössl fails to take into account the genre of the text. Because Jerome's purpose was primarily to attack and undermine the position of Vigilantius, Jerome's own doctrine is veiled beneath his scathing rhetoric. This study will provide a close reading of *Contra Vigilantium*, considering the genre of the text, Jerome's rhetoric, and its implications. It will also examine how Jerome's other works and letters may provide insight into Jerome's position in *Contra Vigilantium*, and into his understanding of the cults of the saints and relic practices. Finally, this study will consider the likely impact of Jerome's ideas on the church in Gaul.

Sekcija A*Section A***Akademijska dvorana SAZU***Academy Hall SAZU*

15.00 – 16.45

Hieronim in meniška teologija

Jerome and Monastic Theology

Danuta ShanzerDanuta.Shanzer@oeaw.ac.at

The Medieval Academy of America;
Austrian Academy of Sciences;
University of Vienna, Institute for Classical Philology,
Medieval and Neo-latin Studies, Austria
Fellow; Ordinary Member; Full Professor

**JEROME'S DEMONS: DEMONIZATIONS VS. DEMONOLOGY**

CV: Danuta Shanzer studied at Bryn Mawr and Oxford. She worked at Berkeley, Harvard, Cornell, and Illinois. She now teaches Late Antique and Medieval Latin Philology at the University of Vienna, specializing in the Latin literature and in the social and religious history of Late Antiquity and the Early Middle Ages. Favorite authors include Martianus Capella, Prudentius, Avitus, Augustine, and Jerome. Her work ranging from the philological and literary to the historical and theological includes a project on the development of judicial ordeals in the Long Late Antiquity. She serves on the editorial board of the CSEL and as Latin Editor for the Dumbarton Oaks Medieval Library.

Abstract: Demons are attested in the Bible. Peter Brown told us (at different times) that they were considered as rife as germs in Late Antiquity and both as harmful or harmless as their invisible modern counterparts. Later authors (e.g. Gregory of Tours) experienced their activities at first hand. Jerome's contemporary Augustine theorized about them in a semi-philosophical manner, but had little personal contact with them. What of Jerome? He commented on demons in his exegesis of course. But he also mocked Rufinus: demons roared at his (used) towels and underwear (*ARuf.* 3,42). He defended the efficacy of relics by presenting Vigilantius as an *energumenos*, himself in need of exorcism (*CVig.* 5). Most famously, Hilarion, the saint of his who swims into the sharpest historical focus, profiles primarily as an exorcist. But where does Jerome fall on the Brownian spectrum? What did he *really* believe? Some of his exorcism narratives exhibit suspect features that should give us pause, for they suggest autobiographical playfulness (or introspection). I aim to examine Jerome's mental furniture beginning with a survey of what can be "lumped" (and is uninteresting) before zeroing in on what is marked (and hence interesting). I also aim to say something about superstition and rationality and their limits in the 4th/5th C. CE.

David MovrinDavid.Movrin@ff.uni-lj.si

University of Ljubljana, Faculty of Arts,
Department for Classical Philology, Slovenia
Assistant Professor

**HOLY AEMULATIO:
JEROME'S EFFORTS TO OUTDO THE LIFE OF ANTONY**

CV: David Movrin graduated in Latin and Greek at the University of Ljubljana. He holds an MA in Medieval Studies from the CEU in Budapest and a PhD in Classical Philology from the University of Ljubljana. He is currently translating Classics and teaching at the Department of Classical Philology in Ljubljana. He has published a monograph on the history of translation from Greek and Latin (2010), worked on the publication of the Latin-Slovenian Dictionary in six volumes (1999–2007), and translated and adapted a set of high school and university level Latin textbooks and workbooks, based on a variety of unabridged Latin texts (2008–2011). His monograph *Izviri meništva* [Sources of Monasticism, 2011] centres on the relationship between pagan and Christian biography in Late Antiquity. Between 2011 and 2013, he chaired a research project entitled "What Good is Latin

to Socialism?" at the Slovenian Research Agency. Working with other translators, he edited several key ancient authors, such as Pindar, Quintillian, Homer, and most recently, several books of the newly-discovered translation of Ovid's *Metamorphoses* by Joža Lovrenčič.

Abstract: The three lives of saints penned by Jerome, Vita Pauli, Vita Malchi and Vita Hilarionis, were frequently described in the past by one or another variant of Edward Gibbon's acerbic verdict that "the only defect of these pleasing compositions is the want of truth and common sense". Twentieth-century scholarship, less sweeping and perhaps more discerning, pointed out that there are major differences between the texts. While the Life of Malchus is not even a biography and while the subject of Life of Paul seems to have been a figment of Jerome's imagination, the Life of Hilarion is an entirely different matter. Following criticism from contemporaries who were not prepared to provide the *carte blanche* that Vita Pauli 6.2 demanded from the faithful – *haec igitur incredibilia videbuntur his qui non credunt omnia possibilia esse credentibus* – Jerome's subsequent attempt was anchored in reality, to the extent that traces of its protagonist can still be found in independent secondary sources such as Sozomenus. But while its historicity poses intriguing questions of its own, recent decades became particularly interested in its narrative strategies, with Susan Weingarten convincingly showing how Jerome used, and subverted, a masterpiece of profane literature, namely Apuleius' *Golden Ass*. But what provided the inspiration for such a daring tactic? Paradoxically, this very approach was partly motivated by the text Jerome was emulating, namely the Life of Antony itself.

Philip Marshallphilip.marshall@ssho.ox.ac.uk

University of Oxford, St. Stephen's House, Great Britain

Graduate student

**CLAUSTRATION IN JEROME'S ADVICE TO YOUNG WOMEN**

CV: Philip Marshall studied a BA in Classics at Durham University writing a dissertation on Jerome's use of pagan reference in communications with Pope Damasus I, and then a Masters in Late Antique and Byzantine Studies at the University of Oxford with a thesis on Jerome's understanding of and invention of class in *De Virginitate Servanda*. At present he is working as a Classics teacher. He has already got a plan for a DPhil looking at the monasticization of Provençal culture in the 5th-6th centuries.

Abstract: Not until the Pope Boniface VII's Papal decretal of 1298, *Periculosus*, did the Catholic Church finally set into law that female religious were required to be fully and permanently enclosed. The idea that the enclosure of nuns was desirable is of a much more ancient pedigree, however, and the history of this movement from the outside world to the claustration of the monastery has many influential players. Our contender is of course Jerome. This paper will look at the place and severity of claustration that Jerome teaches to his charges, especially using the letter-treatises that Jerome writes to or for young ladies just starting out on their religious lives. Alongside this exploration of what Jerome does teach, we will look at how this fits within the general mood of other Churchmen of his age and briefly discover the theology behind his teaching. As with many aspects of Jerome's life and teaching, inconsistencies and contradictions will abound, theology and praxis will have to stand off, and Jerome's young charges will be confused about what quite Jerome is asking of them.

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University of Barcelona, Faculty of Geography and History, Institute of Research

in Medieval Cultures, Spain

Researcher and Lecturer

**JEROME AND THE WESTERN MONASTICISM: ASCETICISM, EVERGETISM AND ORTHODOXY WITHIN THE LATE FOURTH CENTURY HISPANIA**

CV: Researcher and lecturer associated with several Spanish and Catalan universities and administrations -mainly, at the University of Barcelona-, participates in several funded national and European archaeological-historical projects, and teaches seminars and courses in master and postgraduate courses as well. Specialised in the study of the implantation and development of Christianity in urban and rural landscapes of the ancient Roman Empire, he has published more than a hundred references among books, chapters, articles and participations in international encyclopaedias of Late Antiquity and Christianity. She has also participated in another hundred archaeological expeditions, more than forty as director. Marie Curie Fellow (2011-2014) and Josep Barberà i Farràs Archeology Award (Societat Catalana d'Arqueologia), currently is correspondent in Spain for International Association of Patristic Studies -AIEP/ IAPS-.

Abstract: Very few are Hieronymus' Hispanic epistolary correspondents. Nonetheless, the information contained within the few surviving letters allows us to draw some very eloquent lines of the essential character of the first Hispanic monasticism: that related to the aristocratic asceticism -with a proper familiar character- which among other things represented the economic base for the foundation of monasteries along the Holy Land under the direct patronage of the writer of Stridon.

Lucinus and his wife Theodora, rich Baetican landowners, besides to become active evergetes for the Christian cause, also embraced the ascetic life because of the influence of Jerome. Lucinus sent conspicuous amounts of money to Hieronymus, but he sent him a woolen fabric used by him as well, as a symbol of his conversion to monasticism, a decision that was endorsed and blessed by Hieronymus himself when he replied by sending him silicon garments for himself and his wife Theodora.

On the other hand, the presence of the blind Abigaus, also converted to asceticism by the epistolary influence of Jerome, appears related to a proto-monastic community of which possibly also Lucinus and Theodora were part, an interesting aspect which allows to fully comprehend the beginnings of cenobitism in the Western end of the Roman Empire.

The full portrait of an orthodox asceticism of the Late fourth century depicted by the letters of Jerome will be analyzed and contrasted with the contemporary information of the remains of Hispania impregnated by Priscillianism and other heterodox movements against which Jerome tried to fight from his base in the Holy Land through the epistolography.

Hieronim in meništvo

Jerome and Monasticism

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BLUE DESERTS: JEROME AND THE ORIGINS OF INSULAR MONASTICISM ON THE ADRIATIC

CV: Jan Ciglencečki (1980) works as a professor at the Department of Philosophy, Faculty of Arts in Ljubljana, where he lectures Ancient, Patristic and Medieval Philosophy. His primary field of research is Egyptian hermitism and monasticism. He is currently leading a project “Endangered Hermitages: Documenting Coptic Heritage in Middle Egypt and in the Eastern Desert” under the auspices of the American Research Center in Egypt (ARCE).

CV: Nena Bobovnik (1996) studies philosophy and classical philology (Latin language and literature) at Faculty of Arts in Ljubljana. She is currently working on the translation of *Tractatus de mystica theologia* written in the 15th century by Nikolaus Kempf, a Carthusian monk and prior at Jurklošter and Pleterje monasteries.

Abstract: In the first part the article focuses on Jerome as one of the first “ideologists of eremitism”, which is clear from his extensive opus and his biographies of desert fathers. In this regard, Jerome is closely connected also with the origins of eremitic monasticism on the Adriatic. In his letter to Heliodorus (Epistles 60,10,2) he mentions Dalmatia as one of the three archetypal deserts, together with Egypt and Mesopotamia. Most notable among the hermits residing in this region was Bonozo, who around 374 AD devoted himself to eremitical life on one of the northern Dalmatian islands. The second part of the article summarises the current state of archaeological research of early monasticism in the Adriatic region.

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University Jean Moulin Lyon 3, Workshop HiSoMA, France

PhD Candidate

**FONDATION ET TRANSMISSION DANS LA VITA PAULI ET LA VITA HILARIONIS**

CV: After a master's degree in ancient literature and civilization at the ENS of Lyon, holder of an agrégation in Classics, Florence Bret began a thesis in 2016 on the subject "Writing a Latin Life of saint between the 4th and the 6th century" at Lyon 3 University (laboratory HiSoMA). She studies the interactions between the political, social and religious issues and the writing choices of hagiographers. In 2019, she participated in the Augustinianum Patristic Institute's XLVII Meeting of Scholars of Ancient Christianity and in the Oxford XVIII International Conference on Patristic Studies.

Abstract: Foundation and transmission in Vita Pauli and Vita Hilarionis

Paul and Anthony, Anthony and Hilarion, Hilarion and Hesychius ..., the mentor-disciple relationships punctuate Jerome's *Vita Pauli* and *Vita Hilarionis*, and forge an almost hereditary continuity between a founder and his successors. This communication will ask how these inheritance relationships reflect Jerome's intentions in the ascetic field as well as in the literary one. These two *Lives* of monks make sure to the place of their hero in a monastic line that goes back to the origins. The *Vita Pauli* says almost nothing about the ascetic's life and focuses on his encounter with Anthony who becomes his heir in all thanks to biblical parallels. Hilarion, for his part, begins his monastic life by meeting a mentor and ends it with an act of transmission to one of his disciples. The ascetic garment, a sign of the monastic ideal, given by a monk to his disciples, becomes a symbolic representation of this spiritual lineage. Consequently, this emphasis on transmission can be read as a doubling of the *Vitae's* exemplary aim, the reader becoming the disciple of the mentor the saint is for him. But we would also like to ask how this motif becomes for Jerome a way to define his place in the literary hagiographical tradition: both a rival imitator of the *Vita Antonii* and the first Latin author of *Lives* of ascetics aspiring to create emulators.

French Abstract: Paul et Antoine, Antoine et Hilarion, Hilarion et Hésychius..., les rapports entre mentor et disciple scandent la Vita Pauli et la Vita Hilarionis de Jérôme et tissent une continuité presque héréditaire entre un fondateur et ses successeurs. Nous nous demanderons, au cours de cette communication, comment ces relations de transmission témoignent des ambitions de Jérôme tant dans le domaine ascétique que littéraire. Ces deux Vies de moines veillent à préciser la place de leur héros dans une lignée de moines qui remonte aux origines. La Vie de Paul ne dit presque rien de la vie de l'ascète et se concentre sur sa rencontre avec Antoine, qui devient en tout son héritier grâce à des parallèles bibliques. Hilarion, quant à lui, commence sa vie monastique par la rencontre avec un mentor et la termine dans la transmission à l'un de ses disciples. Le vêtement ascétique, signe visible de l'idéal monastique, transmis d'un moine à son disciple, se fait représentation symbolique de cette filiation spirituelle. Cette insistance sur la transmission peut alors être lue comme un redoublement de la visée exemplaire des *Vitae*, où le lecteur devient le disciple du mentor qu'est pour lui le saint. Mais nous voudrions également nous demander comment ce motif devient pour Jérôme le moyen de définir sa place dans la tradition littéraire hagiographique: à la fois rival et imitateur de la Vie d'Antoine, et premier auteur latin de Vies d'ascètes aspirant à créer lui-même des émules.

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Palacký Univerzity, Olomouc, Czech Republic

Assistant Professor

**HISTORIA CASTITATIS. JEROME'S LIFE OF MALCHUS AS A NOVELISTIC PARABLE**

CV: Jiří Šubrt is an assistant professor at the Department of Classics at the Palacký University in Olomouc, where he teaches courses of Latin literature and interpretation of Latin texts. He takes particular interest in the literature of Late Antiquity and patristic literature. His main publication is the *History of Roman Literature* (in Czech) and he has also published articles about the *Literature of Late Antiquity*, as well as Czech translations of writings of Latin Church Fathers (Jerome, Augustine).

Abstract: Jerome's *Life of Malchus* differs from other two saintly biographies of this author by its novelistic character and absence of miracles. Scholars argue about what is hidden behind this romantic façade and what this unique way of narration and the topic similar to ancient novels was aimed for. This paper tries to demonstrate that Jerome's *historia castitatis*, as the authorial narrator characterizes this story in the end of his narration, is in fact a novelistic parable, in which the author puts the possibility of spiritual cohabitation of two individuals of different sex to the test. His *Life of Malchus* introduces the practice of Christian syneia into his novel, i.e. cohabitation of a male and a female ascetic, which was criticized by the Church authorities at that time. Despite the fact that Jerome himself condemned this practice in his letters, he was fascinated by the possibility of "desexualization" of relationship between a woman and a man. His ambiguous attitude to this phenomenon is expressed in the *Life of Malchus* by the unexplained contradiction between the statement of narrator Malchus, according to his words the involuntary married couple decided to separate and retire to the safety of monastic community, and the evidence of the authorial narrator, who witnesses that the old man Malchus and his female partner are still living under the same roof.

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PhD Candidate


PUNTI DI COINCIDENZA DELLA VITA MALCHI (VM) DI SAN GIROLAMO CON LA TRADIZIONE UMANISTICA IN QUANTO TRASMISSIONE LETTERARIA, SAPIENZIALE E PEDAGOGICA

CV: Bachelor's degree in Theology (*Universidad de Navarra*, Spain, 2010); Bachelor's degree in Classical and Christian Literature (*Pontificia Università Salesiana*, Rome, 2015); Master's degree in Classical and Christian Literature (*Pontificia Università Salesiana*, Rome, 2017). At present I am doing the PhD at the *Pontificia Università Salesiana* (Rome) on the thesis "Vita Malchi di Girolamo nella tradizione umanistica e in quanto proposta paideutica dal suo programma. Uno studio in dialogo col pensiero contemporaneo."

Abstract: *Points of contact between the Vita Malchi (VM) of Saint Jerome and the humanistic tradition as a literary, sapiential and pedagogic transmission*

It seems to us that the term "humanistic tradition" can indicate with propriety, and taken in its essence, Latin literature; because in the history of this literature there is constant reference to literary models and humanistic-sapiential values. This millennial tradition (philological and philosophical) is rooted in a duplex source, Greco-Roman and Christian. And it seems to us that a paradigmatic work of this synthesis is the *VM*. Its literary style is profoundly inherited from the classical tradition, and the "truths" there conveyed put in evidence the coincidence between Christian and classical tradition. Furthermore, the *VM* illustrates a relevant aspect of the wisdom of the humanistic tradition: the *paideia*, which regards, as its final goal, the fulfilment of man, put into effect in the synthesis among love for culture, study and commitment to philanthropy. Hence, the *VM* shines forth in all its value when it is read in the humanistic tradition; that is, on considering that it is an edifying narration, endowed with a high aesthetic and will to instruct – according to Jerome himself – hence, a paradigm of literature focussed on the formation of man. Consequently, this work can be presented as a valid introduction to the study of the humanistic tradition.

Italian Abstract: Il titolo "tradizione umanistica" ci sembra che può indicare con proprietà, sotto un aspetto essenziale, la letteratura latina, perché nella sua storia c'è come costante, infatti, il rifarsi a modelli letterari e a valori umanistici-sapientiali. Questa tradizione (filologica e filosofica) ha radici in una doppia fonte, greco-romana e cristiana. Un esempio notevole di questa sintesi ci sembra possa essere la *VM*. Il suo stile letterario è profondamente erede della tradizione classica, e le "verità" ivi veicolate mettono in evidenza delle coincidenze tra pensiero cristiano e classico. Inoltre, questo testo può anche illustrare un altro aspetto rilevante della sapienza di tradizione umanistica. In essa si può apprezzare come specificazione di *humanitas* la *paideia* che mira come ultimo traguardo alla realizzazione del discente, libero e responsabile, solidale nel bene comune: *humanus*, per l'appunto. E questa consapevolezza di vita si attua nell'osmosi tra amore per la cultura e lo studio ed impegno nella filantropia. La rappresentatività di questa nota essenziale della tradizione umanistica nella *VM* emerge al considerarla come racconto edificante, dotato di alta estetica e dichiaratamente formativo, secondo lo stesso Girolamo.

Sekcija B

Section B

Mala dvorana ZRC SAZU

Small Hall ZRC SAZU

9.45 – 11.15

Hieronimova eksegeza 1 *Jerome's Exegesis 1*

Sergio Zinconesergio.zincone@uniroma1.it

University of Rome (Sapienza), Faculty of Arts, Italy

Full Professor – Emeritus

**L'INTERPRETAZIONE DELLE PARABOLE EVANGELICHE NEL COMMENTO DI GIROLAMO AL VANGELO SECONDO MATTEO**

CV: 1968: Degree summa cum laude in Literature (D. Litt.), University of Rome

1972: Specialization Diploma in historical, religious studies

1980: Associate professor of Ancient Christian Literature, Sapienza University of Rome

2000: Full professor of Ancient Christian Literature, Sapienza University of Rome

From 1980 to 2008 editor of "Studi e Materiali di Storia delle Religioni"

2015: retired

Main publications:

Ricchezza e povertà nelle omelie di Giovanni Crisostomo, L'Aquila 1973

A Diogneto, Italian translation and commentary, Roma 1977

Giovanni Crisostomo. Commento alla Lettera ai Galati. Aspetti dottrinali, storici, letterari, L'Aquila-Roma 1980

Studi sulla visione dell'uomo in ambito antiocheno (Diodoro, Crisostomo, Teodoro, Teodoreto), L'Aquila-Roma 1988

Giovanni Crisostomo. Coscienza critica del suo tempo, Roma 2011

Abstract: The interpretation of the Gospel parables in Jerome's Commentary of Gospel according to Matthew

According to Jerome's Commentary on Matthew, Jesus used a lot of parables, so that his audience might accept his teaching in accordance with everyone's disposition of mind. Jerome emphasizes that one must trust in Jesus's explanation of parables (see, for example, Matt. 13:37-43: Daniel's parable) without adding anything, whereas the exegete must interpret what is not explained in the tales of parables. Moreover, Jerome says that Jesus mixes what is clear with what is obscure, so that what is intelligible might lead to the knowledge of what is not intelligible.

Italian Abstract: Girolamo, secondo il quale Gesù faceva uso di molte parabole perché la folla recepisce il suo insegnamento secondo la disposizione d'animo di ciascuno, mette in evidenza che non si deve intendere niente di più o di meno di quanto il Signore ha esposto quando ha interpretato le parabole, come nel caso della zizzania (Mt 13,37 sgg.), mentre deve essere spiegato quello che è passato sotto silenzio ed è lasciato all'intelligenza del commentatore.

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MTA–ELTE Lendület Research Group of Liturgical History,

Budapest, Hungary

Researcher

**THE HORNS OF MOYSES**

CV: Miklós István Földvály (1978) is the leader of the Research Group of Liturgical History of the Hungarian Academy of Sciences and a member of the Department of Religious Studies at the University Eötvös Loránd, Budapest. Originally trained as a classical philologist, he turned to medieval Latin studies and especially to liturgical sources and practice. He is chiefly interested in the variation of western liturgical usages, and systematically edits the extant service books of medieval Hungary. Himself a liturgical singer, he is one of the leading personalities for the reinvigoration of the Roman Rite and its Esztergom Use. He is married and the father of six children.

Abstract: The approach of Ex 34,29 suggested by St Jerome has long been refused by the common opinion of scholars. Translations accepted nowadays are based upon a reading of Hebrew supposedly different from the one used in the Vulgate and upon a disputable interpretation of Hab 3,4: both are insufficient to reject the wide-spread Latin version. Considering the passage within its wider context and the exegetical practice of its age reveals that the Vulgate's solution is reasonable, and the explanations related by Jewish and Christian commentaries of posterity illustrate a mutual vitality of diverse traditions in translation and hermeneutics.



ST. JEROME AND THE ALLEGORICAL INTERPRETATION OF EXODUS

CV: László Takács studied Classics and Hungarian Language and Literature at Eötvös Loránd University of Budapest and at the University of Vienna. In parallel with writing his doctoral thesis on the ancient commentaries on Vergil at the Hungarian Academy of Sciences he started to teach at Pázmány Péter Catholic University. Since 2007 as an associate professor he is the head of Department of Classical Studies. He works extensively on the literary history of Nero's time, with a special focus on Persius and his master Cornutus. He translated the letters of St. Jerome and he is interested in St. Jerome as the pupil of Aelius Donatus, who composed a commentary on Vergil's poems. He translated the letters of St. Jerome into Hungarian.

Abstract: The interpretation of the Exodus of Jews from Egypt has a long tradition in the exegesis of the Bible among the Hellenised Jews and the early Christians. The first exegete, who interpreted the Exodus allegorically, was Philo of Alexandria. Origen, the great Christian exegete, adopted Philo's method, but added some new interpretations. The Way Out of Egypt symbolised the liberation from paganism, and the Crossing of the Red Sea was interpreted as the baptism and the Arrival in Canaan as the salvation and the arrival in Heaven. St. Jerome as Origen's admirer accepted his point of view, but he combined the Christian exegetical tradition with elements of pagan Roman interpretation methods, such as, e.g. the allegorical interpretation of numbers used by the Pythagoreans and that of names used by the Stoics. In my paper I attempt to demonstrate how St. Jerome used the methods of non-Christian allegorical interpretation and how he constructed a spiritual way of life with the help of the allegory of Exodus.



THE INTERPRETATION OF 'THE PARABLE OF THE PRODIGAL SON' BY TWO LATIN PATRISTIC AUTHORS, ST JEROME AND PETRUS CHRYSOLOGUS

CV: My name is Jacobus (Koos) Kritzinger and I am a senior lecturer at the Department of Ancient and Modern Languages and Cultures at the University of Pretoria (South Africa). I have written my master thesis on Jerome's Letter 57 (*Liber de optimo genere interpretandi*) and have published a number of articles on his *Lives of the desert monks* (*Vitae Pauli, Hilarionis et Malchi*).

Abstract: In this paper a comparison will be made between St Jerome's and Petrus Chrysologus' interpretations of 'The Parable of the Prodigal Son'. In *Epistula XXI*, written towards the end of 383 CE, Jerome responds to a request by Pope Damasus to clarify certain questions about this well-known parable. After an introduction in which the specific questions are mentioned and briefly discussed, he continues with a verse by verse commentary of the Lucan passage, followed by a short conclusion. Petrus Chrysologus, (c. 380 – c. 450) bishop of Ravenna, delivered five sermons on 'The Parable of the Prodigal Son', of which the fifth sermon offers a spiritual interpretation of the parable. A comparison between the two different approaches to the parable, will highlight Jerome's characteristic exegetical method.

Hieronimova eksegeza 2 *Jerome's Exegesis 2*

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KU Leuven, Belgium
Postdoctoral Fellow



PASSIONATELY ADVOCATED AND PROMINENTLY IGNORED. JEROME, THE WOMEN AND THE STORY “WOMAN TAKEN IN ADULTERY”

CV: Dr. András Handl is postdoctoral FWO [PEGASUS] Marie Curie Fellow at the Faculty of Theology, KU Leuven, Belgium. He earned his PhD at the University of Basel in 2015 with a dissertation to Bishop Calixtus I. of Rome, which is in press at *Supplements to Vigiliae Christianae*. His actual research project investigating the reception history of “Jesus and the adulteress woman” (John 7,53-8,11) in late Antiquity. Since 2018, he is PI of an international and interdisciplinary FWO project to the “Hippolytos-statue”. He published also to martyrdom, the early development of the episcopal sees of Rome and Carthage as well as to Tertullian.

Abstract: Despite all ambivalences, women played an important role in the life of Jerome: the circle of aristocratic woman at Rome, the ascetic circle in Bethlehem or the torment of dancing women in his memories. A similar ambiguity can also be observed in his approach to a well-known yet dubious New Testament story, the “Woman taken in adultery” (John 7,53-8,11). On the one hand, he included the story in his Gospel revision which later became the Vulgate. What is more, he defended this in the Pelagian controversy (Pelag. 2,17). And on the other hand, he consequently ignored the nature of the woman’s sin, and, despite of the staunch proponent of Christian virginity and critic of female sexuality in his writings, he neither quotes nor comments on the passage. While scholarship recognises the importance of Jerome’s approach for the story’s textual transmission and textual criticism, this contribution seeks to widen the horizon: based on his correspondence, it aims to explore the interplay between Jerome’s attitude towards female sexuality, the role of his circle of well-educated aristocratic women, the allegations that he had an improper relationship with the widow Paula, and his decision to include the story in his Gospel revision.

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ADULTER VS. MOECHUS: JEROME'S USE OF TERMS FOR ADULTERY IN VULGATA

CV: Milena Joksimović graduated (2005) and defended her PhD thesis *Terminology of the Adultery in Vulgate and its Social, Historical and Cultural Context* (2016) at the Faculty of Philosophy at the University of Belgrade. She taught courses in the Latin language at the Faculty of Philosophy in Belgrade and courses in European history at the Faculty of Geoeconomics in Belgrade. She has been living in Pula (Croatia) since 2014. Lately, she has been transcribing and translating the texts on visitations of bishop Agostino Valier to Istrian bishoprics in 1580. Main areas of her scientific research are Latin linguistics and Latin palaeography.

Abstract: Traditional marriage morality of the modern Western civilisation has been greatly influenced by the Christian teaching on marriage, which sees adultery as one of major threats to a marriage bond. Christian marriage morality was formed primarily during the fourth century, when the Church, allied with imperial institutions, rose to the power and Christianity was spreading at an extraordinary pace. This was the time when Jerome revised the existing Latin translation of the gospels and translated the *Old Testament* from Hebrew to Latin. The *Vulgate* soon became the principal, referential and most frequently used version of the *Bible*. As such, it has for centuries influenced the content, style and vocabulary of the European literature and Roman languages. Due to its importance, but also because of the social, historical and cultural circumstances under which it was formed, the text of the *Vulgate* is of the greatest relevance for exploring the terminology of adultery. The author investigates the terms for adultery used by Jerome in translating *Old Testament* verses (predominantly members of Latin lexical families derived from the words *adulter* and *moechus* as a translation of Hebrew forms derived from the root *na'aph*) and endeavours to explain his motivation for choosing different Latin terms. The author also compares the vocabulary of adultery in the *New Testament* books of the *Vulgate* and explores the extent of Jerome's intervention in the Latin text of the *New Testament*.

Anna Persig
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University of Birmingham, Great Britain
PhD Candidate



JEROME AS THE REVISOR OF THE VULGATE EPISTLES: STATUS QUESTIONIS AND NEW APPROACHES

CV: Anna Persig graduated in Classics (BA) and then in Classical Philology and Ancient History (MA) at the University of Pisa (Italy). She is currently a PhD candidate at the Institute for Textual Scholarship and Electronic Editing (ITSEE) at the University of Birmingham (UK) and a teaching assistant of Roman Literature at the same university. Her doctoral thesis addresses the question of the authorship of the Vulgate Epistles through a linguistic analysis of these texts. Her research interests lie in the areas of the textual criticism of the New Testament and of Latin linguistics with a focus on late Latin.

Abstract: The circulation of the Vulgate Epistles in the manuscript tradition together with the Vulgate Gospels, revised by Jerome, led to the conclusion that Jerome was the revisor of the whole Vulgate New Testament. This assumption was questioned by modern scholarship, which first attributed the revision of the Vulgate Epistles to Pelagius and most recently to Pseudo-Rufinus the Syrian. However, both these hypotheses appear to be unconvincing. The editors of the *Vetus Latina* series observed that several citations of Jerome in writings dated around the end of the fourth century represent the earliest attestations of the Vulgate Catholic Epistles. This paper aims to examine these quotations to establish their biblical affiliation through the identification of readings distinctive of the Vulgate, i.e. readings and renderings that differ from the *Vetus Latina*. The presence of distinctive readings in Jerome's citations may prove either that Jerome cited the Vulgate or that the biblical text was replaced at a later stage. The results of this study will improve our knowledge of the origin and dating of the Vulgate Epistles and clarify the role played by Jerome in their composition.

Alisa Kunitz-Dick

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University of Cambridge, Faculty of philosophy, Great Britain

Supervisor



JEROME'S COMMENTARY ON MALACHI: A COMPARATIVE APPROACH

CV: Alisa Kunitz-Dick (PhD Cantab.) is a supervisor in the faculty of philosophy at the University of Cambridge. Her main area of research is early medieval metaphysics, on which she has published numerous articles relating to theories of place and space, the most recent of which is in a forthcoming volume on Ibn Gabirol (Brepols). She has an additional interest in Jerome's commentaries on the minor prophets and their correlation to rabbinic commentaries, and her articles on them have been published in *Studia Patristica*.

Abstract: This paper is the first systematic study of Jerome's commentary on the book of Malachi, especially 1:10-14; 3:1; 3:2-9; 4:1-4; and 4:5-6, by comparing it with other patristic commentaries and roughly contemporaneous rabbinic writings. Jerome incorporated some rabbinic exegesis within his commentaries, and this comparison allows one to identify them, and his dialogue with them. For instance, to 3:1, Jerome offers multiple interpretations: to John the Baptist (Matt. 11:10), to Christ, the Father sending the Son, or spiritually to the Church. Jerome has accurately summarized the positions of other patristic writers: Irenaeus, Origen, Chrysostom apply it to John as Elijah, while Augustine and Cyril apply it to the comings of Christ. Jerome explains that the Jews say that this passage refers to a future Elijah and messiah, but Jerome wonders how this could be, since the temple has been destroyed. I could find no rabbinic commentaries to 3:1, but *Sifre to Deuteronomy*, Jerusalem Talmud (Shabbat, Sheqalim), the Song of Songs Rabbah, and the Babylonian Talmud (Erubin) interpret the similar 4:5-6 as a future Elijah. Jerome thus stands as a witness or supercommentator to exegesis in his time, and possibly to lost rabbinic interpretations.

Sekcija B

Section B

Mala dvorana ZRC SAZU

Small Hall ZRC SAZU

15.00 – 16.45

Epistolografija Epistolography

Emmanuelle Mantelmagistralatina@hotmail.fr

University of Lille, Workshop HALMA, Doctoral school SHS, UMR 8164, France

PhD Candidate in ancient languages and literature

**LA LETTRE DE CONSOLATION CHEZ SAINT JÉRÔME**

CV: Since 2016, I participate in the academic research group dedicated to “Consolation, from Antiquity to 17th Century”, organized by Claudie MARTIN-ULRICH (University of Pau) and Sabine LUCIANI (University of Aix-Marseille). Since September 2015, preparation of a PhD in ancient languages and literature under the direction of Mrs. Anne-Isabelle BOUTON-TOUBOULIC at the University of Lille; title: “The Letter of consolation in Christian Latin authors”

Abstract: The Letter of Consolation in Saint Jerome

As part of my thesis, *The letter of consolation in the Christian Latin authors*, I have studied seven letters of consolation written by Saint Jerome : the *epistula* XXIII, to Marcella on Lea’s death; the *Epistula* XXXIX, to Paula on her daughter Blesilla’s death; the *Epistula* LX to Heliodorus on his Nepotian nephew’s death; the *Epistula* LXVI to Pammaque on his wife Paulina’s death; the *Epistula* LXXVII in Oceanus on Fabiola’s death; the *Epistula* LXXIX in Salvina on her husband’s death; the *Epistula* CVIII to Eustochium on his mother Paula’s death.

I will rely on the monograph by Charles Favez (1937), as well as on the more recent works written by Aline Canellis, by Patrick Laurence and René Martin and J.H.D. Scourfield, among others, in order to clarify the following points: to what extent can these letters be considered as consolations? Are there any Jerome’s peculiarities in this literary genre? Does Jerome conform to an existing style or does he borrow his own style from the Consolatory tradition? Are all the letters following the same model, since their writing spans over twenty years (from 384 to 404)? Do the spiritual style and intention differ according to the addressees (men/women; degree of intimacy between Jerome and his correspondent)?

French Abstract: Dans le cadre de ma thèse, *la Lettre de consolation chez les auteurs latins chrétiens*, j’étudie sept lettres de consolation rédigées par saint Jérôme : l’*Epistula* XXIII, à Marcella sur la mort de Léa ; l’*Epistula* XXXIX, à Paula sur la mort de sa fille Blésilla ; l’*Epistula* LX à Héliodore sur la mort de son neveu Népotien ; l’*Epistula* LXVI à Pammaque sur la mort de son épouse Paulina ; l’*Epistula* LXXVII à Oceanus sur la mort de Fabiola ; l’*Epistula* LXXIX à Salvina lors de la mort de son époux ; l’*Epistula* CVIII à Eustochium sur la mort de sa mère Paula.

Je m’appuierai sur la monographie de Charles Favez (1937), ainsi que sur les travaux plus récents d’Aline Canellis, de Patrick Laurence et René Martin notamment, pour pouvoir éclaircir les points suivants: en quoi ces lettres sont-elles des consolations ? Y a-t-il des particularités hiéronymiennes? Jérôme se conforme-t-il à un style existant ou imprime-t-il son propre style au genre de la consolation? Toutes les lettres suivent-elles le même modèle, dans la mesure où leur rédaction s’étend sur une vingtaine d’années (de 384 à 404) ? Le style et l’intention spirituelle diffèrent-ils selon les destinataires (hommes / femmes; degré d’intimité entre Jérôme et son correspondant)?

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University of Cyprus & Open University of Cyprus

Adjunct Lecturer

**THE COMPLEMENTARITY OF JEROME'S EPISTLES 45 AND 52 REVISITED**

CV: Chrysanthi Demetriou studied Classics in Cyprus (BA), Cambridge UK (MPhil) and Leeds (PhD). She is an Adjunct Lecturer of Latin at the University of Cyprus (Department of Classical Studies and Philosophy) and the Open University of Cyprus (Programme ‘Studies in Hellenic Culture’). Her research interests focus on Roman drama (primarily the comedies of Plautus and Terence), the reception of Terence’s comedies in Late Antiquity and the Middle Ages, the history of Latin education, as well as the presence of Latin classics in Christian literature. She is a member of the international research network RELICS, based at the University of Ghent.

Abstract: As it is well known, during his second stay in Rome, Jerome was accused of a certain *crimen* and thus left the city in 385. The main evidence on this episode is found in *Epistle* 45: Jerome explains that the accusations against him were concerned with Christian morality and he even gives some information on the trial procedure. Jerome refers to this episode, briefly, also in his *Apology against Rufinus* (3.21-22). Although these two treatises are generally considered as the main source of information about Jerome’s legal adventure, in this paper, by offering a close, philological reading of the texts under examination, I aim to elaborate on how Jerome’s *Epistle* 52 can throw further light to the particular episode. This letter, although focusing on the clergymen’s ideal conduct, seems to contain hints that might reflect Jerome’s personal experience. These are especially found in two instances discussed in both epistles (45 & 52): in the presentation of a priest’s ideal relationship with women and, more specifically, in the discussion of a priest’s inheritance rights. In my view, in light of contemporary legislation, Jerome’s references to priests’ ‘improper’ financial demands in *Epistle* 52 might be also connected to his own legal adventure, as this is presented in *Epistle* 45. Thus, it can be concluded that accusations against Jerome were not restricted to Christian morality, but possibly also involved matters of civic law.

Gina Derhard

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PhD Candidate in Latin Philology, Research Training Group Literary Form

METAPHORS OF CONVERSION TO ASCETICISM IN JEROME'S LETTERS

CV: From 2011 to 2014 undergraduate studies in Classical philology at the Universities of Bochum (Germany), Nice (France) and Toulouse (France). From 2104 to 2016 European Master in Classical Cultures at the Universities of Toulouse (France) and Münster (Germany) and from 2016 to 2019 PhD student in the DFG – Research Training Group “Literary Form: History and Culture of Aesthetic Modelling” at the University of Münster (Germany) and in the Research Center “History and Sources of the Ancient Worlds” at the University of Saint-Étienne (France). Title of Dissertation: Dynamics of Literary Form in Jerome's Letters.

Abstract: *Blesilla, exi foras* (epist. 38,2)! With these words, Jerome announces Blesilla's conversion from a worldly, sinful life to asceticism. Alluding to Lazarus, he describes her conversion as a metaphoric resurrection. As metaphors have an important effect on the way we perceive our world, metaphors of conversion can be understood as a model of and for this process that can hardly be described even by the convert. Looking at the way Jerome presents the conversions to asceticism of three women (Blesilla [epist. 38], Paulina [66], and Fabiola [epist. 77]), I propose to tackle three of Jerome's letters that have barely been analyzed for now. I would like to show that the metaphors used to describe these conversions serve intra- as well as extra-textual purposes. Firstly, these metaphors being selective, they show how Jerome shaped a concept of conversion for future ascetics. Therefore, secondly, they make and model realities. Indeed, they transform these women from sinners to penitents and from penitents to ascetics and are thus performative. Thirdly, they mark important shifts in the letter's genre. In fact, all these letters are presented as panegyrics, but by looking at the metaphors of conversion, turn out to be apologetic and exhortatory letters respectively.

**Giovanna Martino**

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Pontifical Salesian University, Rome, Italy

Phd Candidate

LA REGOLA EDUCATIVA DI S. GEROLAMO: ESEMPI DI UNA INSTITUTIO CHRISTIANA NELL'EPISTOLARIO GERONIMIANO (EPP. 107 E 128)

CV: Università degli Studi di Napoli “Federico II”: Laurea in Lettere Classiche, votazione 110/110, 28/10/2005; thesis: “Friedrich Nietzsche: dagli scritti filologici alla nascita della tragedia”. Supervisor Professor: Illustrious Salvatore Cerasuolo. Università Pontificia Salesiana-Pontificium Institutum Altioris Latinitatis: Phd candidate from September 2017; Research project: “La Storia della Chiesa di Socrate di Costantinopoli: aspetti linguistici, letterari, retorici e stilistici”. Supervisor Professor: Illustrious Roberto Fusco. Università degli studi di Napoli “L'Orientale”: Master post Lauream Il Cristianesimo antico nel suo contesto storico, attained in 27/03/2009 with 30/30.

Work experience

From September 2008: teacher in the Italian Public High School of Italian and Latin Language and Literature.
2006/2007: freelance “Corriere del Mezzogiorno”, section “Cultura & Spettacoli”.

Abstract: The Educative Rule of Saint Jerome: *Institutio Christiana's* Examples in Hieronimian Epistles (Epp. 107 and 128)

The “pedagogical” epistles by Jerome (Epp. 107 and 128, the former in 400-401 and the latter in 412-413) are an interesting and precious document from Christian *paidèia*: giving advices, the author gets scholarship *curricula* inherited from Roman culture (especially from Quintilian) and the teaching methods provided by holy Bible. The article provides an analysis of Saint Jerome's pedagogy, starting from these two epistles, analyzing also their rhetorical and formal features. So Jerome founded the first *schola Christiana* with Betlemme's school. He also established that only a new ideal of *humanitas* could defend the new faith from the charge of the pagans.

Italian Abstract: Le lettere “pedagogiche” di Gerolamo (Epp. 107 e 128, scritte rispettivamente la prima nel 400-401 mentre la seconda nel 412-413) rappresentano un interessante quanto prezioso documento di *paidèia* cristiana: nel dispensare i suoi consigli, in esse l'autore attinge a pratiche e programmi scolastici ereditati dalla cultura romana (e in particolare da Quintiliano), traendo dalla Bibbia edificanti motivi di impegno e di intervento sui discenti. Il contributo, dopo un sintetico esame delle caratteristiche dell'epistolario di Gerolamo intende analizzare le teorie pedagogiche del Padre, quali evincono dalle due epistole, che si vogliono invece esaminare sul piano retorico-formale e contenutistico. In definitiva Gerolamo, con la scuola di Betlemme di cui ci dà notizia, fondò, de facto, la prima scuola cristiana: “nel solco dell'eredità classica, il Cristianesimo non rifiuta i procedimenti della scuola classica, ritenendoli necessari ad acquisire un sapere unitario e forgiando un nuovo ideale di *humanitas*, che è presupposto ad una consapevole accoglienza del messaggio evangelico e a una valida difesa della nuova fede.”



Emanuela Colombiemanuela.colombi@uniud.it

University of Udine, Italy

Associate Professor

**FASTING AND FOOD: DIETARY PRESCRIPTIONS IN JEROME'S LETTERS**

CV: Emanuela Colombi is Associate Professor of History of Christianity and Early Christian Literature at the University of Udine. Her research interests include patristic philology, the textual transmission of the Latin Fathers, the Latin translations of Greek patristic texts, paratexts of Latin biblical and patristic manuscripts, history and hagiography of the Aquileian, Hystrian and Venetian area. She was Principal Investigator of a National research project on the textual transmission of the Church Fathers, and of a National research project on the Latin and Syriac translations of early Christian texts. She is member of the Academic Board of Brepols Publishers, and member of the Editorial Board of the *Series Latina* of the *Corpus Christianorum*. She is editor of the series *TraPat - Traditio Patrum*, Turnhout, 2015-

Abstract: The contribution aims to investigate the evidence on food and fasting in the letters of Jerome, comparing it with the statements contained in the *Adversus Iovinianum*. The analysis will be carried out taking into account both the symbolic and spiritual value of food and of its deprivation, and the concrete dietary and 'healthy' prescriptions, that offer an insight into the dietary – but also ethical – beliefs of the author and his time.

Sekcija B

Section B

Mala dvorana ZRC SAZU

Small Hall ZRC SAZU

17.00 – 18.30

Epistolografija Epistolography

Angela Zielinski Kinney

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University of Vienna, Institute for Classical Philology,
Medieval and Neo-latin Studies, Austria

PhD Candidate

University of Wales, Centre for Advanced Welsh & Celtic Studies, Great Britain
Research Fellow



IN SICKNESS AND IN HEALTH: ILLNESS AND INJURY IN JEROME'S CORRESPONDENCE

CV: Angela Zielinski Kinney is a PhD candidate in Classical Philology at the University of Vienna's Institut für Klassische Philologie, Mittel- und Neulatein, where she was previously Universitätsassistentin to Univ.-Prof. Danuta Shanzer (2013-2017). She earned a BA in Classics and English at the University of Chicago and an MA in Classics at the University of Illinois. Her dissertation is entitled, "The Goddess Among Us: The Personification of Divine Rumor in Late Antique Prose." She is currently a research fellow on the AHRC project, *Vitae Sanctorum Cambriae: The Latin Lives of Welsh Saints*. She has published four volumes of the DOML Vulgate, as well as an article on the *Vita Apollinaris Valentinensis*, and another on Augustine's 15th epistle.

Abstract: Jerome's letters are filled with references to bodily complaints and physical frailty – not only his own ailments, but those of others as well. They provide rich source material documenting reactions to and experiences of illness and injury in Late Antiquity. Descriptions of ailments vary, of course, according to the identity of the patient and, above all, the literary function of each depiction: what emotions does Jerome wish to arouse? I will examine the rhetorical presentation of the sick and injured in Jerome's epistles. Where do they appear? What traits are associated with them? What allusions are deployed to describe them? Is illness gendered? Is injury stigmatized, and if so, when? Which patients are portrayed sympathetically, and which with disdain? Finally, I will explore how Jerome exploits the physical ailments of people he considers "Others" to praise his elite friends. The monstrous catalogues of illnesses and injuries in *Epp.* 66 and 77, for example, serve as foils to the virtues of Pammachius and Fabiola. These catalogues (and their literary sources) will be compared to other descriptions of ailments (both within Jerome's corpus and outside of it) to illuminate Jerome's theological ideas and real attitudes toward the indigent sick.

Willum Westenholz

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Student Assistant



MUST AN EPISTLE BE EPISTOLARY? JEROME AS A CASE-STUDY

CV: Willum Westenholz is a doctoral student at the University of Vienna at the Institute of Classical Philology and Medieval and Neolatin, where he is writing his dissertation on the letters of Sidonius Apollinaris and serving as the assistant of Prof. Danuta Shanzer. He has attained a master's degree in renaissance studies from the University of Warwick, where he worked on the Latin correspondence of Isaac Casaubon, and a second master's degree in Medieval Latin from the University of Copenhagen with a thesis on the Latin of Gregory of Tours. His core interest are epistolography, historiography and late antique culture.

Abstract: Jerome, along with Cicero, Seneca, and Pliny, is one of the great letter writers of antiquity but, much as with Seneca, one could forget that most of his letters are meant to be just that. Apart from the in- and subscription, the occasional *tu*, and the odd *topos* here and there, little would stand in the way of categorizing them as a *Sammelsurium* of declamations, tracts, and invectives with little in common but their authorship. Using an initially quantitative approach and playing the part of *advocatus diaboli*, I will investigate what bona fide "genuine" epistolary features characterize Jerome's correspondence. Where do we see documentable signs of reciprocity? Which topoi and formulae does Jerome employ to convey epistolarity and dialogic intimacy? To what extent do the profiles of addressees and their relationships to Jerome influence his choice and treatment of topics (epistolary *accommodatio*)? How does Jerome treat conventional hallmarks of the genre? While such questions have been answered for individual letters (e.g. ep. 1, a piece of hagiography, 54, a treatise on widowhood, and 127, eulogy and apologetics) or for certain features (e.g. *brevitas*, which he refers to explicitly ep. 26), a holistic approach to the corpus is still a desideratum.

Amy Oh

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Skidmore College, New York, USA

Visiting Assistant Professor of Classics



CITY AND WILDERNESS IN THE LETTERS OF JEROME

CV: Amy Oh is a Visiting Assistant Professor of Classics at Skidmore College in Saratoga Springs, New York. She earned her BA in English from the University of California Los Angeles and her MA and PhD in Classical Philology from the University of Illinois at Urbana-Champaign. Her dissertation was entitled, "A Commentary on Jerome's *Contra Vigilantium*". She is continuing her work on Jerome as well as investigating the function of *mora* in biblical epic.

Abstract: Whether solicited or not, Jerome advised people on where they should go. Perhaps he might suggest that you join him in the desert; perhaps he might tell you that staying in the city is acceptable. His answer depends entirely upon his position in the world, both geographically and socially. For example, early in his letters, he praises the desert and monastic solitude, calling it "omni amoenius civitate" (*Ep.* 2.1), only to look back on the desert, once he has found himself in Rome, as a "horridum monachis...habitaculum" (*Ep.* 22.7). However, later in his career, Jerome says that paganism has allowed Rome to be overrun with owls and night birds (*Ep.* 107.2). Suddenly, the city is a wilderness, too. This paper will examine the language Jerome uses to describe city and wilderness with a focus on how he both constructs and deconstructs the boundary between the two.

Giorgia Grandi

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Foundation St. Charles, International School for High Studies, Modena, Italy

Postdoctoral Independent Researcher



NARRATING THE ASCETIC MODEL, ITS CONTEXT AND ITS HERO(IN)ES.

A NEW PROPOSAL FOR JEROME'S LETTERS AND LIVES.

CV: I was born in 1984 in Bologna, graduated in 2008 in *Classical Philology, Literature and Tradition* with a dissertation on the *Lives* by Saint Jerome (publication recommended) and finished my PhD (in *Classical Philology at International School of High Studies- Fondazione S. Carlo, Modena, Italy*) in May 2014 with a dissertation on the *Letters* of Jerome of Stridon (grade: "*summa cum laude*"); now I am still working on Jerome's production, I also contribute to the Italian section of *Année Philologique*, and I am, as well, a permanent teacher of Latin and Italian language and literature in a secondary school in Bologna. I published various articles and reviews in *Adamantius, Auctores Nostri* and other journals about classics and early Christian

literature and, in 2013, an Italian translation (with introduction and notes) of Jerome's *Lives* (published by Abbazia di Praglia). This year, in September, I am going to participate in the hieronimian conference in Rome *Jerome and Rome*, presenting a speech entitled *Bethlehem contra Romam. Il tema dell'angulus declinato nelle Epistole geronimiane*.

Abstract: Fascinated by the works of Cain, Canellis and Stoico about the *Epistolary* of Saint Jerome, in my PhD dissertation (May 2014) I suggested an alternative classification of his letters, dividing them into six macro-categories: parenetic, elegiac, functional, polemic, exegetical, narrative (this last totally new). Narrative epistles were particularly interesting for me because of their kinship with the *Lives*: both were the product of Jerome's need for communication, journeys and attitude towards storytelling. I persuaded myself that letters I-XVII, XXIII, XLI-XLIII, LXVIII, LXX, LXXIII, CXVII, CXXX, although being different from one another in length, addressee and content, showed peculiar narrative characteristics to be analyzed. In these documents and in the *Lives*, the saint is pleased to narrate and describe to his friends, episodes, places (*in primis* desert and sea), novels, *exempla* (here I will also introduce a new research about the relationship with Rufo's *Historiae Alexandri*) and his own life. Nevertheless, the inner and extratextual functions of these works change throughout time: in the desert (374-376), Jerome complains about his loneliness and lets the readers meet him as a hermit (e.g. *Ep.* XI, XII); in Rome (384-385) he especially addresses to Marcella parenetic letters about the lives of saint women, building his authoritativeness in the Western world against other competing groups; in Bethlehem (397...) he writes somewhat we can call 'metaliterature'.

Prevajanje Svetega pisma *Translating Holy Scripture*

Jean-Marie Auwers

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Full Professor



JÉRÔME CITE-T-IL SES PROPRES TRADUCTIONS DU CANTIQUE DES CANTIQUES?

CV: Jean-Marie Auwers is professor at the Catholic university of Louvain (Belgium), where he teaches ancient Christian literature and biblical Greek. In recent years, he has specialized in the study of ancient christian interpretations of the Song of Songs, notably publishing Procopius's *Epitome on the Song* (CCSG 67). He recently published a commentary on the Song according to the Septuagint (collection "La Bible d'Alexandrie", Paris, Cerf, 2019).

Abstract: Did Jerome Quote his Own Translations of the Song of Songs?

Before translating the Hebrew Song into Latin, Jerome revised the Old Latin version according to the Hexaplar Septuagint. Did Jerome quote his own translations of the Song of Songs? A systematic examination of all quotations and allusions of the Song in Jerome's work will answer this question. Particular attention will be paid to an obvious reference to Ct 5:4 in letter 22 (to Eustochium), which shows that, already during his stay in Rome, Jerome referred to the Song *iuxta hebraicam veritatem* or at least as he understood the Hebrew text through the hexaplar translations.

French Abstract: Avant de traduire le Cantique d'après l'hébreu, Jérôme a révisé l'ancienne version latine d'après les Hexaples. Jérôme cite-t-il ses propres traductions du Cantique des cantiques ? Un examen systématique de toutes les citations et allusions au Cantique dans l'œuvre de Jérôme permettra de répondre à cette question. On s'intéressera plus particulièrement à l'allusion appuyée à Ct 5,4 dans la lettre 22 (à Eustochium), qui indique que, déjà durant son séjour à Rome, Jérôme se référait au Cantique *iuxta hebraicam veritatem* ou du moins tel qu'il comprenait le texte hébreu à travers les traductions hexaplares.

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HEBRAICA VERITAS E FILOLOGIA ISPIRATA: GIROLAMO E LA TRADUZIONE BIBLICA COME TRA-DUZIONE DELLO SPIRITO

CV: MA in Classics (Catholic University of Milan); MA in Ancient Philosophy (same university); first PhD in Ancient Philosophy (same university); second PhD in theoretical philosophy (University of Bergamo); license in Synchronology (Pontifical Athenæum Regina Apostolorum, Rome); diploma in Latin paleography (Milan). Esperantist. Besides mystagogy, the major fields of study consist of the relationship between patristic and Greek philosophy, the Coptic tradition of Greek texts, Greek-Judaic philosophy (specially Philo), history of science in neoplatonic commentaries on Aristotle. Among latest scripts, essays and books on Damascius' ineffable *De principiis*, John Philoponus' Aristotelian hexameron and the Syriac tradition of Aristotle's works.

Abstract: *Hebraica ueritas and Inspired Philology: Jerome and the Biblical Translation as Trans-lation of the Holy Spirit*

Even though often neglected by Hieronymic studies, in Jerome's writings it should be pointed out that translating Scriptures has to strive for keeping their holy inspiration: since the Old and New Testaments are divinely inspired – such was the Septuagint –, not only aims their respective translation at transferring the letter nor just the meaning but also the divine inspiration which is tinged with the holy words.

Hence this essay will consider Jerome's *tria corda* (Hebrew, Greek, Latin) from the specific point of view of transmitting Holy Spirit's charisma into the translation of the Bible, mainly according to these points:

- I. starting from *Ep. LVII (ad Pammachium)*, it will be argued that Jerome reflects upon the difference between Greek translation and the original language (Hebrew) not as detriment but as polyphonic enrichment;
- II. this interlinguistic variation does not damage the transmission of the Holy Spirit but actually favours it: Hieronymic philology is inspired because, according to St. Paul, "the letter killeth, but the spirit giveth life" (II Cor 3:6);
- III. it will be clear that the stylistic feature '*non uerbum e uerbo*' is much more than a translation technicality, proposing itself as a principle of christian life; both an evangelical life exceeds the dogmatic teaching of mitzvôt in the Tôrâ and, likewise, translation exceeds a supine adherence to the letter, transferring the Holy Spirit Bible is inspired by. Conclusions: the inner *sensus* of translation will be singularly analogical – the translation of Vulgate *quoad* soteriological instrument.

Italian Abstract: Benché negletta negli studi geronimiani, presso il Nostro risulta centrale la consapevolezza del carattere ispirato cui la traduzione della Scrittura deve tendere: giacché l'Antico e il Nuovo Testamento sono pagine divinamente ispirate (come era ritenuta anche la Settanta), la rispettiva traduzione deve trasmettere non solo la lettera e nemmeno solo il senso ma anche la divina ispirazione sottesa alle parole.

Di qui verranno valutati i *tria corda* (ebraico, greco, latino) di Girolamo sotto il rispetto molto circostanziato della trasmissione del carisma dello Spirito nella traduzione, secondo i seguenti punti:
- muovendo dall'epistola 57 (*ad Pammachium*) verrà mostrato che Girolamo ragiona sulla differenza tra versione greca e originale ebraico

non come detrimento bensì come ricchezza polifonica;
- tale mutamento interlinguistico non solo non nuoce ma addirittura favorisce la trasmissione dello Spirito: la filologia geronimiana è ispirata perché, paolinamente, "la lettera uccide, lo spirito vivifica";
- lo stilema '*non uerbum e uerbo*' sarà molto più che un tecnicismo di traduzione, proponendosi quale principio di vita cristiana: come la vita evangelica supera la precettistica della Tôrâ, parimenti la traduzione supera la supina adesione alla lettera, trasmettendo lo Spirito che la ispira.

Conclusione: il *sensus* della traduzione sarà singolarmente analogico – la traduzione della Vulgata *quoad* strumento soteriologico.

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**FROM THE "VERITAS GRAECA" TO THE "VERITAS HEBRAICA"
(IN ST. JEROME'S COMMENTARIES)**

„IN HIS NAME SHALL THE GENTILES HOPE" (IS 42,4 LXX)

CV: He studied from 2014 to 2019 at Pázmány Péter Catholic University, Faculty of Theology (Budapest), in 2017 at Franz Liszt Academy of Music (piano) (Budapest) and in the accademic year 2018/2019 at Ankara University (Faculty of Divinity, Conservatory) (Erasmus+). He gained many musical awards. Currently he serves as acolyte in Diocese of Esztergom-Budapest (KKFI) and is since 2018 member of the Liszt Society.

Abstract: The *Ebed JHWH* songs belong theologically to the most significant and influential texts, but they were also the most disputed ones. The Church Fathers interpreted the Passion, the death, and the resurrection of Messiah from the „*país*” self-awareness of Jesus, on the basis of the Suffering Servant. The commentaries written to *Isaiah* were not only the most extensive ones, but also the most excellent works of the early Christian writers. In their minds these texts from the prophet were hinting at the confutation of the Christological heresies. These songs can be reviewed extensively on the basis of the works of the „*vir trilinguis*”, namely by Saint Jerome. He regards *Isaiah* as an apostle and an evangelist besides being a prophet. He touches upon the Masoretic text, the *Septuagint* and other translations (Aquila, Symmachus, Theodotion). At the same time he uses the Hebrew texts on the basis of „*Veritas Hebraica*” and he introduces the Jewish theories too.

Isaiah wrote about human suffering in a positive way, not like other thinkers of his time, presenting the dimensions of its propitiatory and redeeming aspect. It is the name and the teaching (*torah*) of the suffering Servant that the people expect, which can be the basis of their hope. After the reception history in the Old Testament and actualization of New Testament, the Christological reinterpretation of the text continues in the patristic literature: in the *Fist Epistle of Clement*, the *Epistle of Barnabas*, the *Didache*, and then in the *Dialogue with Trypho* we can find the theological content of the prophecy. Saint Jerome placed God's word, His revealed will (*torah*) in the fullness of Christ to the centre of his life and work. Exegetically he was an outstanding Church Father, whose biblical studies, translations, and textual explanations were influenced by his philological views, the Origenist debate, and the apologetic intention. His commentary of *Isaiah* consisting of 18 volumes is the most extensive commentary of his *oeuvre*, in which he utilized the works of several Greek authors (Eusebius of Caesarea, Origen, Didymus, Apollinaris) and a Latin exegete (Victorinus of Poetovio). Our *motto* summarizes that in his mind the person of Christ is to be recognized in the prophesies embracing all the eras of salvation history: that of his incarnation, of his suffering and resurrection, and that of the church. Jerome emphasizes that the *Septuagint* interprets *Isaiah* correctly in this respect, so from this commentary we get acquainted with his unusual kind of approach to „*Veritas Graeca*”.

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**ALLA RICERCA DELLA VERITÀ: IL TESTO ORIGINALE COME VERITAS**

CV: 2004–2014 researcher in Classical Philology, 2014–today: Associate Professor in Ancient Christian Literature. He is currently president of the degree course in Literature of the Humanities Department of the University of Turin. He is member of the Board of “*Rivista di Filologia e Istruzione Classica*”. His research is focused mainly on philological-literary problems of late ancient texts, with particular attention to hagiography (*Vita Caesarii Arelatensis*, Gregory of Tours, *Vita Syncreticae*), translation (*Rufinus and Jerome*) and ancient Christian writers as philologist.

Abstract: In Search of the Truth: the Original Text as Veritas

In Jerome's writings the expression *Hebraica / Graeca veritas* is, so to speak, the hallmark of the need to go back to the originals in the translation of the Scriptures. After Jerome many writers use this expression, but before him it is difficult, if not impossible, to find a similar use of *veritas* to indicate the authentic text. Where exactly does this expression come from? and what does it mean? This paper aims to present a systematic study on the use and meaning of this expression in the work of Jerome and in the authors inspired by him.

Italian Abstract: L'espressione *Hebraica veritas* adoperata da Gerolamo è la bandiera del suo risalire agli originali per la traduzione delle Scritture. Dopo di lui il termine *veritas* è adoperato da molti autori per indicare questa operazione, ma prima è difficile, se non impossibile trovare una simile iunctura per indicare il testo autentico. Da dove nasce, però, e che cosa significa esattamente questa espressione? Questo intervento vuole presentare esame sistematico dell'uso di *veritas* con questo significato in Gerolamo e negli autori che da lui traggono spunto.

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KJE SI, STRIDON?

CV: Dr. Rafko Valenčič (1937) graduated in theology on the Faculty of Theology in Ljubljana (1963) and gained his PhD in moral theology at Accademia Alfonsiana in Rome (1968). He was a professor of pastoral and moral theology in Ljubljana and dean of the faculty (1986-1990). His research interest are pastoral theology of marriage and family. He is also a prolific editor and author, among his main achievements is a monograph *Sv. Hieronim – mož s Krasa* (2007) in which he proposed a s.c. Karst thesis for ubication of Jerome's birthplace Stridon.

Abstract: Lega Hieronimovega rojstnega kraja, Stridona, je še vedno neznana, čeprav se krog oži. Ko bi Hieronim vedel, koliko črnila bo porabljeno in papirja uničeno, bi bil gotovo bolj jasen, ali pa – v njemu lastnem ironičnem duhu – še bolj zbadljiv. Zgodovinske in arheološke vede so odpovedale, čeprav slednjim ne gre zapirati vrat, saj morda kje ob tedanjim (in sedanjih) cestnih povezavah leži v kakem jarku ali kraškem breznu kak kamniti miljnik, ki bi uganko pojasnil. V iskanju odgovora so se v času stoletij ali celo skoraj poldruega tisočletja pridružile ne le zgodovinske in arheološke vede, marveč tudi družbeni, kulturni in politični interesi. Toponimi in navedbe rimskih provinc (Stridon, Dalmacija, Panonija) so sprostili človeško domišljijo vse do poneverb kamnitih napisov, na katere so se iskanci sklicevali (Petković-Alačević), drugi pa pritrjevali v prid svojim domnevam (Bulić). Nekateri so menili, da je dovolj že navedba njihovega imena. Sosedje iz naše bližine (Hrvati. Italijani) so preko našega ozemlja vihteli meče in besedni dvoboj, čigav rojak neki je – Hieronim. Ni jih bilo sram – nekaterih še danes – navajati neresnične in smešne zgodbe, oživljati presežene navedbe (Bedeković) ali zamolčati dejstva, ki kažejo na zanesljivejšo pot. Prezrli so Hieronimove navedbe in analize njegovih spisov (pisem in drugo), prijateljstva in poznanstva, potek njegovega življenja. Domači in tuji poznavalci so že v preteklosti (Tomas Archidiaconus) in v novejšem času (Cavallera, Premrou, Lukman, Suić) iskali Stridon med Akvilejo in Emono. Obroč se zožuje na slovenski Kras. Tu ali v neposredni bližini (Istra) je največja koncentracija cerkva sv. Hieronima (Nanos, Koritnice, Čelje, Ahac-Jasen, Ivanje selo, Petkovec ...). Novejša odkritja govore o navzočnosti krščanstva v pozni antiki (VI. stoletje: sv. Martin na Šilentabru, sv. Ahac nad Ilirsko Bistrico – v ruševinah), arheološke raziskave v Emoni (v letih 2017-2018), poleg doslej že znanih, pa o močni navzočnosti krščanstva v IV. in V. stoletju). Tudi če raziskave nikoli ne bodo prišle do dokončnega odgovora, je Hieronimovo duhovno sporočilo – ljubezen do Kristusa – Božje besede in prijatelj, asketsko in spokorno življenje – za vse čase jasno in spodbudno.

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**EMONSKA CERKEV V HIERONIMOVEM ČASU, NJENA NOTRANJA MOČ**

CV: Metod Benedik, born 1943, Capuchin friar, studied Theology in Ljubljana and was ordained priest in 1968. PhD in Church History in 1973 at the Gregorian Pontifical University. Since then until 2012 lecturing at the Faculty of Theology of the University of Ljubljana. He served there also in various leading positions, among them as a Dean. He was invited lecturer in many European universities (Graz, Regensburg, Paris, Zaragoza), and participated at many symposiums, co-organizing "Roman symposiums" on Slovenian outstanding personalities from recent history. He is author of numerous books, among them: *Zgodovina Cerkve, Papeži od Petra do Janeza Pavla II., Mati mnogih cerkva, Krščanstvo na Slovenskem v luči virov, Sveto leto* etc.

Abstract: The Emonian Church in Jerome's Time and her Inner Strength

It is only in the second half of the 2nd century, that the first structures of single ecclesial communities ruling mutual relations, liturgies and other fields of pious life, clearly appear in the Church. They received a particular push after the Edict of Milan, because many obstacles, that hindered liveliness of internal life among Christians, were then removed. In the same time we encounter also first Christian communities on today's Slovenian area, very similarly to neighbouring regions. They were connected with each other by theological traditions, the links were enhanced also by local synods. Among these, we need to mention the synod of Aquileia in 381, with the participation of Emonian bishop Maximus. Jerome's letters witness for good relations he had with Emonian Christians, and at the same time prove the vibrant life of that community. We can be sure Jerome knew well the ecclesial situation in our region also, because he mentions frequently Victorinus, bishop of Poetovio.

Slovenian Abstract: V Cerkvi so se strukture, ki so urejale vodenje posameznih cerkvenih občin, njihove medsebojne povezave, njihovo bogoslužje in posamezna področja bogoljubnega življenja ter dejavnosti, začele jasneje oblikovati že v drugi polovici 2. stoletja, posebej pa so se razživele po milanskem ediktu, ko so odpadle marsikatero ovire, ki so dotlej krnile živost in razgibanost notranjega življenja kristjanov. Na današnjih slovenskih tleh je v tem času nastalo nekaj krščanskih občin s škofijskimi sedeži, ki so kaj hitro zaživele na podoben način kot občine v sosednih deželah. Z njimi jih je povezovalo teološko izročilo, povezave pa je krepila tudi praksa pokrajinskih sinod; v tem primeru je posebej pomembna sinoda v Ogleju leta 381, na kateri je sodeloval tudi emonski škof Maksim. Sv. Hieronim je bil očitno dobro povezan s kristjani v Emoni; to potrjujejo njegova pisma v Emono, ki obenem spričujejo razgibanost krščanskega življenja v mestu. Da je krščanstvo v naših krajih dobro poznal, kaže tudi njegovo pisanje o petovionskem škofu Viktorinu.

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**HIERONIMOV STIKI Z ILIRIKOM V ČASU NJEGOVEGA PREBIVANJA NA VZHODU (375-420)**

CV: Gregor Sraka was born in Murska Sobota (Slovenia). In 2008, he enrolled in the History Department of the Faculty of Art and the Faculty of Theology, where he in 2016 obtained a Bachelor's degree in Christian literature of Late Antiquity. In the academic year 2011/2012 he studied in Padua (Italy), where he participated in the lectures at the Dipartimento di Scienze Storiche, Geografiche e dell'Antichità at Facoltà di Lettere e Filosofia, Università degli Studi di Padova. In 2016 Gregor started to work as a teacher at a Montessori School and is training to become a qualified Montessori teacher.

Abstract: Jerome's Relations to Illyricum in the Time of his Sojourn in the East (375-420)

In historiography and theology Christian epistolography of the late Antiquity is one of the significant sources for researching a comprehensive spectrum of social factors. Since his own time and through history Jerome has, with his deep-brained intellect, long been rousing interest. His literary works, not only translations and exegetic treatises, but also biographic and historical compositions, were written in and speak about transitory time of late 4th and early 5th century. Letters are certainly one of the most important documents of Jerome's personality and his character, his beliefs and relations, but also witnesses of the present social circumstances. From Jerome's preserved epistles, that were sent to the broader limits of the Roman province of Illyricum, and that we can almost in all completion read in the Lukman's translation into Slovenian language, we can patiently reconstruct the spiritual and virtual history of region, that represents a relatively wide area of today's Slovenian territory.

Slovenian Abstract: Krščanska epistularna dejavnost pozne antike je v zgodovino pisju in teologiji priznana kot pomemben vir za raziskovanje širokega spektra družbenih dejavnikov. Hieronim je svoj čas in čas skozi zgodovino nenehno buril duhove s svojim pronicljivim intelektom. Njegove literarne stvaritve, ne samo prevajalske in eksegetske, ampak tudi teološke, biografske in zgodovinske, so nastale v in govorijo o prelomnem času. Pisma so zagotovo ena najpomembnejših prič njegove osebnosti in značaja, njegovih nazorov, relacij in nenazadnje tudi družbenega stanja. Iz ohranjenega Hieronimovega opusa epistol na širše področje Ilirika, v precejšnji meri dostopnega v Lukmanovem prevodu v slovenski jezik, lahko iz drobcev rekonstruiramo zgodbo duhovnega in zgodovinskega dogajanja na področju, ki razmeroma predstavlja širši prostor današnjega slovenskega ozemlja.

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**MOTIVIKA SV. HIERONIMA V SLOVENSKI SLOVSTVENI FOLKLORI**

CV: Stanonik was employed at the Slovenian Academy of Sciences and Arts from 1974 to 2012, where in the last few years she acted as an active member, project developer and bearer of the Academy's program. Her research is generally directed towards the lesser known fields of Slovenian literature (e.g. spiritual and dialectal), and it was her call for Slovenian reconciliation that drove her to amass and analyze large quantities of Second World War Slovenian poetry.

Stanonik is considered the founder of Slovenian literary folklore and is the author of numerous theoretical and empirical papers, discussions and monographs. Her bibliography comprises more than 1000 units. With her own field and archive work, she contributed more than 50.000 units to the

Academy's archives of Slovenian literary folklore. Stanonik established and continues to edit the literary journal *Glasovi* in which 20.909 folktales have been published thus far in as many as 52 editions. Stanonik was appointed full professor and lecturer of literary folklore at the Faculty of Arts in Ljubljana and Maribor and acted as visiting professor in Poland, Croatia and Austria.

In the Slovenian area, there are no parish churches dedicated to Saint Jerome, only eight chapels of ease: *Petkovec*, the parish of Rovte; *Ivanje Selo*, the parish of Unec under the Ljubljana diocese, and six under the Koper diocese: *Nanos*, the parish of Podnanos in the Vipava valley; *Kozana*, the parish of Biljana in the Gorizia Hills; *Koritnice*, the parish of Knežak; *Čelje*, the parish of Ilirska Bistrica; *Topolovec*, the parish of Sočerga; *Bošamarin*, the parish of Koper.

The question regarding Saint Jerome's origins remains unanswerable: it might be primary and supporting the claims about his place of birth within the territory later on inhabited by the Slavic people > Slovenes, or secondary and consequential – a response to the churches built in his honour.

Despite the fact that not a lot is known about Saint Jerome, the latest developments surprisingly show that some Slovenian proverbs (in all likelihood through Latin!) might be derived from Jerome's writings, whereas the local folktales and traditions related to Jerome's name day celebrations are much more recent.

Abstract: Saint Jerome in Slovenian Literary Folklore

Contrary to historiography, looking into what did or did not occur, literary folklore examines only what has been narrated, regardless of whether the events actually took place. It has been established that the folktales related to a particular place (and time?) might reflect actual reality. When compared to fairy tales, folktales are thus genre-wise characterized as stories or, rather, legendary tales.

From the point of view of Slovenian cultural awareness and scientific discussions related to Slovenian literary folklore, our mythical/legendary heritage remains one of the most neglected areas. Whereas some attention has been devoted to Saints Cyril and Methodius, little regard has been shown to Saint Emma and no regard whatsoever to Saint Jerome. This paper aims to gather, properly organize and document Saint Jerome motifs in Slovenian literary heritage – also with regard to his place of birth.

Slovenian Abstract: V nasprotju z zgodovinopisjem, ki raziskuje, kaj se je/ni zgodilo, slovstvena folkloristika sledi le temu, kar se pripoveduje! – ne glede na to, ali se je zgodilo ali ne. Po strokovnih dognanjih pa prav folklorne pripovedi, ki se navezujejo na konkreten prostor (in čas?) utegnejo biti bližje realnim dejstvom. Zato se žanrsko nasproti pravljicam opredeljujejo kot povedke, v tem primeru legendne povedke. Slovenska legendna dediščina je ne le na splošno v slovenski zavesti, tudi pri strokovnih obravnavah, za katere je odgovorna slovstvena folkloristika, najbolj zapostavljeno področje. Nekaj pozornosti sta bila deležna sveta brata *Ciril in Metod*, veliko manj *sveta Ema*, medtem ko *sveti Hieronim* doslej še ni doživel nobene pozornosti. Članek želi najprej zbrati na enem mestu motiviko svetega Hieronima v slovenski slovstveni dediščini, jo sistemizirati in interpretirati – tudi z vidika pričevalnosti o njegovem rojstnem kraju. Po dosedanem vedenju izročila o njem ni veliko in je omejeno le na zahodne in jugozahodne slovenske pokrajine. Odpira se vprašanje, kakšnega izvora je: ali je primarno in potrjuje stališča o Hieronimovem rojstnem kraju na tleh, kamor so se pozneje naselili Slovani > Slovenci, ali je sekundarno, kot posledica, npr. pozidanih cerkva njemu v čast.

Hieronim in klasična filologija 1 *Jerome and the Classics 1*

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CHRISTIAN CICERONIAN AND HIS ZEAL FOR ANTIQUITY – ANCIENT PAGAN WRITERS IN THE SAINT JEROME'S OPUS

CV: Assistant professor for Greek and Latin language at Department for Classical Philology (Faculty of Arts) at University of Ljubljana. Born in 1972. He took the PhD in 2003 (Latin language); he had study-visits at Universities of Zürich, Tübingen, Göttingen and Vienna. His main area of interest are: Latin and Greek grammar, Ancient rhetoric and metrics, Didactics of classical languages, Medieval and Neo-Latin literature, lexicography, translation from classical languages (Thomas Aquinas, Tacitus, Plutarch, Galileo, Pliny the Elder, Aristotle, Herberstein etc.).

Abstract: Krščanski ciceronijanec in njegovo navdušenje nad antiko – Antični poganski pisci v Hieronimovem opusu

Hieronymus was one of the most knowledgeable and accomplished people of his time. The credits for that are largely to be attributed to his education, gained by study at some of the most distinguished scholars in Rome, among whom the most prominent was Roman grammarian and rhetorician Aelius Donatus; under his tutorship Jerome refined his knowledge of Latin and acquainted himself profoundly with Roman writers. Many quotes from ancient pagan writers also indicate, that Jerome as author internalize pagan literature and found it as a source of inspiration. He didn't use it for anti-pagan propaganda, but he was able to see in it a valuable source of knowledge, which can be beneficial in Christian context and background. A multitude of writers, whom Jerome met during his study and at his work, helped him to become a master of Latin prose and style and continuator of the Ciceronian tradition; together with Lactantius he is regarded as the best stylist among Latin Church fathers. In the literary tradition, Jerome got the nickname *vir trilinguis*. Did he get it by others or was it his own invention? There is no decisive answer to that question. The young Jerome has not yet earned this appellation; but it can be attributed to him in his years of maturity, when he was at the acme of his intellectual faculties.

Slovenian Abstract: Hieronim je bil eden najbolj razgledanih ljudi svojega časa. Zasluge za to gre pripisati njegovi izobrazbi, ki so jo je pridobil pri nekaterih najuglednejših izobražencih v Rimu, med katerimi je najbolj izstopal slovničar in učitelj govorništva Elij Donat, pri katerem je izbrusil svoje znanje latinščine. Številni citati iz antičnih poganskih piscev tudi nakazujejo, da je Hieronim kot pisec ponotranjil pogansko književnost in da se je ob njej navdihoval. Ni je izkoriščal za protipogansko propagando, ampak jo je znal z občudovanjem izkoristiti kot koristen vir vedenja, ki ga je mogoče s pridom izkoristiti tudi v krščanskem kontekstu in okolju. Obsežen nabor piscev, s katerimi se je Hieronim srečeval v času študija in pozneje pri svojem delu, mu je pomagal, da je postal mojster latinske proze in sloga ter nadaljevalec ciceronske tradicije; skupaj z Laktancijem velja za najboljšega stilista med latinski cerkvenimi očeti. Hieronim je v literarnem izročilu dobil vzdevek *vir trilinguis*. So mu ga naredili drugi ali si ga je nadel sam? Na to vprašanje ni zanesljivega odgovora. Mladi Hieronim si tega vzdevka še ni zaslužil; Hieronimu v zrelih letih, ko je bil na svojem intelektualnem višku, pa ga lahko priznamo.

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Post-Doc Researcher**NOTE DI APPROFONDIMENTO SULLE TEORIE GERONIMIANE
RELATIVE A "TRADUZIONE" E "PARAFRASI"**

CV: Isabella D'Auria is doctor of Philosophy in Classical, Christian, Medieval-Humanistic, Greek and Latin Philology from the Department of Humanities of the University of Naples Federico II. After a postdoctoral research fellowship at the University of Naples Federico II (2012-2013), she has participated as research fellow in the FIRB Project 2012 *The Construction of Space and Time in the Transmission of Collective Identities. Religious Cohabitations and/or Polarizations in the Ancient World (1st-VIth cent. CE)*.

She has been involved in some National Research Projects and she is member of the editorial committee of the journal *Koinonia* and the Series *ClioPress*. Moreover Isabella D'Auria has taken part as speaker in many national and international conferences. Her main fields of research are the Ancient Christian poetry and the Hagiographic literature of the IV-VI centuries. She has published a monograph regarding a paraphrastic poem, titled *Alethia*, of Claudius Marius Victorius and many other papers related to her areas of research.

Abstract: In-Depth Notes on the Hieronimian Theories About a "Translation" and "Paraphrase"

The paper aims to deepen the Hieronymus' conception of the different forms of "transcoding", from the "translation" to the "paraphrase". Jerome's reflection on translation (which can be found in various prefatory and epistolary passages) implies a comparison with another cultural – and not only linguistic – operation, that is the "paraphrase". In defining the criteria and difficulties of the translator's work, the writer from Stridon sets up the *interpres*, which in the work of translation handles respectfully the text, against the *paraphrastes*, which translates it allowing himself not few freedoms. This is an aspect that deserves to be further investigated, also from the point of view of the vocabulary and of the rhetorical procedures connected to it.

Italian Abstract: Il contributo si propone di approfondire la concezione geronimiana delle diverse forme di "transcodificazione", dalla traduzione alla parafrasi. La riflessione di Girolamo sulla traduzione (rinvenibile in diversi luoghi prefatori ed epistolari) implica il confronto con un'altra operazione culturale – e non soltanto linguistica –, quella, appunto, della parafrasi. Nel definire criteri e difficoltà del lavoro del traduttore, lo Stridonense contrappone all'*interpres*, che nella traduzione tratta con rispetto il testo, il *paraphrastes*, che traduce permettendosi non poche libertà. Si tratta di un aspetto che merita di essere ulteriormente approfondito, anche sotto il profilo della terminologia e dei procedimenti retorici ad esso connessi.

Miran Sajovic SDB

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Pontifical Salesian University,
Faculty of Christian and Classical Letters, Rome, Italy
Dean of the Faculty**ALIQUID DE LATINITATE HIERONYMIANA**

CV: Salesian priest from Slovenia, currently President-Dean of the Faculty of Christian and Classical Letters (a.k.a. *Pontificium Institutum Altioris Latinitatis*) at the Salesian Pontifical University. Chair professor of Ancient Latin Christian Literature, specialised in the studies of St. Augustine and St. Chromatius, Research interests include Christian Latin, Latin pedagogy, and living use of Latin language. Obtained Ph.D. degree at the Salesian Pontifical University in 2008 and from 2012 onwards teaches Latin not only in European context but also in China.

Abstract: Something on Jerome's Latinity

The *opus litterarium* that Jerome left us was a profound heritage in which we can find translations, reproductions, and original writings of the others. His Latin is still relevant today and many regard it as model and source of inspirations. We may ask, "Is there a 'Jeromian Latin'?" Jerome was a Latin writer of the late antiquity, in which Latin is significantly different from that was used by the exemplary writers like Cicero or Caesar, yet this does not turn us away from the awe of his kaleidoscopic and elegant Latin. My two-section paper will try to answer the question above with the following approach: firstly I will present the *iter scholasticum* of Jerome. Then I will discuss how he adapted his style according to the genre of the text. Through his numerous letters, the exceptional quality of Jerome as writer is clearly presented, yet occasionally between lines we can peek at his personality. Jerome could be abrupt and harsh when he wrote either to his friends or to his adversaries. Our protagonist is an excellent narrator, a "painter" who gives vivid illustrations with shades and details, and examples will too be given in my project.

Italian Abstract: *L'opus litterarium* che Gerolamo ci ha lasciato è molto ricco, in cui possiamo trovare le traduzioni, rielaborazioni e anche le opere originali. Il suo latino ancora oggi per molti rappresenta esempio e ispirazione. Si pone la domanda: *possiamo parlare di un latino geronimiano?* Gerolamo infatti scriveva in tarda antichità, quando il latino si è molto allontanato dai suoi esemplari ottimi come quelli di Cicerone o Cesare, comunque rimaniamo sorpresi riguardo alla varietà e alla bellezza del suo latino. Nel mio contributo, diviso in due parti, vorrei presentare innanzitutto *l'iter scholasticum*, ossia le scuole che Gerolamo ha frequentato (*ludi magister, grammaticus, rhetor*) e nella seconda parte il suo stile che cambia secondo il genere letterario (predica – commentario biblico – storiografia – la vita dei santi – epistole). Senza dubbio scopriamo Gerolamo come ottimo scrittore (compositore) latino nelle sue numerose lettere, ove spunta fuori il suo carattere, forse non sempre piacevole, quando scrive sia ai suoi amici sia ai suoi avversari. Il nostro autore si mostra come ottimo narratore, "pittore" dei dettagli e immagini, che cercherò di illuminare con alcuni esempi.

Felix Seibert

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Eberhard Karls University, Philological Seminar, Tübingen, Germany

Research Assistant



INTERPRETATIO CHRISTIANA? ZUR FUNKTION DER VERGILZITATE IN DEN BRIEFEN DES HIERONYMUS

CV: Felix Seibert is research assistant to Prof. Dr. Anja Wolkenhauer and PhD candidate at the Department of Classics at the University of Tuebingen (Germany). Currently he is working on his PhD project with the working-title: 'Sprache und Stil als Mittel der Figurengestaltung in der lateinischen Literatur' (Language and Style as a Means of Characterization in Latin Literature). He received his M.Ed. (secondary school teaching) for Latin and Music at Dresden (Germany) in 2015 and afterwards studied opera-singing at Karlsruhe (Germany). He is interested in questions of language and characterization as well as the reception of classical texts.

Abstract: *Interpretatio Christiana?* The reception of Vergil's Works in Jerome's Letters

As scarcely any other author in late antiquity Jerome lived, taught and wrote in a field of tension between pagan literature and the ideas of the still young Christian state religion. The vivid description of his dream in *ep.* 22,30 (*Ciceronianus es, non Christianus!*) illustrates his ambivalent attitude towards pagan literature which he – as a cleric – had to refuse, although it was of great significance for him throughout his entire life. Thus, it is not surprising that his letter collection contains numerous quotations from ancient authors, among whom Vergil is particularly outstanding. Since Constantine the Great the Christian reading of Vergil (especially *ecl.* 4) became increasingly important. Therefore, it is all the more astonishing that the problem of *interpretatio Christiana* of Vergil in Jerome has yet been only of marginal interest to research literature. My paper will deal with this question on the basis of selected passages of the *epistulae*, and will in particular include the context of the passages cited to provide a fuller understanding of the quotations. Regarding especially the central topics and events of his life, it appears that Jerome saw many intersections between the pagan traditions and a Christian lifestyle.

German Abstract: Wie kaum ein anderer spätantiker Autor lebte, lehrte und schrieb Hieronymus in einem Spannungsfeld zwischen heidnischer Literatur und dem Gedankengut der noch jungen christlichen Staatsreligion. Sein in *ep.* 22,30 dramatisch geschildertes Traumbild (*Ciceronianus es, non Christianus!*) illustriert sein ambivalentes Verhältnis zur paganen Literatur, die er als Kleriker eigentlich ablehnen musste, obwohl sie sein Denken ein Leben lang maßgeblich prägte und beeinflusste. So ist es nicht weiter verwunderlich, dass sich in seiner umfangreichen Briefsammlung zahlreiche wörtliche Zitate antiker Autoren finden, unter denen Vergil besonders hervorsteht. Spätestens seit Konstantin d. Gr. gewann die christliche Lesart Vergils ausgehend von *ecl.* 4 zunehmend an Bedeutung. Daher ist es umso erstaunlicher, dass die Forschungsliteratur die Frage nach einer *interpretatio Christiana* Vergils bei Hieronymus bisher nur marginal behandelt. Im Vortrag will ich dieser Frage anhand ausgewählter Stellen aus den *epistulae* nachgehen, wobei insbesondere auch der Kontext der zitierten Vergilpassagen miteinbezogen wird, um ein umfassendes Verständnis der Zitate zu gewährleisten. Es wird sich zeigen, dass Hieronymus Schnittmengen zwischen der heidnischen Tradition und christlichen Lebensentwürfen sieht. Insbesondere im Hinblick auf die zentralen Themen und Ereignisse seines Lebens findet er manche Parallelen.

Sekcija C

Section C

Prešernova dvorana SAZU

Prešeren's Hall SAZU

17.00 – 18.30

Hieronim in klasična filologija 2 *Jerome and the Classics 2*

Markus Mülke

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Augustana High School, Neuendettelsau, Germany

Associate Professor



CHRISTLICHE POESIE: USUS IUSTUS ODER VERFÄLSCHUNG DER BIBLISCHEN WAHRHEIT?

CV: Dr. Markus Mülke is Associate Professor of Classical Philology at the Augustana-Hochschule. His research covers the Greek and Latin languages and literatures, with special interests in the Christian late antiquity, in the textual tradition and reception of classical books, in ancient as well as in medieval times. He is the author of two monographical books (published by De Gruyter): "Der Autor und sein Text. Die Verfälschung des Originals im Urteil antiker Autoren" (2008) and "Aristobulos in Alexandria. Jüdische Bibelexegese zwischen Griechen und Ägyptern unter Ptolemaios V. Philometor" (2018).

Abstract: Christian Poetry: Usus iustus or Falsification of Biblical Truth?

Modern research has studied the sharp criticism against Christian Cento poetry which Jerome expressed in his letter 53 to the poet (!) Paulinus, mainly from a prosopographical point of view: Do the verses he cites derive from the Cento written by the Christian poetess Faltonia Betitia Proba, or is it impossible to assign them to a certain piece of literature and to a certain author? In what follows, the focus will be different: Within the context of letter 53, how does Jerome's criticism fit in, on the one hand, to his concept of a Christian *ars scripturarum*, on the other hand to the *usus iustus* of pagan literature – especially of Latin poetry (e.g. Virgil and Horace) – he recommends in the first chapters of his letter.

German Abstract: Die scharfe Kritik an christlicher Centonenpoesie, die Hieronymus in seinem Brief 53 an den Dichter (!) Paulinus formuliert, ist bislang vor allem aus prosopographischem Interesse diskutiert worden: Handelt es sich um die im Brief inkriminierten Verse um Stücke aus dem Cento der christlichen Dichterin Faltonia Betitia Proba, oder lassen sie sich keinem Autor nachweislich zuschreiben? An dieser Stelle soll hingegen der Zusammenhang des 53. Briefs genauer berücksichtigt werden: Wie fügt sich die Kritik einerseits zu dem Entwurf der von Hieronymus geforderten *Ars scripturarum*, andererseits zu dem „rechten Gebrauch“ paganer Literatur - auch der Poesie, insbesondere Vergils -, den er in den ersten Kapiteln des Briefs dem Paulinus anempfiehlt? Die Äußerungen des Autors, die ja auf eine verlässliche Bewahrung der biblischen Offenbarung zielen, als grundsätzliche Stellungnahme zum Verhältnis von dichterischer Ästhetik und theologischer Wahrheit ernstzunehmen kann dazu beitragen, die Bedeutung der Dichtungskritik in diesem so wirkungsmächtigen Brief angemessen einzuschätzen.“

Marko Marinčič

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University of Ljubljana, Faculty of Arts,

Department for Classical Philology, Slovenia

Full Professor



AN EXEGETE AND A POETESS FACING VIRGIL: SOME BACKGROUNDS TO JEROME'S CRITICISM OF THE CHRISTIAN CENTOS

CV: He studied Latin and Greek linguistics and literature at the Faculty of Arts on the University of Ljubljana, obtaining MA in 1996 and PhD in 1999 with the thesis on Hellenistic epigram in Rome. He was engaged at the same Department since 1994, until becoming full professor in 2009. In 2008 he was Plumer Visiting Fellow at St Anne's College of Oxford University, in 2018 he was guest lecturer on the University of Washington. He publishes in the area of ancient poetry, drama and novel, Latin humanism, mythology and reception of classics in Middle and Modern age. He lectured as invited lecturer on Universities in Athens, Venice, Durham UK, Exeter, Groningen, Lisbona, Milan, München, Naples, Oxford, Swansea UK, Trieste, Warsaw, Udine, Washington. He published many translations and received the main Slovenian translator's prize.

Abstract: In a famous letter to Paulinus of Nola (*Epist.* 53.7), Jerome ridicules Virgilian and Homeric centos as a parallel to certain strands of Biblical exegesis. According to the common consensus, Jerome's *garrula anus* is a reference to the Christian poetess Proba (probably Anicia Faltonia Proba). It is known that Jerome favoured historical and literal approaches to the Bible and refused (extreme) allegoresis. Also, rigorous historical thinking lies behind his scornful refusal of Virgil as "Christian without Christ". Somewhat less clear, and more intriguing, is his aversion against the *cento* as a parallel to non-linear interpretation of the Bible, that is, against exegesis as "patchwork". This paper will suggest two earlier cases of manipulative rearrangement of Virgil's texts in a Christian context: Lactantius who "centonizes" Virgil's *Fourth Eclogue* as a millenarist prophecy (*Div. inst.* 7.24), and Constantine who appropriates Virgil as a pagan prophet of Christ in the *Oratio ad Sanctorum Coetum*.

Ines Ivić

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PhD Candidate



**FROM PRIVATE TO POPULAR DEVOTION:
THE HUMANIST FORMATION OF THE CULT OF SAINT JEROME
AS THE NATIONAL SAINT IN THE 15TH CENTURY DALMATIA**

CV: Ines Ivić graduated in History of Art and Portuguese Language and Literature at University of Zagreb in 2015. The same year she continues her studies at Central European University (CEU) in Budapest (Department of Medieval Studies with a Specialization in Religious Studies), where she graduated in 2016 with the topic on the cult of St. Jerome in Dalmatia. The research on the development of the cult of Saint Jerome in the Eastern Adriatic Coast continues as a part of the PhD thesis, under the supervision of prof. Gábor Klaniczay.

Her research interest includes the exchange of artistic ideas between the two Adriatic coasts, cultural history and the cult of saints as an expression of social, political and religious life. So far, she has published several articles on the worshiping of St. Jerome in the Eastern Adriatic coast and presented the results of research at several international conferences. Currently, she is a visiting researcher at Ca 'Foscari University in Venice. Since 2012 is an active member of the Croatian Hagiographic Society (Hagiotheca).

Abstract: In the period of the 15th century, when the cult of Saint Jerome was at its peak, primarily in Italy, the saint was used as a model in different contexts of veneration: from monastic reform to the humanist movement. The general popularity of the saint was reflected in the Eastern Adriatic Coast as well, where the saint gained a new denomination and a new role; he starts to be praised due to his local origin. This paper will present the dynamics of the adoption of the Renaissance cult from Italy through different means of veneration and its manifestations (textual and visual production), focusing on the adaptations done by local humanist in order to reflect the new status of a national saint. Furthermore, it will bring the new analysis of the humanist network between the two coasts of the Adriatic Sea, as well as the local network between the main cultural centers in Dalmatia – Zadar, Šibenik, Trogir, and Dubrovnik – focusing on the devotional practices by locally influential families such as Nassi, Cippico and Gozze. The main objective is to determine in what way the worship of Saint Jerome as the national saint developed from the private devotional practices of the humanists who promoted the idea of him being their compatriot, to the generally accepted idea of Jerome being the universal protector saint of Dalmatians.

Anja Božič

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Department for Classical Philology, Slovenia

PhD Candidate



**MOVERE THROUGH ST JEROME: PIER PAOLO VERGERIO'S
EIGHTH SERMON IN PRAISE OF ST JEROME**

CV: Completed MA in Latin language, literature and culture and Slovene language at the Faculty of Arts, University of Ljubljana. In 2019/20 MA and Postgraduate Specialisation program in Late Antique, Medieval and Early Modern Studies at Central European University (CEU). Research area in Renaissance and Early Modern Studies, especially on the grounds of Istria. Special interest in epistolography, with particular regard on reception of classical texts as well as their role in humanistic and early modern literature and culture. Also working on translating (Petrarch, Pier Paolo Vergerio The Elder).

Abstract: One of the more important advocates of the humanist cult of St Jerome was Pier Paolo Vergerio the Elder (1370–1444). After his family survived the escape from burning Capodistria to Cividale during the Chioggia war, they offered praise to St Jerome. Interpreting the rescue as Jerome's deed, Vergerio declared to annually review the praises and excellent merits of Jerome in a public speech. During the years 1392 and 1408 he successfully held at least ten such speeches. Some of those were later published in several fifteenth century editions of Jerome's treatises and letters and notably affected the development of the genre in the Renaissance Italy. More specifically, Vergerio *Breaks* with the canons of scholastic preaching by omitting a thematic verse from the Scripture, thus enabling the theme to focus entirely on Jerome. Employing the means similar to those of epideictic rhetoric, he brings his sermons closer to panegyric in classical mode. Emphasizing Jerome's qualities from his own point of view, Vergerio unveils intimate relationship with the object of his eulogy and personalizes the worship practice which he tends to promote. Such maneuver is especially conspicuous in the eighth of Vergerio's ten extant sermons. It will serve as an example to point out the elements employed in order to affect the audience according to the rhetorical principle of *docere et movere*.

Hieronim in Oglej *Jerome and Aquileia*

Petek, 25. 10. 2019
Friday, October 25th, 2019

Lukas J. Dorfbauer

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University of Salzburg, CSEL, Austria

Research Fellow



JEROME'S USE OF THE GOSPEL COMMENTARY BY FORTUNATIANUS OF AQUILEIA

CV: Lukas J. Dorfbauer, born 1981 in Austria, has been a Research Fellow at the Corpus Scriptorum Ecclesiasticorum Latinorum (CSEL) since 2006. His fields of interest include Latin literature from classical times until the middle ages, the transmission of Latin texts, patristic exegesis, palaeography and manuscript studies. He has published numerous articles on these subjects. For the CSEL series he has produced the first critical edition of some pseudo-Augustinian texts, and he has collaborated on the first critical edition of Augustine's *De musica*. Following his rediscovery of the *Commentary on the Gospels* by Fortunatianus of Aquileia in 2012, he has published the 'editio princeps' of this text in 2017, as well as a companion volume and an English translation (with H.A.G. Houghton).

Abstract: Jerome mentions the Gospel Commentary that was written by bishop Fortunatianus of Aquileia around the middle of the 4th century several times in his writings, and he claims to have used it as a source in his own Commentary on Matthew. Fortunatianus' work had been thought to be lost, but a Carolingian manuscript containing nearly the entire text was found in 2012, and the 'editio princeps' was published in 2017. This enables us to discuss Jerome's use of Fortunatianus for the first time in a detailed way.

Alessio Peršič

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Catholic University of the Sacred Heart,
Department for religious Sciences, Milan, Italy
Adjunct Professor**DUE (O TRE) "RUSTICI" A CONFRONTO: SULPICIO SEVERO (CON MARTINO) E GEROLAMO**

CV: Alessio Peršič, born in Friuli, studied Classics at the Scuola Normale Superiore of Pisa and the University of Trieste, majoring with Filippo Càssola in Ancient Greek History. Specialized with Raniero Cantalamessa in ancient Christian literature at the Catholic University's Department of Religious Sciences in Milan, where he has been an ordinary researcher since 1980, he is now in the same University a professor of Hagiography, History of Liturgy and History of the Ancient Church and Patristics; he taught Ancient Christian Literature at the University of Udine and also holds courses and seminars in Patristics at the Theological Faculty of Padua. He deals mainly with the early Greek Christian writers, but without neglecting the Latin authors of Aquileia like Fortunatianus, Chromace, Rufin, Paulinus II.

Abstract: Two (or Three) *rustici* in Comparison: Sulpicius Severus (with St. Martin) and Jerome.

A quality with multiple implications brings together culturally on adverse fronts – albeit not too openly... – the monks-scholars Sulpicius Severus, humble and thoughtful biographer of Martin from *Sabaria*, and Jerome, the exuberant biblical exegete of universal fame: *rusticitas* could be a name for it, since similarly the one (*nos rustici Galli* [SULP. SEV. *Gallus* 2,1,3]) and the other (*mea ... patria rusticitatis vernacula* [HIER. Ep. 7,5]) use this concept according to predominantly positive meanings in relation to their literary propensities and inalienable requirement of their personal convictions of faith, that is, of the Christian spirituality characteristic of each of them. In this σύγκρισις between two authorities of different geographical origin (Gallic and Aquileian-Roman) and with a disproportionate reputation for intellect, but which are equally included in a militant elaboration of the monastic ideal, not only their indirect relations and the related distinctions in the deployment of friendly relationships are therefore investigated, but also the arcane consonances that perhaps dissuaded Jerome from ever naming Sulpicius: not even unfavourably, as might have been expected.

Italian Abstract: Una qualità dai risvolti molteplici accomuna culturalmente su fronti avversi – seppure non troppo dichiaratamente... – i monaci-letterati Sulpicio Severo, umile e pensoso biografo di Martino da Sabaria, e Gerolamo, esuberante esegeta biblico di fama universale: *rusticitas* potrebbe fungerne da nome, poiché sia l'uno (*nos rustici Galli* [SULP. SEV. *Gallus* 2,1,3]), sia l'altro (*mea ... patria rusticitatis vernacula* [HIER. Ep. 7,5]) ricorrono a questo concetto secondo accezioni in prevalenza positive in rapporto alle propensioni letterarie e ad esigenze irrinunciabili delle loro personali convinzioni di fede, ossia della spiritualità cristiana caratteristica di ciascuno. In questa σύγκρισις fra due autorità di diversa appartenenza geografica (gallica e aquileiese-romana) e sproporzionata reputazione di intelletto, ma ugualmente comprese in una elaborazione militante dell'ideale monastico, si indagano dunque le loro relazioni indirette e le connesse distinzioni di schieramento, ma anche le arcane consonanze che forse dissuasero Gerolamo dal nominare mai Sulpicio: neppure sfavorevolmente, come invece ci si sarebbe potuto aspettare.

Maurizio Girolami

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Theological Faculty of Triveneto, Padua, Italy
Professor**HIERONYMUS MAGISTER, AMICUS ET FRATER: GIROLAMO VISTO DA RUFINO DI CONCORDIA**

CV: Maurizio Girolami (1972) is professor of Exegesis of the New Testament and of Patrology at the Facoltà Teologica del Triveneto in Padua and invited professor of Patristic Exegesis at the Studium Biblicum Franciscanum of Jerusalem. His research moves from the exegesis of New Testament to the reception of the first Christian texts in ancient Christian literature. In particular, the subject of his study is Marcion and Rufinus. Among his publications: *La recezione del Salmo 21 (LXX) agli inizi dell'era cristiana*, Roma 2011; with A. Martin and C. Broccardo, *Edificare sul fondamento. Introduzione alle lettere deutero paoline e alle lettere cattoliche non giovannee*, Torino 2014; he is editor of the Proceedings of the XIII Congress of Girota: *L'Oriente in Occidente. L'opera di Rufino di Concordia*, Brescia 2014 and of the Proceedings of the XVI Congress of Girota *Il cristianesimo in Anatolia tra Marco Aurelio e Diocleziano. Tradizione asiatica e tradizione alessandrina a confronto*, Brescia 2019.

Abstract: *Hieronymus magister, amicus et frater: Jerome as Seen by Rufinus of Concordia*

There are several titles with which Rufinus turns to Jerome: he calls him *amicus et frater bonus de Oriente, magister nobilis, noster penitens, vir summae eloquentiae et frater et colleague mihi*. The contribution intends to examine the passages of Rufinus's works in which he mentions his friend who later became an enemy. In the Apologies against Jerome, Rufinus seems to prefer the title of *magister*, often with an ironic tone, sometimes showing a respect that seems to remain over time. Very few are the biographical information about Jerome in the works of Rufinus, but the controversy with the monk of Bethlehem manifests an intense relationship, strengthened in many years and tested not only on the question of Origen, but also on the way of conceiving the Tradition of the Church and the Holy Scriptures. On these two aspects, in particular, we intend to focus on the diversity of approaches of the two friends who have become enemies.

Italian Abstract: Sono diversi i titoli con i quali Rufino si rivolge a Girolamo: lo chiama *amicus et frater bonus de Oriente, magister nobilis, noster penitens, vir summae eloquentiae et frater et collega mihi*. Il contributo intende esaminare i passi delle opere di Rufino di Concordia nei quali fa menzione dell'amico poi diventato nemico. A partire soprattutto dalle *Apologie contro Girolamo*, Rufino, rivolgendosi a Girolamo, sembra prediligere il titolo di *magister*, spesso con tono ironico, a volte manifestando un rispetto devoto che sembra mantenersi nel tempo. Sono scarse le informazioni biografiche che si possono ricavare dalle opere di Rufino su Girolamo, ma la polemica con il monaco di Betlemme manifesta un rapporto intenso che si è costruito negli anni e che ha visto i due amici dividersi non tanto sulla questione di Origene, quanto su un modo di concepire la Tradizione della Chiesa e la Sacra Scrittura. Su questi due aspetti, in modo particolare, si intende mettere a fuoco la diversità di approcci dei due amici poi diventati nemici.

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Assistant Professor

**VICTORINUS NOSTER: JEROME OF STRIDON AND VICTORINUS OF POETOVIO - COMPATRIOTS**

CV: Born in Ljubljana in 1963, where he graduated in Latin and French and in Theology at the University of Ljubljana. He joined Franciscan order in 1988 and was ordained priest in 1992. He obtained PhD from Patristic institute Augustinianum at the Lateran University in Rome in 2002. He has been member of Faculty of Theology in Ljubljana since 1995. He taught also at the Pontifical University Antonianum in Rome, University in Fribourg and seminaries in Pula and Trieste. He is translating patristic works, directing a publishing house, collaborating in the field of liturgical books and is active in editorial area.

Abstract: The lands, where we find ourselves in this moment, could be named the “cradle of Latin exegesis”. Here was active the first exegete in Latin language, Victorinus of Petovio, from here originates the great biblical translator and mediator of patristic exegesis to following ages, Jerome the Stridonian. In our contribution we will try to shed some light on their mutual relation, that is all but simple. Between the death of the first and the birth of the other, several decades elapsed. In the meantime we assisted to the pivotal year 313. The concept of orthodoxy was strongly elaborated in that time.

Our point of depart will be the analysis of the possessive pronoun “noster” related as epitheton to a personal name; out of its usage in Jerome we will try to deepen the short note on Victorinus in his work *De viris illustribus*, which gives us very mean, but essential data about his compatriot.

Also in other Jerome’s mentions of Victorinus we can trace affectionate partiality, since otherwise very critical and hostilely disposed towards the heterodoxy, Jerome closes one eye and overlooks Victorinus’ millennialism, and he reproaches him only imperfection in style and linguistic deficiency, and even this softened by the praise of his knowledge of Greek. Blood is obviously thicker than water and so, Jerome’s judgments tell us also some things about himself: even if he separated himself at a very early age from his homeland, becoming real cosmopolitan, he kept a special relation with his country of origin and her inhabitants.

Slovenian Abstract: Deželo, v kateri se nahajamo, bi lahko poimenovali “zibelka latinske eksegeze”. Tu je deloval prvi latinski ekseget Viktorin Ptujski, iz teh krajev je izšel veliki svetopisemski prevajalec

in posrednik patristične eksegeze poznejšim obdobjem, Hieronim Stridončan. V prispevku bomo skušali osvetliti njun medsebojni odnos, ki je vse prej kot enostaven. Med smrtjo prvega in rojstvom drugega je minilo namreč kar nekaj desetletij. Ravno v tem času se je zgodilo prelomno leto 313. Pojem pravovernosti se je tedaj močno izostril. Izhajali bomo iz analize svojilnega pridevnika “noster” kot epiteta lastnemu imenu in iz njegove rabe pri Hieronimu skušali poglobiti kratko notico o Viktorinu iz njegovega dela *De viris illustribus*, s katero nam daje sicer skope, a dragocene podatke o svojem rojaku. Tudi pri drugih Hieronimovih omembah Viktorina zasledimo prijazno pristranskost, saj sicer zelo kritični in proti heterodoksnosti nastrojeni Hieronim tukaj zamiži na eno oko in spregleda Viktorinov milenarizem, očita mu le slogovno nedodelanost in jezikovno nedovršenost, a še to omili s pohvalo njegovega znanja grščine. Kri očitno ni voda in tako tudi Hieronimove sodbe povedo nekaj tudi o njem samem: čeprav se je zgodaj odtrgal od domače dežele in bil pravi svetovljan, je vendarle ohranjal poseben odnos do domače dežele in njenih prebivalcev.

Sekcija A**Section A****Akademijska dvorana SAZU**

Academy Hall SAZU

10.45 – 12.15

Hieronim in teologija 3

Jerome and Theology 3

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A REVIEW OF JEROME'S RELATION TO ORIGEN IN THE LIGHT OF THE SECOND VATICAN COUNCIL AND POST-CONCILIAR THEOLOGY

CV: Born: 1974. Current Employment: University of Zagreb - Catholic Faculty of Theology, Zagreb, Croatia. Field of Research: Patrology; Life and Work of prof. dr. sc. Tomislav Janko Šagi-Bunić. Function: Vice Dean for Organizational Issues and Regional Study. Degree: PhD in Theology at Catholic Faculty of Theology in Zagreb (2010).

Abstract: Jerome's relation to Alexandrian philosopher and theologian Origen and the phenomenon called Origenism was marked by two different phases and two different, opposed relations. At first, Jerome was a sympathiser of Origen and Origenist and afterwards he became his critic and anti-Origenist. Until 393 Jerome praised Origen highly as "*immortali ingenio*", and later on he held a different, negative opinion on Origen, which he expressed in the work *Against Rufinus: "eodem fervore quo Origenem ante laudavimus, nunc damnatum toto orbe damnemus"*. On the one hand, this paper is an attempt to understand Jerome's shifting relating to Origen and his later heritage that was labelled Origenism in Jerome's times. On the other hand, the paper will point out an important change related to Origen that took place at and after the Second Vatican Council (1962-1965). Namely, the Council Fathers quoted Origen almost as much as Jerome in various documents of the Council. Apart from that, some of Origen's texts have been added to the *Officium Divinum* of the Catholic Church after liturgy has been renewed according to the guidelines of the Second Vatican Council. An attempt is made in the paper to understand personal relations and attitudes from the far and near history as a possibly useful message for the present and the future.

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JEROME'S INTERPRETATION OF THE TRANSFIGURATION IN THE LIGHT OF SOME RECENT PATRISTIC DISCOVERIES

CV: Jan Dominik Bogataj, OFM, holds an MA in Theology from the University of Ljubljana and a Diploma in formazione biblica from the Studium Biblicum Franciscanum in Jerusalem. Currently he is a doctoral student of Patristic studies at the Institutum Patristicum Augustinianum in Rome and a fellow member of the Institute for Patristic Studies Victorinianum at the Faculty of Theology in Ljubljana. Among his main achievements are his studies on the interpretation of the Transfiguration in the Patristic literature, a monograph (with a translation) on Fortunatianus of Aquileia and other articles, published in various scientific journals home and abroad.

Abstract: Despite being one of the most important events in the gospels, Christ's Transfiguration on Mount Tabor has not received as much attention in the early Christian period in the Latin West as it has in the Greek East. The paper examines Jerome's interpretation of the Transfiguration as it is expressed in two of his works – *Tractatus in Marcum VI* (CCL 78) and *Commentarium in Matthaeum 17,1-9* (CCL 77) – and elaborates main exegetical, theological and philosophical insights in the texts. The author traces significant influence back to Origen and Hilary of Poitiers, whereas also expounds Jerome's original contribution to the early Christian understanding of the Transfiguration. In the second part of the paper, Jerome's interpretation is confronted with some recent patristic discoveries: Origen's *Homiliae in Psalmos* (cf. H15Ps II., GCS NF 19, 91-112; H76Ps II.2., GCS NF 19, 315; H76Ps II.6., GCS NF 19, 323-324), *Commentarium in Euangelia* by Fortunatianus of Aquileia (CSEL 103) and a fragment on Transfiguration, attributed to Victorinus of Poetovia, what shows Jerome's and also the whole early Latin exegesis of the Transfiguration in the new light.

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Professor

IMPASSIBILITAS ET IMPECCANTIA. JEROME'S MISUNDERSTANDING OF ΑΤΤΑΘΕΙΑ IN EVAGRIUS PONTICUS

CV: Born in 1964 in Poland. In 1991-93 – study in biblical theology at the Pontifical Gregorian University in Rome. In 1993-97: study of patristics at Patristic Institut „Augustinianum” in Rome. Doctorate: *Il midrash nel Dialogo con Trifone di Giustino Martire*. Since 2000: adjunct professor at Cardinal Wyszyński University in Warsaw. In 2008: achieved the degree of habilitation. Habilitation work: *Eight logismoi in the Writings of Evagrius Ponticus*. Since 2010: professor of Cardinal Wyszyński University in Warsaw. Areas of researches: Early Greek Apologists, christian monasticism, the writings of Evagrius Ponticus.

Abstract: Jerome in *Epistula* 133 (Hilberg (ed.), CSEL, p. 246:); *Contra Pelagianos* (PL 23,496 A) and *Commentarius in Prophetiae Ieremiae* IV, 1 (Reiter (ed.), CSEL 59, p. 220-221) criticizes Evagrius' teaching on the theme of impassibility. In the context of a dispute with Jovinian and the Pelagian controversy Jerome understands the Greek term *απαθει*, used by Evagrius or as a state of complete absence of any movements in the soul of man or a kind of the divine state (*ut simpliciter dicam, saxum vel vel deus est*). In contemporary research on Evagrius, thanks to the discovery of many of his texts preserved in Greek under the name of Nil of Ancyra and Syrian translations of his writings, we are able to reconstruct his understanding of impassibility, which was quite different than what is attributed to him by Jerome. In my paper I would like to show how much Jerome was wrong in his interpretation of Evagrius impassibility. Further, how the different theological and historical context and polemical attitude of Jerome influenced the interpretation of *απαθεια*, one of the most important idea of the early Christian monasticism and sown the seeds of distrust to it in the later Latin Christianity.

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Professor

THEOLOGICAL CONCEPTS OF GREGORY OF NAZIANZUS IN THE TEACHING OF JEROME OF STRIDON

CV: Rev. prof. dr hab. Norbert Widok
In 1991 I completed 5-year study in classical philology at the Faculty of Humanities of Catholic University of Lublin. At the same time (1987–1991) I studied patrology at the Church History Institute of the Faculty of Theology of Catholic University of Lublin. In academic year 1992/93 I continued my studies in classical philology at the Salesian Pontifical University in Rome (Facultas Litterarum Christianarum et Classicarum). In 2003, on the basis of my habilitation study, I was awarded the postdoctoral degree of doctor habilitated. In 2008 I was conferred the post of associate professor of University of Opole. On the grounds of my academic achievement and monographic publication I applied for the academic title of professor (2015). At the moment I hold the position of the Head of Church and Patrology Department of the Faculty of Theology at University of Opole.

Abstract: While staying in Constantinople Jerome met Gregory of Nazianzus who, from 379 to 381, was the bishop of the capital. Jerome was impressed by his preaching abilities but first of all by the thorough approach to biblical interpretations. While listening carefully to Gregory's speeches addressed to common people Jerome got acquainted with the context of Trinitarian debate which was taking place at this time. What is more, he witnessed the important event which was the Synod in Constantinople convened by the emperor Theodosius. Gregory explained to Jerome various aspects of contemporary Trinitarian theology and after some time Jerome became his follower and started to call him "his teacher". Direct contact with Gregory and his predictions gave Jerome the right to put his theological interpretations in his own works written after leaving the capital. By citing some of Gregory's important theological concepts Jerome contributed to making them more popular out of Constantinople.



Hieronimova recepcija 1 *Reception of Jerome 1*

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BETWEEN JEROME AND GENNADIUS: MARCELLINUS COMES' CHRONICON S. A. 392 IN CODEx PARISINUS BN LAT. 12161

CV: Christopher M. Blunda earned his B.A. in Classics at Cornell University in 2010 and his M.T.S. from Harvard Divinity School in 2012. Currently he is a PhD Candidate in History at the University of California, Berkeley where he studies Christianity in the Roman world. His dissertation, *Teacher of Bishops: Salvian, Gennadius, and the Making of Asceticism in Southern Gaul*, integrates historical, philological, and theological analysis to contextualize Salvian of Marseilles and his extant writings. He is the recipient of a Doris G. Quinn Foundation Dissertation Fellowship for the 2019-2020 academic year.

Abstract: This paper discusses the insertion of Marcellinus Comes' *Chronicon s.a.* 392—a laudatory biography of Jerome—into the seventh-century Codex Parisinus BN Lat. 12161 (P) between the final, autobiographical chapter of Jerome's *De viris illustribus* (DVI) and the first chapter of Gennadius' fifth-century continuation, for which it served as a preface. It argues that the scribe who copied P perceived Gennadius' antipathy toward Jerome in DVI and inserted the passage from Marcellinus Comes to reduce its effect. First I consider Gennadius' DVI 1, which sought to diminish Jerome's reputation for linguistic competence by demonstrating his reliance upon Greek translations of Syriac texts when he composed DVI in 392/3. Such veiled hostility is present also in DVI 17, where Gennadius disparagingly referred to Jerome as an *obtrektor* driven by *aemulatio*. Next I turn to the text of Marcellinus Comes, which begins with the words "*Hieronimus noster*," identifying its author—understood to be Gennadius in P—with Jerome, his literary predecessor and an exemplar of orthodoxy. Marcellinus sketched Jerome's career and enumerated several of his works, including translations from Syriac. Marcellinus' text effectively extended Jerome's DVI 135, which it followed in content, tone, and position on the manuscript page, and thereby blunted the force first of Gennadius' DVI 1 and subsequently 17.



JÉRÔME ET LES ÉLÉMENTS DE STRUCTURE DES CHRONIQUES UNIVERSELLES DU MOYEN ÂGE

CV: Born in 1970 he has German and French nationality. From 1991 to 97 he studies History and Latin at the University of Göttingen, continues post-grad studies at the University of Paris X – Nanterre and earns a PhD in 2003. After having taught at Universities of Evry-Val d'Essonne and of Versailles-Saint-Quentin, he is since 2008 lecturer at the University of Lille.

Abstract: Jerome and the Structural Elements of the Universal Chronicles of the Middle Ages

The paper aims to show how important Jerome was for medieval time conceptions. Beginning with the Genesis narrative of the Creation and ending with the Last Judgement, medieval people had a teleological idea of time. Historiographers who wrote works about the whole of history from its beginnings to the very end – so-called universal histories – had to structure time in order to render God's Plan of Salvation clear. Two of three elements regularly employed for this purpose, came from Jerome: the chronology "anno mundi" and the "schema of the four empires".

Concerning the chronology, however, the role of the Church Father is ambiguous: First, around 381 AD, he translated into Latin as well as completed the Chronicle of Eusebius that is based on the chronology of the Septuagint-version of the Bible; then, in about 392, he translated, also into Latin, large parts of the Old Testament by using, as his textual base, the Hebraic version, which suggests quite a different chronology. So he caused insurmountable problems of computation to medieval writers who generally ignored Greek and Hebrew.

With regard to the "schema of the four empires" that has its roots in the Book of Daniel, Jerome's role is much clearer: Owing to his commentary on this prophet, he made this schema very popular: the universal history is divided into a succession of four great empires, the last of which has usually been interpreted as the Roman empire.

French Abstract: L'objectif de ma communication consiste à montrer l'importance que Jérôme a eue au Moyen Âge pour structurer le temps. En effet, la conception du temps au Moyen Âge est téléologique : elle va de la Création au Jugement dernier. Les historiographes qui ont consacré une œuvre à l'ensemble de cette histoire – une histoire dite universelle – devaient alors donner une structure au temps afin d'en dégager un ordre : le plan de Salut de Dieu. deux des trois principaux éléments de structure tels qu'ils étaient appliqués proviennent des œuvres de Jérôme. Il s'agit de la chronologie "anno mundi" et du schéma des quatre empires. En ce qui concerne la chronologie, le rôle du Père de l'Eglise est cependant ambigu. En traduisant en latin et en la complétant, vers 381, la Chronique d'Eusèbe, basée sur la chronologie de la Septante, et en traduisant également en latin, vers 392, des grandes parties des textes vétérotestamentaires sur la base de la "veritas hebraïca" qui propose une chronologie sensiblement différente, il a mis les auteurs médiévaux, qui dans leur majorité, ne comprenaient plus ni l'hébreux, ni le grec, devant des problèmes de calculs insolubles. Quant au schéma des quatre empires, qui a ses racines bibliques dans le livre de Daniel, son rôle est plus clair. Grâce au commentaire de ce prophète, il l'a rendu très connu : toute l'histoire serait une succession de quatre grands empires dont le dernier serait l'Empire romain.



JEROME AS THE MOST IMPORTANT SOURCE OF SAINT GERARD'S DELIBERATIO FOR PATRISTIC EXEGESIS

CV: Born in 1954, he studied classical philology and pursued Iranistic studies at the Faculty of Humanities of Loránd Eötvös University (Budapest). He earned MA in Ancient Greek and in Musicology; and his PhD in 1999 in Literature with the thesis on Cathemerinon of Christian Latin poet Prudentius. At present he is working on two other dissertations: one at the Academy of Music and another for the Hungarian Academy of Sciences. Since 1998 he has been teaching at the Latin Department of the Loránd Eötvös University about the work *Deliberatio* written by St Gerard Sagredo.

Abstract: „*Divinus pater et magister ecclesie post apostolum Paulum*” — the quoted statement about Saint Jerome (Gerardus, *Deliberatio*, ms. f. 145^v) illustrates that writings by Saint Jerome were among the most important patristic sources of the important exegetical work of Saint Gerard (Hung. Szent Gellért), bishop of Csanád (Hungary) (*Gerardi Moresenae aeccliesiae seu Csanadiensis episcopi Deliberatio supra hymnum trium puerorum*, Bayerische Staatsbibliothek München, Clm 6211, ed. I. Batthyány 1790, ed. G. Silagi, in CCCM 29, 1978, ed. Karácsonyi B. – Szeffű L. 1999). The significance of Jerome has been demonstrated by earlier studies and text editions, but the philological researches by the author of the proposed paper have shown in the past years that Gerardus had quoted much more from Jerome's work. (E. g. longer sections in the *Deliberatio* are partly word by word quotations, and partly paraphrases from the commentary of Victorinus, bishop of Poetovio, actually Ptuj, Slovenia, revised by Saint Jerome, in *Commentarii in Apocalypsin editio Victorini et recensio Hieronymi una cum posteriorum additamentis*, rec. I. Haussleiter, in CSEL 49, 1916). The present paper will be the first foreign-language summary of these philological results, as well as an evaluation of the paraphrase method of Gerard's unique early 11th century work. The analysis of a passage in the *Deliberatio*, which is quoted directly from Jerome, tries to prove that the *Deliberatio* cannot be a proof for the spreading of Bogumilism in South Hungary in the 11th century.

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JEROME IN CAROLINGIAN LYON. MEDIEVAL RECEPTION AND PHILOLOGICAL CONTRIBUTIONS

CV: 2016 2019—Post-doctoral Member of the *École française* in Rome
2017—Awarded the Pontifical Academies Prize
2016—Ph.D. in Classical Philology (*École pratique des hautes études*, Paris)
2011—*Professeur agrégé de grammaire*
2011—Graduate of the *École normale supérieure*, Paris
2009—MA in Classics (Paris IV Sorbonne University)

Abstract: Lyon's cathedral in Carolingian times owned a particularly rich patristics library, known to us through preserved manuscripts that were produced or held there and then, and through preserved texts that were quoted or composed there and then. Comparing and cross-referencing these sources allows to grasp very accurate details regarding not only the materials now lost, but also the lives and activities of the books and their readers. The amount and quality of Hieronymian material is striking in this particular archaeological set of cultural history, with several manuscripts and texts counting among the most ancient direct and indirect witnesses now preserved of Jerome's works. Florus of Lyon's compilation of 265 Hieronymian extracts on Paul's epistles, in particular, offers a transverse view through a number of Hieronymian manuscripts that were at hand at the time, most of them now lost—but this particular work remains unpublished to this day. Undertaking its *editio princeps* represents an ideal opportunity to try and assess both Jerome's role in Carolingian Lyonnais culture, and the role that the Carolingian Lyonnais *milieu* played in the broader, long-term tradition of Jerome's works. This paper aims to present the material at hand, the method, as well as some conclusions and new questions raised by the analyses.

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Research Associate



THE RECEPTION OF ST. JEROME IN LATE MEDIEVAL SERMON COLLECTION

CV: Andrea Radošević is a Research Associate in the Department of Medieval Literature in the Old Church Slavonic Institute in Zagreb. In 2013, she defended her PhD about Croatian translation of Johannes Herolt's Latin collection *Sermones Discipuli*. The areas of her research interests concern medieval sermons, short narratives, Croatian vernacular literature, translation and orality studies. She is an associate of the *Research Centre of Excellence for Croatian Glagolism*. She has published articles in Croatian, English and German on medieval sermons, devotional texts and passion narratives.

Abstract: Right after the Bible, the Church fathers were the most quoted authorities when it comes to medieval sermons. Quotations from their work were used in different ways: as an exegesis of the reading, as a commentary of moral lesson, as a strong argument of particular statement etc. St Jerome is one of the significant medieval authority whose passages and quotations are widespread in numerous sermon books. This paper will examine reception of St Jerome in the 15th century sermon collection known as *Sermones Discipuli de tempore et de sanctis cum Promptuario exemplorum et de miraculis Beatae Mariae Virginis* that was written by German Dominican Johannes Herolt (†1468). In this very popular collection there are quotations from different work of St Jerome, but mostly from his epistles. The aim of the examination of his reception is to make a contribution to research a relationship towards Jerome's texts in those kind of medieval sermon books that were primary composed to be used by lower clergy and less educated audience. The final goal is to determine different occasions in which his quotations were mostly used.

Hieronimova recepcija 2 *Reception of Jerome 2*

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SAINT JEROME, A MODEL AND AN AUTHOR FOR LATE MEDIEVAL HUNGARIAN-SPEAKING NUNS

CV: In 2006 she earned MA in Hungarian Literature, BBU, and in 2014 a PhD in Philology, BBU; another MA, in Medieval Studies, religious studies specialization, from CEU in 2012. In years 2015–2017 she got postdoctoral fellowship at the Hungarian Academy of Sciences–National Széchényi Library, Res Libraria Hungariae Research Group, where she continues with her employment as a researcher. She was guest lecturer at the Institute of Protestant Theology, Cluj-Napoca. Her preferred research field is late medieval devotional literature in Hungary and East Central Europe.

Abstract: Saint Jerome is an important figure in the Hungarian-language literature prepared mainly for nuns in the last decade of the 15th and the first decades of the 16th century. A Dominican codex contains two legends about him (one of them is in fact the translation of Pseudo-Augustine's *Epistola ad Cyrillum de magnificentiis beati Hieronymi*), while a Franciscan manuscript preserved the Hungarian version of the *Regula monachorum* attributed to Jerome. The Franciscan András Nyújtódi represented the Church Father as a model teacher and translator when quoting his dedicatory lines to the Book of Judith, which the Transylvanian friar translated as a private reading for his sister, a Franciscan tertiary. Another self-proclaimed follower of Jerome's translating activity mentions the Slavic Bible and liturgy prepared by the saintly scholar. The paper will present the texts by and about Jerome to be found in the not very extensive late medieval Hungarian-language literature outlining the image of the saintly author as represented for the audience of the corpus formed by Observant Dominican and Franciscan nuns, tertiaries and in a few cases perhaps laypersons.

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Associate Professor

**HIERONYMUS'S RECEPTION IN AN EARLY 18TH CENTURY HUNGARIAN HISTORICAL WORK**

CV: Dr. Pap Levente PhD is an associate professor at the Sapientia Hungarian University of Transylvania and vice dean of the Faculty of Economics, Socio-Human Sciences and Engineering, Miercurea Ciuc. He graduated in classics and ancient history at the University of Debrecen, Hungary in 2002. In 2011 earned a PhD at the same University in old Christian Literature. He has had several research trips in Europe (Heidelberg University, Leiden University) and was a visiting professor at the University of Debrecen. His main research field is the ancient Latin Christian literature (Tertullian), the ancient rhetoric (Cicero) and the reception of the ancient Christian writers in the early modern historiography. According to this he has many scientific publications and he attended several international conferences.

Abstract: Works concerning the history of Hungarian Reform had been almost completely absent until the second half of the 17th century. The situation of the relatively peaceful process of the Hungarian Reform, the lack of armed conflicts and the remaining tragic memory of the battle of Mohács made the appearance of self-justifying religious narratives in Hungarian historiography needless. The changes caused by the Tridentine Catholic renewal movement, the deterioration of the religious and political condition of the Protestant confession culminating in such a punishment action as the confiscation of the Protestant churches, schools and goods and in the tragic destiny of the Protestant pastors dragged to the galleys, bring the polemical and self-justifying narratives to the fore in both literature and historiography. The first signs of interest towards the history of Protestantism appear on the Catholic side (through Péter Pázmány, the bishop of Esztergom,), but they emerge under the pressure of the circumstances. On the other hand, a growing foreign interest gradually appears on the Protestant side as well, making way to historiographical works concerning the history of Protestantism in Hungary and Transylvania. Such an opus is the *Historia Ecclesiae Reformatae in Hungaria et Transilvania* (1706) by Pál Debreceni Ember. The author of this ecclesiastical history not only presents the history of the Reformed Church in Hungary, but he also tries to present the origin of Hungarian Christianity projecting it onto the Apostolic Period. To prove his theory, he turns to the early Christian writers such as Hieronymus. Our paper aims to present the manner of the Hieronymus reception and its religious background.

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Internship PhD Student

**READING THE FAITH ON A MISSION. HIERONYMUS' CITATIONS IN EARLY MODERN MISSIONARY WORKS**

CV: Graduate in Classical Studies at the Autonomous University of Barcelona (UAB) and currently PhD Student at the same university, with a thesis about Qu'ran reception in Latin Europe between Late Middle Ages and Early Modern period. Collaborator of the research group Islamolatina (UAB) and external editor of the annual bibliographical review *Medioevo Latino* (MEL), published by the Società Internazionale per lo Studio del Medioevo Latino (SISMEL). His main research interest focuses in Medieval and Early Modern religious polemics, but he has also worked on the integration of the biblical discourse in Hildegard of Bingen's works.

Abstract: While evangelical missions had been often undertaken in Middle Ages, their theoretical knowledge was almost non-existent, except for the one that could be read in epistolary texts and ethnographic accounts. After Trent, this systematic theoretical *tractatus* -formally very similar to a handbook- is finally carried out by some ecclesiastics, such as José de Acosta (*De procuranda indorum salute*, 1582) or Tomás de Jesús (*De procuranda salute omnium gentium*, 1613). Both use Hieronymus' citations in their missionary works, but in a very different manner: while Acosta's use is intended to help in the exegesis of biblical citations, Tomás de Jesús often uses it otherwise, for example getting from Hieronymus' works arguments for polemizing against Jews. The aim of this paper is to describe the possible readings Hieronymus' *oeuvre* offered in these missionary handbooks in the XVIth and XVIIth centuries. It will list all citations in José de Acosta's work, providing thus a complete survey of their uses, and, as an example, the citations Tomás de Jesús presents in the *De procuranda salute omnium gentium*'s prologue and the ninth book, devoted to converting the Jews, because of the impressive dimensions of his work.

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LA VITA POSTUMA DI SAN GIROLAMO: ASPETTI DELLA SUA FORTUNA NEL NOVECENTO

CV: After completing an MA degree in Classics and a PhD in Reception Studies and Classical Tradition, I was awarded the “National Scientific Qualification” as an Associate Professor of Latin Language and Literature.

Currently, I am a Research Fellow of Latin Language and Literature and a Teaching Fellow of Latin Language at the University of Siena (Department of Philology and Criticism of Ancient and Modern Literatures).

My main areas of interest are:

Vergil's *Aeneid* (Note a Publio Virgilio Marone, *Eneide*, introduzione e traduzione di Alessandro Fo, Torino, Einaudi, 2012, pp. 591-846); Late Antiquity (Sperare meliora. *Il terzo libro delle Epistulae di Sidonio Apollinare: introduzione, traduzione e commento*, Pisa, ETS, 2016); Reception Studies and Classical Tradition in Contemporary Literature (*Nei pensieri degli uomini. Momenti della fortuna di Ambrogio, Girolamo, Agostino*, Bologna, Patron, 2009).

Abstract: Saint Jerome's Posthumous Life: Aspects of his Reception in the 20th Century

Following a short mention of *Hieronymi Stridonensis Vita* by Erasmus, which inaugurated the modern investigation into the figure of Jerome, I would like to commemorate the 1600th anniversary of his death by examining three examples (two novels and a movie) of his contemporary reception:

Valery Larbaud, *Sous l'invocation de Saint Jérôme* (1946)

Jerome's life is imagined as the big city of Hieronymopolis, where three itineraries are possible: an imaginary one to Stridon, Rome and Bethlehem; an iconographical one, through the paintings of Raffaello, Correggio and Domenichino; a literary one, through Jerome's own works, which are divided into many 'city districts', where an impressive bridge, the *Vulgata*, connects Jerusalem and Rome. The conclusion is an amazing prayer, a cento of Jerome's quotations, which should be said to the saint before beginning a translation.

Jean Marcel, *Jérôme ou de la traduction* (1990)

Here it is the lion who tells the main episodes of the Saint's life, especially about his translations, which are an existential metaphor for the passage from the ancient eastern world to young Christian Rome. Also the story of the lion will be reconstructed, from Gellius to *Vita Pauli* by Jerome, and from Giovanni Mosco to the 9th century hagiographies.

Júlio Bressane, *São Jerônimo* (1999)

Short scenes from a poetic movie: not a biographical reconstruction of Jerome's life, but a 'fresco', which consists of some moments of his life and some iconic symbols (the skull, the lion, the desert).

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JEROME OF STRIDON AND HIS WORK IN SERBIAN THEOLOGICAL-HISTORICAL LITERATURE IN THE SECOND HALF OF THE 20TH AND EARLY 21ST CENTURY

CV: Ivica Čairović, ThD (1976, Smederevo), professor assistant (*History of the Church*) at the Faculty of Orthodox Theology in Belgrade. He earned ThM (*Evangelization of England in the 6th and 7th century*), and ThD (*English Church in the 8th century – the relationship between Rome and the Frankish state*).

He published scientific articles in: *Theology* (2013-2017), *Theological views* (2003-2015), *Vidoslov* (2004-2006), *Iconography* (2007-2014), *Sabornost* (1998-2002), *Theologia* (2016, Athens), *Bogoslovnii vestnik* (2017, Ljubljana), *History of the 20th century* (2018), *Vestnik PSTGU* (2018, Moscow). Deacon in the Church of Lazarica (Zvezdara, Belgrade).

Abstract: The study is a review of investigations and aims to show interest in exploring the life and works of Jerome of Stridon in the theological-historical public in the second half of the 20th and beginning of the 21st century. The study should show that what the researchers in Serbia have written about Jerome of Stridon, or how many were interested to interpret his life and works. The hypothesis that will be the guiding principle in this study is whether St. Jerome isolated from the historical context in which he lived and worked, in the writings of Serbian theologians and historians. A special part of the study will be devoted to translations of Jerome's writings in Serbian language, in order to show whether these translations evolve independently and from the original, or the translation used some other early translations into world languages. The conclusion of the work should be linked to the reception of the life and work of the St. Jerome in Serbian theological science in the second half of the 20th and beginning of the 21st century, and will answer the question if Jerome's life and work were interpreted in the context of the time in which he lives and works or placed in a different context.

Hieronim in umetnost *Jerome and Art*

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SAINT JEROME'S CRITIQUE OF THE LITERARY QUALITIES OF THE HOLY BIBLE

CV: In 2004 she received her PhD in Literary Sciences at the Faculty of Arts, University of Ljubljana. Since 2004 she has been employed at the Faculty of Theology, University of Ljubljana. She has performed also additional teaching work at the School of Humanities, University of Nova Gorica. Since 2005 she has been included in research projects and partly employed at the Institute of Cultural History ZRC SAZU. In her research work, Irena Avsenik Nabergoj deals with Slovenian literature and culture within the European context. Her primary interests are literary-historical, thematic, anthropological, text-type, stylistic and aesthetical aspects, links between literature and other arts, as well as comparative studies.

Abstract: In the first centuries of Christianity, a number of church fathers expressed critiques on the subject of the literary qualities of the Biblical texts. In the 2nd and 3rd centuries AD, the prevailing opinion among the scholars was that the literary and rhetorical qualities of the Holy Bible could not rival the paramount standards of classical Greco-Roman rhetoric, since the writers of scripture were not driven by literary or rhetorical conventions, but rather by the contents of the revelation. A significant aspect of the truth of the Bible is in fact humility, which inspires "creativity in the humble spirit". In the 4th century, holy fathers who studied literature recognized within the Bible certain distinct literary qualities. A salient figure among these was Saint Jerome. This contribution delves into the aspects of Saint Jerome's valuation of the literary qualities of the Bible, and his biblical hermeneutics pertaining to the relationship between "literal" or "historical", and spiritual or theological meaning. He further observes that the full literary merits of the Hebrew original cannot be faithfully preserved in translation. A close inquiry into Jerome's views as concerns the literary qualities of the Holy Bible naturally calls for comparison to those of Augustine as well.

Slovenian Abstract: Hieronimovo vrednotenje literarne kakovosti Svetega pisma

V prvih stoletjih krščanstva so nekateri cerkveni očetje izrazili svoje poglede o literarni kakovosti svetopisemskih besedil. V 2. in 3. stol. je prevladovalo mnenje, da se literarne in retorične kakovosti Svetega pisma ne morejo meriti z visoko kakovostjo grške in rimske retorike, ker svetopisemskih pisateljev niso navdihovale literarne in retorične konvencije, temveč vsebine razodetja. Pomemben vidik resnice Svetega pisma je ponižnost, ki navdihuje ustvarjalnost v "ponižnem slogu". V 4. stoletju pa so cerkveni očetje, ki so bili ljubitelji literature, v Svetem pismu prepoznali svojevrstne literarne kakovosti. Med temi se je posebej uveljavil Hieronim. Prispevek razkriva vidike Hieronimovega vrednotenja literarne kakovosti Svetega pisma in njegovo svetopisemsko hermenevtiko, ki se osredotoča na odnos med "dobesednim" oziroma "zgodovinskim" in duhovnim pomenom. Pozorni smo na njegovo mnenje, da literarne kakovosti hebrejskega izvornika ni mogoče ohraniti v prevodu. Preiskovanje Hieronimovega prispevka k prevajanju Svetega pisma posveča pozornost univerzalnim značilnostim osnovnih oblik svetopisemske poezije in metaforike ter sloga, ker je vse to v veliki meri mogoče prenesti tudi v prevode. Obravnava Hieronimovih pogledov kliče tudi k primerjavi z Avguštinovimi pogledi na literarno kakovost Svetega pisma.

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**MICHAEL HAYDN'S MISSA SANCTI HIERONYMI:
AN UNUSUAL EIGHTEENTH-CENTURY TRIBUTE TO SAINT JEROME**

CV: Jane Schatkin Hettrick, Prof. of Music Emer., Rider University, is a musicologist and organist specializing in 18th-century sacred music. She has written widely about church music, liturgy, and organ history, with over 150 articles, reviews, and book chapters published in American and European journals. Her critical editions include the complete masses, symphonies, and organ concerto of Antonio Salieri (A-R Editions, *Denkmäler der Tonkunst in Österreich*, Doblinger), as well as works by Anna Bon, Pietro Sales, Franz Schneider, Florian Gassmann, and others. Her critical editions have enabled performances in the Vienna Hofkapelle, as well as in Italy and the United States. Holding a DMA in organ performance, she is Director of Parish Music at Redeemer Lutheran Church, Bayside, New York City.

Abstract: On 14 September 1777, Johann Michael Haydn, court musician to the Prince-Archbishop Hieronymus Colloredo of Salzburg completed his Mass entitled "Missa Sancti Hieronymi." Its scoring for wind band (oboes, bassoons, trombones) and organ continuo, but no strings, makes it unique in the Mass repertoire of 18th-century Austria. In this paper I attempt to follow the trail back from this Mass that bears the name of St. Jerome, from its source in Salzburg, through its apparent association with Archbishop Colloredo, going back to his relation to the Franciscan Church of St. Jerome in Vienna, tracing the history of the Franciscan Order in Vienna, to a connection with the Franciscans in their role of "Custody of the Holy Land," to the possible origin of the relics of St. Jerome in the series of religious institutions dedicated to him. Using a CD recording to illustrate, I discuss the music, consider how its strikingly different quality may reflect the composer's way of representing the character of St. Jerome. I also examine its reception history, starting with high praise from Leopold Mozart, who attended its first performance in the Salzburg Cathedral.

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Full professor

HIERONIM IN PRAVLJIČNI TIP ATU 156: TRN IZDRT IZ ŠAPE

CV: Milena Mileva Blažič is Full Professor. She teaches children's literature at the University of Ljubljana, Faculty of Education, Department of Primary Teacher Education. Her fields of interest include children's literature, the pedagogy of children's literature, folk tales and fairy tales, picturebooks and multicultural children's literature and she has published numerous articles in Slovenian and English in these areas of scholarship.

Abstract: Hieronymus and Fairy-Tale type ATU 156 Androcles and the Lion

In the literary history, a collection of medieval legends by J. de Voragine *Golden legend: Readings on the Saints*, 13th C is literary source for fairy-tale motifs. The fairy-tale type ATU 156 as legend is attributed to the St. Jerome, who pulled the thorn from the lion's paw. The paper explores the development of the fairy-tale type ATU 156 *Androcles and the Lion* from ancient literature (Aesop's fable *Androcles and the Lion*, *The Slave and the Lion*), to medieval legend *The Golden Legend of St. Jerome and the Lion* and the fairy-tale (*The Shepherd draws the thorn from the paw*). Based on comparative literary analysis of fables, legends, and fairy tales, it is well-known that ATU 156 is an international fairy-tale type in diverse cultures. The fairy-tale type / motif is relevant (*grateful animals / humans*), a repetitive (variants) and memorable type / motif that, due to universality (*gratefulness*) and are adapted to different cultures

Slovenian Abstract: V literarni zgodovini je znana zbirka srednjeveških legend Jakoba de Voragine Zlate legende: življenja svetnikov. Ena izmed legend pripoveduje zgodbo o Hieronimu, ki izdre levu trn iz šape. Hans Jorg Uther v indeksu pravljic navaja pravljčni tip ATU 156 Androkles in lev. V članku bo prikazan razvoj pravljčnega tipa ATU 156 Trn izdrt iz šape v antični literaturi (Ezopova basen Androkles in lev), v srednjeveški legendi (Zlata legenda o sv. Hieronimu in levu) ter v novoveški pravljici (Pastir izdere levu trn iz šape). Na osnovi geneze in primerjalne analize basni, legende in pravljice, je ugotovljeno, da je ATU 156 univerzalen pravljčni tip, ki se pojavlja v vseh kulturah. Vzroki za to so, ker je tip/motiv relevanten (pomoč bližnjemu), repetitiven in zapomljiv pravljčni tip/motiv, ki se je zaradi univerzalnosti (hvaležnosti) sposoben prilagajati različnim kulturam.



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Professor Emeritus

**DER HEILIGE HIERONYMUS IN DER ISLAMISCHEN KUNST**

CV: Born in 1952 in Nuremberg. Study of Protestant Theology, Christian Archeology and Art History at the Theological Faculty of the University Erlangen-Nürnberg 1972-1977. Doctorate 1981, Habilitation 1987. From 1977 to 1979 vicar (candidate for ordained pastoral ministry), in Schwabach. From 1979 to 1991 research associate at the Department of Christian Archeology and Art History at the Theological Faculty of the University of Erlangen-Nürnberg. From 1991 to 2015 director of the Museum of Sepulchral Culture in Kassel. From 2015 to retirement 2016 Representation of the Department of Christian Archeology and Art History at the Theological Faculty of the University of Erlangen-Nürnberg. Since 1986 also ordained pastor of the Evangelical Lutheran Church in Bavaria. Retired, Reiner Sörries lives in Kröslin on the Baltic Sea.

Abstract: Saint Jerome in Islamic Art

One of the highlights at the Museum of Islamic Art in Doha, Qatar, is a miniature titled Portrait of St. Jerome Representing Melancholy, and as such it is also referred to in English-language literature. It is signed by Farrukh Beg and dated 1024 AH (1615 CE). The Persian artist worked under the Islamic Mughal Emperor Akbar, who was known for his religious tolerance. He discussed, inter alia, with Jesuit missionaries, the foundations for a new unified religion. These had Illustrated Bible editions and copper engravings brought to India, which served as a template for the Mughal artists. Thus, the miniature of Farrukh Beg is based on a sketch by Raphael Sadeler. In addition, there are other Hieronymus images of Mughal artists, which are to be examined for their origin and meaning in terms of content. Is actually meant in each case St. Jerome? Does his iconography merely serve as a model for the design of other subjects? Or did the Mogul painters practice only in a new way of painting in which physicality, physiognomy and pictorial design set new accents for the Islamic image culture? And finally, the question arises whether it is Christian or Islamic iconography.

German Abstract: Zu den Highlights im Museum of Islamic Art in Doha (Qatar) gehört eine Miniatur mit dem Titel Portrait of St Jerome Representing Melancholy, und als solche wird sie auch in der englischsprachigen Fachliteratur bezeichnet. Sie ist signiert von Farrukh Beg und 1024 AH (1615 u. Z.) datiert. Der persische Künstler wirkte unter dem islamischen Mogulkaiser Akbar, der für seine religiöse Toleranz bekannt war. Er erörterte u.a. mit jesuitischen Missionaren die Grundlagen für eine neue Einheitsreligion. Diese hatten u.a. illustrierte Bibelausgaben und Kupferstiche mit nach Indien gebracht, die den mogulischen Künstlern als Vorlagen dienten. So orientiert sich auch die Miniatur von Farrukh Beg an einem Stich von Raphael Sadeler. Daneben gibt es weitere Hieronymusbilder von mogulischen Künstlern, die auf ihre Herkunft und inhaltliche Bedeutung hin untersucht werden sollen. Ist tatsächlich jeweils der Heilige Hieronymus gemeint? Liefert seine Ikonographie lediglich das Vorbild für die Gestaltung anderer Sujets? Oder übten sich die mogulischen Maler lediglich in einer neuartigen Malweise, in der Körperlichkeit, Physiognomie und Bildgestaltung für die islamische Bildkultur neue Akzente setzten? Und letztlich stellt sich die Frage, ob es sich um christliche oder islamische Ikonographie handelt.

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Assistant Professor

**ARHITEKTURA HIERONIMOVIH CERKVA NA SLOVENSKEM**

CV: Born on 14th September 1963 in Postojna, Slovenia. After completing primary and secondary school in Postojna, he enrolled at the Faculty of Architecture at the Ljubljana University, where he graduated in December 1988 with the thesis "Continuity of the Pivka House". Initially, he worked on spatial planning documents, later he became head of the "Ecology and Spatial Planning Department" in the Municipality of Postojna, and worked as independent cultural worker. In October 1992, he started postgraduate studies at the Faculty of Architecture. In 1997, he earned his doctoral degree with the dissertation "The Renovation and Building of Places of Worship". Also in 1997, he established a private research institute (Institute for Sacral Architecture), which he has been leading since the establishment. In the same year, he was promoted to the rank of

assistant for the field of architecture at the Faculty of Architecture at the Ljubljana University. His postgraduate research on sacral architecture deepened during his study visit to "Atelier for Spiritual Art" (Atelier del Arte Spirituale Centro Aletti) in Rome, which operates in the framework of the Pontifical Eastern Institute. He is the leader of the 'Design 5' courses (master's study program) and the 'Architectural Archetypes of the Sacral' course (doctoral study program). Since 2000, he has collaborated with the Theological Faculty of the University of Ljubljana, where he delivers series of lectures on church art. His scientific and research work focuses on the areas of ancient architecture and sacral architecture. Also his art work is mostly dedicated to solving architectural problems in the field of Christian sacral architecture.

Abstract: Architecture of Churches Dedicated to St. Jerome

The problem, discussed in the paper, are the architectural features of the churches, dedicated to st. Hieronymus. Particular attention is paid to the characteristics in which their association with patron can be identified. The research is set in three steps. The first refers to the identification and classification of the common characteristics of the churches in question, the second to their confrontation with the architectural archetypal matrix of the sacred, as a unique worship space of its specific dimension. The comparison shows the richness of architectural archetypal elements in these, at first glance, modest architectures. The third, final step is to present architectural interpretations of established archetypal elements of the sacral, that outstand in quality. Goal is to show the often overlooked richness of noble simplicity.

Slovenian Abstract: Problem, obravnavan v prispevku, so arhitekturne značilnosti Hieronimu posvečenih cerkva. Raziskava je zastavljena v treh korakih. Prvi se nanaša na ugotavljanje in klasifikacijo skupnih značilnosti obravnavanih cerkva, drugi na njihovo soočenje z arhitekturno arhetipsko matrico sakralnega kot edinstvene bogoslužnemu prostoru lastne razsežnosti. Primerjava pokaže na bogastvo arhitekturnih arhetipskih prvin v teh, na prvi pogled skromnih arhitekturah. Tretji, sklepni korak je namenjen predstavitvi nekaterih, po kakovosti izstopajočih arhitekturnih interpretacij, ugotovljenih arhetipskih prvin sakralnega, s ciljem pokazati na pogosto prezrto bogastvo plemenite preprostosti.

Hieronim in liturgija

Jerome and Liturgy

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Doctoral researcher



ST JEROME AND THE RITE OF THE EASTER CANDLE

CV: Duco Vollebregt is a doctoral researcher of the Research Foundation – Flanders (FWO) at the Faculty of Theology and Religious Studies of the Catholic University of Louvain (KU Leuven, Belgium). He is a member of the Research Unit of Pastoral and Empirical Theology and of the Liturgical Institute. He studied history at Leiden University, medieval studies at Utrecht University (both in the Netherlands) and theology at the KU Leuven. His research focuses on the symbolic and ritual use of night and light during the Easter Vigil in the sacramentaries of a variety of Latin liturgical traditions of the early Middle Ages.

Abstract: In 384 AD St Jerome wrote a letter to the deacon Praesidius of Piacenza, rejecting the latter's request to write a *laus cerei*, a blessing prayer of the Easter candle in the genre of the later *Exultet*, for him. This letter does not only show Jerome's profound dislike for the ceremony of the Easter candle and the florid, Vergilian language of many texts for its blessing, it provides us also with the first explicit reference to the rite of the Easter candle in the Latin West, as well as some valuable details about what such texts looked like in the earliest stage of their development. In this paper the content of Jerome's letter (PL 30.182-88) will be discussed against the background of the emergence of the rite of the Easter candle, confronting the preserved texts for its blessing (Pinell, 1958) with Jerome's criticism of such texts. It will be argued that Jerome's letter witnesses to a crucial stage of transition in the history of the Easter Vigil in the Latin West: the fourth century transition from the sober and clandestine pre-Constantinian vigil to the ever more elaborate public ceremonies as they had begun to develop from the Constantinian era onwards.

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PhD student

**ST. JEROME IN EXPOSITIO MISSAE
OF AMALAR OF METZ (775-850) AND WILLIAM DURAND (1230-1296)**

CV: Born in 1989 in Varaždin. Studied on the Catholic Faculty of Theology at the University of Zagreb. Ordained for the priesthood in 2014. From 2016 PhD student at Catholic Faculty of Theology at the University of Zagreb. Worked on PhD thesis entitled „Rationale divinorum officiorum by William Durand (1230–1296) as an example of the pretreatise Medieval Ecclesiology“. Participated in international scientific conferences and published several scientific papers. Scientific interests in Fundamental/ Foundational theology, Ecclesiology, medieval liturgical expositions, Croatian Glagolitic Liturgical Literature.

Abstract: Medieval liturgists from the beginning and end of a long period of writing liturgical treatises Amalar of Metz (775–850) and William Durand (1230–1296) wrote so-called liturgical expositions. Amalar of Metz wrote in the early 9th century exposition entitled *De Ecclesiastico officio*, in which he explains liturgical ceremonies using allegorical interpretation. In the developed Middle ages he became a model for other theologians who followed his example in writing similar liturgical expositions. One of them is William Durand Older, bishop of Mende, who wrote liturgical exposition *Rationale divinorum officiorum* in the 13th century. Both liturgical expositions, the one of Amalar and the other of Durand, left a significant mark in their time, and in sequent centuries. Amalar's exposition inspired the development of later medieval allegorical interpretations, while Durand's exposition was in use until the recent liturgical reform in the 20th century. In this paper, the author researches the reception of the thought of St. Jerome at both above mentioned medieval writers. Medieval authors use patristic writers and sources not in the sense of theological development, but to approve doctrine or liturgical ceremonies of their time. Compiler methods of both medieval authors were important in the transmission of patristic thought to the following periods of history. In the research of St. Jerome's thought in the works of Amalar and Durand, the author considers their use of St. Jerome's commentary of the Holly Script, his attitude towards the unity of the Church and doctrine, relation to women, lay people, clerics, and sacred places.

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**ST. JEROME IN THE HERITAGE AND TRADITION OF THE ROMAN LITURGY
ON THE CROATIAN CHURCH SLAVONIC LANGUAGE**

CV: Ivan Botica studied Croatian Language and Literature and History at the Faculty of Humanities and Social Sciences at the University of Zagreb. He received his PhD in Medieval Studies from the same University in 2011. He was a teaching assistant at the Department of History of the Faculty of Humanities and Social Sciences from 2004 to 2012. He has also been involved in teaching history at few other institutions, among them at the Croatian Catholic University in Zagreb, as well as the Faculty of Catholic Theology at the University of Zagreb. He has published 3 monographs and around 20 papers. His research interest is related to the Croatian script heritage (Glagolitic, Cyrillic, Latin) and the Croatian Middle Ages and the Early Modern Period history.

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Research Assistant



CV: Kristijan Kuhar is born in 1982 in Osijek. Studied Catholic theology faculty at the University of Zagreb. Ordained for priesthood in 2008. Received PhD degree in Medieval Studies at the Faculty of Humanities and Social Sciences at the University of Zagreb in 2017. From 2011 worked as Research assistant at the Old Church Slavonic Institute in Zagreb, and from 2018 as Research associate. From 2011 participated on dozen international scientific conferences in Croatia, Italy, Russia and Slovakia. Published several scientific papers and one monography. Scientific interests in Old Church Slavonic Liturgy, History of Liturgy, Croatian Glagolitic Liturgical Literature.

Abstract: About thirty preserved Croatian Glagolitic Breviaries and as much Croatian Glagolitic Missals are containing the Office of St. Jerome. Those liturgical manuscripts are of Roman Rite and bare the title *Brvijal po zakonu rimskago dvora (Breviarium secundum consuetudinem romanae curiae)* and *Misal po zakonu rimskago dvora (Missale secundum consuetudinem romanae curiae)*. The ascent of translating, transcribing, and preparing of the liturgical books written in the Croatian Church Slavonic language and the Glagolitic script begins with the pontificate of Innocent IV (1243 – 1254). In the year 1248 he officially approved celebration of the Roman Liturgy on the Croatian Church Slavonic Language to the bishop Filip of Senj. In his rescript to bishop Filip, the pope affirmed: *In Sclavonia est littera specialis, quam illius terre clerici se habere a beato Ieronimo asserentes, eam observant in divinis officiis celebrandis*. Thus, St. Jerome became recognized as the author of Glagolitic Script and the patron of the Glagoliticism. The permission to celebrate liturgy on the Croatian Church Slavonic language, which was alive till the 20th century, enabled the creation of the specific culture and spirituality on the east coast of Adriatic. Consequently, Glagolitic priests and monks translated, transcribed and prepared writings of their patron, St. Jerome, in various miscellanies and the liturgical office of his feast introduced in the calendars and sanctorals of their breviaries and missals.

This paper determines number, contents, differences, and specifics of the Offices of St. Jerome in the preserved Croatian Glagolitic Breviaries and Missals. The historical and liturgical comparison with the Latin liturgical Offices determines textual equality and differences. The comparison with the Croatian Glagolitic Offices of St. Cyril and Methodius, to whom science approved authorship of the Glagolitic Script and Church Slavonic Language, researches the awareness of the idea of St. Jerome's authorship and patronage of the Glagolitic tradition.

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Associate Professor

**EVHOLOŠKA BESEDILA NA ČAST SV. HIERONIMU IN VARIABILNOST NJIHOVIH PREVODOV**

CV: Nikolaj Aracki Rosenfeld studied Theology at the Faculty of Theology of the University of Ljubljana and graduated with a thesis entitled “*The Monastic Theology of John Cassian*”.

In 2007, he professed monastic vows in the Cistercian Abbey Stična. He was awarded a Licentiate in Liturgical Studies at the Pontifical Liturgical Institute (PIL) of Sant’Anselmo in Rome, where he continued his doctoral studies. While preparing his doctoral thesis, he worked as a special assistant to the Rector of the PIL.

In 2017 he gained a doctorate in Sacred Liturgy (doctoratus in Sacra Liturgia - SL.D.) for his thesis “*Celebrare l’Alleanza – la tipologia dalla Bibbia alla Liturgia*”, in which he examined the typological and figurative approach to liturgical-sacramental realities and offered an original way of thinking about liturgical and sacramental theology.

He is a member of the Slovenian Bishops’ Conference National Commission for the Liturgy.

Abstract: *Euchological Texts in Honour of St Jerome and the Variability in their Translations*

The article presents euchological texts in honour of St Jerome, from his first mention in the Gelasian Sacramentary to the Sacramentaries of Gellone and Fulda, the twelfth-century Lateran Missal, the Roman Missal of St Pius V, and the current Roman Missal of St Paul VI. It focuses on an analysis of the characteristic terms and formulations used in liturgical texts for the Doctor of the Church (*confessor, doctor, suavem et vivum Scripturae Sacrae affectum, etc.*).

Following Jerome’s principle of “*magis sensum e sensu quam ex verbo verbum transferens*”, and in light of the instructions for the right implementation of the Constitution on the Sacred Liturgy and translations of liturgical texts, we examine the variability of euchological reformulations and, focusing on selected cases, look at the guidelines and the methodology used in contemporary liturgical translation.

Slovenian Abstract: Prispevek se bo, po predstavitvi evholoških besedil na čast svetemu Hieronimu (od prvih omemb v Gelazijevem zakramentarju preko gellonskega zakramentarja, fuldskega zakramentarja, lateranskega misala iz XII. stoletja ter rimskega misala sv. Pija V. do aktualnega rimskega misala sv. Pavla VI.), posvetil analizi nekaterih značilnih izrazov in formulacij, ki jih liturgična besedila povezujejo z izbranim cerkvenim učiteljem (*confessor, doctor, suavem et vivum Scripturae Sacrae affectum...*).

V smislu Hieronimovega “*magis sensum e sensu quam ex verbo verbum transferens*” in v luči inštrukcij za pravilno izvajanje Konstitucije o svetem bogoslužju ter inštrukcij o prevajanju liturgičnih besedil bo predstavljena variabilnost evholoških reformulacij ter na izbranih primerih izražene smernice in uporabljena metodologija, ki se jo ob prevajanju liturgičnih besedil danes neobhodno upošteva.

Vse sekcije*All Sections*

12.30

Ekскурzija “Ubikacija Hieronimovih Stridon” *Excursion “Ubicating Jerome’s Stridonae”*

Zgodovina in arheologija History and Archaeology

Sobota, 26. 10. 2019
Saturday, October 26th, 2019

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HIERONYMUS ILLYRICIANUS. LES CORRESPONDANTS ET AUTRES RELATIONS DE JÉRÔME DE STRIDON DANS LA PÉNINSULE BALKANIQUE : UNE CONTRIBUTION À LA PROSOPOGRAPHIE CHRÉTIENNE DU BAS-EMPIRE

CV: Dominic Moreau (Ph.D., Université Paris-Sorbonne) is *Maître de conférences* / Associate Professor in Late Antiquity at the Université de Lille, France, and permanent member of the HALMA-UMR 8164 research center. His works focus on text collections, chancery practice, political and ecclesiastical organisation and geography, Christian topography and prosopography, both in Italy and the Balkans. He is the scientific coordinator of the historical and archaeological DANUBIUS Project (ANR/I-SITE ULNE; <https://danubius.huma-num.fr>), and one of the main organisers of the International Archaeological Mission at Zaldapa (Krushari, Bulgaria).

Abstract: Hieronymus Illyricianus. Jerome of Stridon's Correspondents and other Relations in the Balkan Peninsula: A Contribution to the *Prosopographie chrétienne du Bas-Empire*

Jerome was born at Stridon in Dalmatia around 347. Being perfectly trilingual at the zenith of his career – Latin, Greek and Hebrew –, he began to serve the Church during his studies in Rome, before going to Gaul, then to reach the *Oriens*, to found a monastery in the Holy Land. As a citizen of the Empire before being a Dalmatian, historians generally retain little of his Balkan origins and the links he could have with the inhabitants of the peninsula. As part of the DANUBIUS Project (University of Lille / HALMA-UMR 8164 research center), this paper proposes a focus on Jerome's relations with Balkan Christians, as a contribution to the volumes of the *Prosopographie chrétienne du Bas-Empire* which will be devoted to the *diocesis Pannoniarum/Illyrici*, the *diocesis Daciae* and the *diocesis Thraciarum*.

French Abstract: Jérôme serait né à Stridon en Dalmatie vers 347. Devenu parfaitement trilingue au zénith de sa carrière – latin, grec et hébreux –, il se mit au service de l'Église au cours de ses études à Rome, avant de se rendre en Gaule, puis de rejoindre l'*Oriens*, pour fonder un monastère en Terre sainte. Citoyen de l'Empire avant d'être un Dalmate, les historiens retiennent ainsi généralement peu ses origines balkaniques et les liens qu'il a pu entretenir avec les habitants de la péninsule. S'inscrivant dans le cadre du projet DANUBIUS (Université de Lille / centre de recherche HALMA-UMR 8164), la présente communication propose de s'intéresser aux relations de Jérôme avec des chrétiens balkaniques, comme contribution aux volumes de la *Prosopographie chrétienne du Bas-Empire* qui seront consacrés à la *diocesis Pannoniarum/Illyrici*, à la *diocesis Daciae* et à la *diocesis Thraciarum*.

Rajko Bratož

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Regular Member; Professor Emeritus**HIERONYMUS ALS ZEITHISTORIKER: SEIN BLICK AUF DIE KRISENERSCHEINUNGEN UND AUF DEN UNTERGANG DES IMPERIUM ROMANUM**

CV: Rajko Bratož was born on 17 February 1952 in Branik in Western Slovenia. He holds a PhD in Historical Sciences, and is Professor of Ancient History at the University of Ljubljana (in retirement). His research, publishing and organization work centres on the period of late Antiquity in the territory of North-eastern Italy, the eastern Alps, central Danube and the west Balkans. In chronological sequence, he studied the following topics: (1) the beginnings of Christianity in Aquileia and its area of influence, History of Aquileia, with special emphasis on its role of a Christian Centre from 4th to 8th centuries AD.

His lectures evolved in a publicist research-project, a collection of reviews of individual periods in ancient history, today used as university handbooks (1) *Greek history. A brief overview of the fundamental sources and selected literature*, (1997 and reprints) (2) *Roman History. Part One: From the beginnings to the onset of Emperor Diocletian*, Ljubljana 2007; *Between Italy and Illyricum. Slovenian Territory and its Neighbourhood in Late Antiquity*, Ljubljana 2014.

Abstract: Jerome as a Historian of His Period: His Outlook on Crisis Phenomena and on the Decline of the Roman Empire

Historiography occupies merely a modest position in Jerome's extraordinarily extensive and diverse literary oeuvre, whereby his letters provide many historical data and contemplations highlighting his outlook on the contemporary period. Jerome concluded the *Chronicle*, his only historical work in the narrow sense of the word (or the continuation of Eusebius' *Chronicon*), with the Battle of Adrianople (378), as did the greatest historian of his time the pagan Ammianus Marcellinus. In this event, which was of key importance for the Roman Empire, with its immediate catastrophic consequences in the empire's entire Balkan-Danubian area, a generation later also in Italy and the West, he saw the beginning of the end of Rome. Subsequently, Jerome (Ep. 123, 15) used the metaphor of a sinking ship or a wreckage of the empire. He could not keep his promise that he would pen a comprehensive history of Gratianus' and, in particular, Theodosius' period. Watershed events and processes, which he in some places briefly assessed and elsewhere highlighted their traumatic nature, include the campaign of barbarian groups from the Central Danubian area and their incursion into Gaul in 406, which sealed the fate of the Roman West, as well as the Visigoths' campaign in Italy in 408, and particularly the Gothic conquest of Rome in 410, which affected him deeply. In the last period of his lifetime (up to 419/420?) his observations and contemplations of history became rare, which is probably a reflection of a more stable situation in the Roman Empire.

Slovenian Abstract: Hieronim kot zgodovinar svoje dobe: njegovi pogledi na krizne pojave in zaton rimskega cesarstva

V Hieronimovem izjemno obsežnem in raznolikem literarnem opusu zavzema historiografija le skromno mesto. Ob tem pa prinašajo zlasti njegova pisma številne zgodovinske podatke in razmišljanja, ki osvetljujejo njegov pogled na sodobnost. Svoje edino v ožjem smislu zgodovinsko delo, Kroniko (oziroma nadaljevanje Evzebijeve Kronike), je zaključil z bitko pri Adrianoplu (378), tako kot največji zgodovinar njegovega časa, pogan Amijan Marcelin. V dogodku, ki je bil ključnega pomena za rimsko cesarstvo, s takojšnjimi katastrofalnimi posledicami v celotnem balkansko-podonavskem delu države, s časovnim zamikom ene generacije pa tudi v Italiji in na Zahodu, je videl začetek konca Rima. Pri tem je Hieronim kasneje (Ep. 123, 15) uporabil prispodobno potaplajoče se ladje oziroma brodoloma države. Obljube, da bo napisal obširnejšo zgodovino Gracijanove in zlasti Teodozijeve dobe mu ni uspelo izpolniti. Med prelomnimi dogodki in procesi, ki jih je ponekod le kratko ocenil, spet drugič pa izpostavil njihovo travmatično vsebino, naj navedemo še dva primera: pohod barbarskih skupin iz srednjega Podonavja in njihov vdor v Galijo leta 406, ki je zapečatil usodo rimskega Zahoda; pohod Zahodnih Gotov leta 408 v Italijo, zlasti pa gotska osvojitve Rima leta 410, ki ga je izredno pretresla. V zadnjem obdobju njegovega življenja (do 419/420?) so opažanja in razmišljanja zgodovinske vsebine bolj redka, kar je verjetno odraz nastopa bolj stabilnih razmer v rimskem cesarstvu.

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LATE ROMAN EMONA: UNDERSTANDING THE TRANSFORMATION OF THE CITY

CV: Bernarda Županek is curator for the Department of Classical Antiquity at the City Museum of Ljubljana, part of the Museum and Galleries of Ljubljana. After graduating in Archaeology from the University of Ljubljana in 1997, she continued her studies at the postgraduate level, obtaining her Master's degree in 2001 and her doctorate in 2011. As curator for the Roman period, she mainly deals with the material remains in what is today Ljubljana, with a particular focus on the colony of Emona. In addition to Roman archaeology, she is

interested in museology, heritage management and the public communication of archaeology. She is also involved in the management of the Emona Archaeological Park. Dr Županek has published numerous scientific, specialist and popular scientific articles and given papers at several conferences and symposia. After creating the *Emona: A City of the Empire* exhibition held in 2014–2015, she acted as specialist project manager for the City Museum of Ljubljana's new permanent exhibition, *Ljubljana. History. City.*, which opened in 2018.

Abstract: The archaeological remains of the Emona of the 4th century CE and early decades of the 5th – roughly the era of St. Jerome – point to a period of prosperity, with infrastructure renewal and new building being undertaken at several locations across the city. At the same time, the defence system was strengthened and in the second half of the 4th century there was considerable investment in Christian buildings (two *oratoria*, a church with a baptistery and adjacent buildings, chapels/*memoria* in the Christian section of the northern cemetery, and a rotunda near the forum), while secular monuments and sometimes also infrastructure such as sewers (*cloacae*) were often neglected or abandoned. How are we to understand these changes in the outward appearance of Emona? How can we explain the transformations of the 4th and early 5th centuries revealed in the archaeology? Certainly, these changes are closely connected with several external factors such as civil wars and conflicts, economic crises, the rise of Christianity and growing pressure from the Germanic peoples beyond Emona's borders. However, we should not overlook important internal factors, most importantly the passing of civic secular authority from *curiales* to an undefined group of wealthy notables, a trend that was characteristic of cities across the Roman West. The main beneficiaries of this change were the bishops, who often rose to become the most powerful and influential figures in their cities as a result. With this process supporting the ongoing Christianisation of Emona – which became a diocese in the 4th century – the character of urban life was transformed. Social life was gradually desecularised, and attitudes towards public and domestic buildings changed. Ultimately, the transformation in the city's appearance went hand in hand with a different way of life in Emona.

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CEMETERY OF THE EARLY CHRISTIAN COMMUNITY AT EMONA, LJUBLJANA: PRELIMINARY OBSERVATIONS FROM THE 2017–2018 ARCHAEOLOGICAL RESEARCH AT THE GOSPOSVETSKA CESTA SITE

CV: Andrej Gaspari, b. 1973 in Ljubljana, graduated at the Faculty of Arts in Ljubljana in 1996 and defended PhD thesis at the University of Ljubljana in 2003. From 2015 he holds a position of associate professor for the Roman Archaeology at the Department of Archaeology. From 1997 he directed or collaborated on over 80 archaeological excavations in Slovenia and abroad, the most important being preventive excavations of the Roman sites in Celje/*Celeia* (2003/2004) and Ljubljana/*Emona* (2003–) His bibliography counts over 180 scientific and professional publications and public lectures.

His primary fields of interest are ancient Mediterranean and continental shipbuilding traditions, archaeology of Late Iron Age and Early Roman period between northern Italy and western Balkan, Late Prehistoric and Roman votive practices and cult sites, the history and material culture of Eastern Celts and peoples in the hinterland of the Northern Adriatic, early presence of Roman army, trade and acculturation patterns at the eastern border of Gallia Cisalpina, Roman urbanism, planning and infrastructure, specifically of Roman Emona, and other sites in southeastern Alpine area.

Abstract: The rescue excavations at Gosposvetska cesta in Ljubljana were conducted in 2017 and 2018 by the Archaeological Research Consortium for the Museum and Galleries of Ljubljana. They revealed the remains of an extensive Late Roman cemeterial complex with stone-built architecture and more than 350 inhumation burials spanning from the first third of the 4th to the initial decades of the 5th century. The research extended our knowledge on the Early Christian necropolis previously gained from the 1868 discoveries at Tavčarjeva hiša, as well as those made in 1889 and 1892 at Gosposvetska cesta, described and analysed by Alfons Müllner and Anton von Premerstein. According to the preliminary analysis of the stratigraphical record unearthed in 2017–2018, the beginning of inhumation burial here coincides with the erection of a funerary chapel-mausoleum containing several inhumations in sarcophagi and dating to the beginning of the 4th century. The earliest is a centrally positioned burial of a prominent adult woman with presumably carefully selected grave goods consisting of a beautiful and skilfully made deep blue glass bowl with decoration and a Greek inscription cut in high relief, as well as two jet bangles and the remains of a veil or shroud with gold thread. In the subsequent development of the necropolis, the mausoleum was pulled down and a larger building erected directly on top. Both buildings shared the same NW-SE orientation that respected the adjacent *via publica* between Emona and Celeia. Several annexes were later added on all sides, including a rectangular building with massive foundations, a mosaic floor and possible vaulted niches at the NW end, as well as an extension of the main

building at the SE end, with an annex on each of the longer sides. The graves are predominantly aligned with the architecture and their distribution indicates the practice of the *ad sanctos* burial custom. Inhumations in sarcophagi, stone cists made from reused pieces of funerary architecture and mortar-bound burial chambers are densely spaced inside the walls of the funerary architecture and under its mortar floor. The surrounding area holds numerous modest inhumations in simple grave-pits or wooden coffins. They must have been marked above ground, as later burials only very rarely damaged earlier ones. Most burials are without any grave goods, the rare others mainly contain coins and personal items, only exceptionally valuable gold items. Two inscribed slabs are known from the area of the funerary architecture, one commemorating two children, *Ioannes* and *Marcellinus*. The former name led Premerstein to assume an Early Christian character of the associated burial, a view that might be applied to the whole complex, situated some 600 meters from the northern gates of Emona.

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IN MEA PATRIA RUSTICITATIS VERNACULA: JEROME AND ILLYRICUM IN LATE ANTIQUITY

CV: Craig H. Caldwell III is an associate professor of ancient history and the director of the program in Classical Civilizations at Appalachian State University. He received his PhD in history from Princeton University with a dissertation on late Roman Illyricum, which was supervised by Professor Peter R. L. Brown. His professional interests include the Balkans in late antiquity, ancient military history, numismatics, and epigraphy. He authored a chapter on “The Balkans” in the *Oxford Handbook of Late Antiquity*, and he has also published articles on the emperor Valerian, the *Historia Augusta*, and naval warfare. His current book manuscript is entitled “Society in a War Zone: Late Roman Civil Wars in Southeastern Europe in the Fourth Century AD.”

Abstract: Nearly every biography of Jerome begins with a short note about his birth in Stridon, on the border of Pannonia and Dalmatia, and then, like Jerome himself in AD 372, the authors flee from the region to discuss other topics. The difficulty of locating Stridon within the region has frequently overshadowed Jerome’s references to it in his letters. Even magisterial studies of Illyricum (e.g., Wilkes 1969, Mocsy 1974) mention Jerome almost incidentally. But as a native of the western Balkans and a speaker of the local language, Jerome can provide essential information about this region at the pivot between its prosperity under Valentinian I and the retreat of Roman authority after the Battle of Adrianople; he knew far more about Illyricum than his oft-quoted remarks about the Goths. Exploring Jerome’s native geography, especially his attraction to the cities of Aquileia and Emona and his repulsion from his hometown of Stridon (Ep. 7), yields an acute local perspective on an often overlooked part of the later Roman Empire.

Origen in Avguštin

Origen and Augustine

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JEROME'S ORIGINISTIC EXEGESIS OF ROMANS 9 (EPISTLE 120.10 TO HEDIBIA)

CV: Publications (Translations)
Jerome. Commentaries on the Twelve Prophets, volume 2 [Zechariah, Malachi, Hosea, Joel, Amos]. Downers Grove: Intervarsity Press, 2017.
St. Jerome: Commentary on Ezekiel. New York: The Newman Press, 2017.
Jerome. Commentaries on the Twelve Prophets, volume 1. Downers Grove: Intervarsity Press, 2016.
St. Jerome: Commentary on Isaiah; Origen: Homilies 1-9 on Isaiah. New York: The Newman Press, 2015.
St. Jerome's Commentaries on Galatians, Titus and Philemon. Notre Dame, IN.: University of Notre Dame Press, 2010.
St. Jerome. Commentary on Matthew. Washington, D.C.: The Catholic University of America Press, 2008.

Abstract: Although Jerome did not write a complete commentary on St. Paul's Epistle to the Romans, he offered a detailed interpretation of Romans 9:14-29 in his little-noticed Epistle 120.10 to Hedibia. A careful reading indicates that Jerome was dependent on Origen's *Commentary on Romans* for his own understanding of this passage. In Ep 120.10 Jerome begins his exegesis as Origen does in his *Commentary on Romans*, with a comment on this passage's special obscurity and particular need of interpretation. Jerome even seems to offer a verbal nod to Origen's singular metaphor of Paul as a steward going through the rooms of the king's palace. Jerome also follows Origen in identifying the main concern of the passage as the tension between free will and divine sovereignty, and in reading a key portion of the passage as an objection raised by an imagined discourse partner that is then answered by the rest of the passage. Jerome even draws an analogy from *De Principiis* to explain a particularly obscure part of the passage. Jerome's explanation implies that God does not save human beings in a blind and arbitrary way without consideration of human conditions and without a true judgment, but rather it is in accordance with preceding causes. Jerome bears clear witness to the teaching that the fundamental reason underlying the decision as to who is to be reprobated or not is found in the dispositions of human beings themselves. Jerome identifies the condition for election as Paul does, namely faith, but he does not explore what is the precise role of the human being in having this faith. In any case the evidence strongly favors the notion that Jerome worked from Origen's earlier exegesis in putting together his own interpretation of Romans 9:14-29. I will briefly mention one sample of the legacy of Jerome's exegesis, namely Erasmus of Rotterdam's reference to it approvingly in *Hyperaspistes II* (1527), his dispute with Martin Luther over the freedom of the will.

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ESEGESI ANTI-ORIGENIANE NEL COMMENTO A GEREMIA DI GEROLAMO

CV: Vito Limone is currently Junior Research Fellow in History of Christianity and the Churches at the University Vita-Salute San Raffaele, Faculty of Philosophy, Milan. He has been Research Fellow at the Fondation Hardt, Vandœuvres-Genève (2017, 2018), Fellow of the Accademia Nazionale dei Lincei and Associate Member at the University of Oxford, Faculty of Philosophy (2018) and Fellow of the Center for Patristic Studies at the University Vita-Salute San Raffaele, Milan (2017-2018). His research interests span the history of philosophy in late antiquity and the early Christian studies, with focus on Origen of Alexandria.

CV: Giulio Malvasi, PhD from Padova University in 2017 with a thesis entitled "The Pelagian controversy in the East". I have researched and published intensively on several topics and theologians related to the Pelagian controversy, such as Augustine, Jerome, Pelagius and Julian of Aclanum. Another field of research concerns the Antiochene tradition, in particular the thought of Theodore of Mopsuestia and Diodore of Tarsus. At the moment I have left the academic career and I work as civil servant in Italy, keeping a lively interest for the Church Fathers and especially for the Pelagian controversy.

Abstract: Anti-origenist Exegesis in Jerome's Commentary on Jeremiah

Jerome's commentary on Jeremiah is his last exegetical commentary, written during the Pelagian controversy and left incomplete due to his death. As already shown by other studies, in this commentary there are several attacks, more or less explicit, to Pelagius and his followers. Also the influence of the Jewish tradition has been attentively analyzed. However, there is at least one aspect of this work that deserves to be studied in deep because it has not yet been taken into consideration by modern research. It is the anti-Origenian character of several passages of Jerome's exegesis. Our aim is twofold. On the one hand, we believe that the study of the anti-Origenian sections of Jerome's commentary can contribute to a better understanding of Origen's exegesis of the book of Jeremiah, mainly of those passages that do not have a specific comment in Origen's homilies on Jeremiah. The passages in which Jerome attacks Origen will be analysed and compared to Origen's interpretation in his homilies on Jeremiah or in other works. On the other hand, the strong anti-Origenism of the commentary on Jeremiah will be contextualized within the polemical struggle between Jerome and Pelagius, who was charged by Jerome himself of being a heir of Origen. In this way, it will be possible to catch new shades of Pelagian controversy and better understand some of the triggering causes.

Italian Abstract: Il commento a Geremia è l'ultimo commentario esegetico di Gerolamo, redatto durante la controversia pelagiana e lasciato incompleto a causa della sua morte. Come già evidenziato da altre ricerche, in questo commento sono presenti numerosi attacchi, più o meno espliciti, a Pelagio e ai suoi seguaci. Anche l'influsso della tradizione ebraica è stato accuratamente analizzato. Al contrario, vi è almeno un aspetto di quest'opera che merita di essere approfondito poiché non ancora preso in esame dalla critica moderna. Si tratta dell'accesso anti-origenismo che caratterizza numerosi passi dell'esegesi geronimiana. Il nostro scopo intende essere duplice. Da un lato, riteniamo che lo studio delle sezioni anti-origeniane presenti nel commento di Gerolamo possa aiutare a meglio comprendere l'esegesi origeniana del libro di Geremia, soprattutto per quei passi per i quali la tradizione non ha preservato un commento specifico all'interno delle omelie origeniane a Geremia. A questo proposito, i testi nei quali Girolamo interpreta Geremia in modo polemico con Origene saranno esaminati alla luce dell'interpretazione che Origene formula nelle omelie su Geremia o in altre opere di lui trasmesse. Dall'altro, l'accesso anti-origenismo del commento a Geremia sarà contestualizzato all'interno della polemica tra Gerolamo e Pelagio, accusato proprio da Gerolamo di essere un erede di Origene. In questo modo sarà possibile cogliere nuove sfumature della controversia pelagiana e comprendere meglio alcune delle cause scatenanti.

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LA CORRESPONDANCE ENTRE JÉRÔME ET AUGUSTIN: L'INTERPRÉTATION DE GA 2,11-14

CV: Born in 1971. He graduated from the Roman-Catholic Theological Institute in 2001 in Lille, France. He obtained MA in patristic theology in 2003 and PhD in 2008, both at Laval University, Quebec, Canada. He was ordained priest in 2003 in Quebec, Canada. Actually he is Professor at the Faculty of Theology of the University of Bucharest and Director of Doctoral School of Theology and Religious Sciences.

Abstract: The Correspondence between Jerome and Augustine: interpretation of Gal 2:11-14
 No doubt that the second half of the fourth century Christian Theology is dominated by the figure of two matchless great theologians, namely Jerome and Augustine. There was not too much affinity and friendship between them, this being revealed by any reader of the correspondence between the two important Church Fathers. In this presentation I propose myself to reveal the discussion between the two Latin theologians upon the interpretation of the text from Gal 2:11-14. Jerome admits the idea that there is no contradiction between the two apostles, Peter and Paul, regarding the attitude towards pagans and Jews, while Augustine proves that Paul is angry with Peter because he wants to enforce the Jews practices to the converted pagans to Christianity. This discussion on a well-defined biblical text places face two face two characters, two rhetoricians, two theologians racing between themselves in theological speculations, exegetical interpretations and philological discussions. Even if the two of them have never met, the Christianity will inherit a rich correspondence between these two great Church Fathers, their theological reflections having a considerable impact on the Occidental Christian thinking.

French Abstract: Sans doute, dans la seconde moitié du IV^e siècle la théologie du christianisme occidental est dominée par deux figures hors-pair, Jérôme et Augustin. Qu'il n'y ait pas eu beaucoup d'affinité et d'amitié entre ces deux grands théologiens, c'est une réalité que tout apprenti, dans la lecture de leur correspondance, peut découvrir. Dans cette communication nous entendons présenter une dispute entre les deux théologiens latins quant à l'interprétation du texte paulinien Ga 2, 11-14. De son côté, Jérôme admet que les deux apôtres, Pierre et Paul, ne sont pas en contradiction quant à leur attitude face aux païens et aux juifs, tandis qu'Augustin démontre que Paul se fâche contre Pierre parce que celui-ci désire imposer les pratiques juives aux païens convertis au christianisme. Cette dispute sur un texte biblique bien précis met face-à-face deux caractères, deux rhéteurs, deux théologiens qui se surpassent dans les spéculations théologiques, interprétations exégétiques et discussions philologiques. Bien qu'ils ne se soient jamais rencontrés, le christianisme héritera d'un riche échange entre deux théologiens de grande taille, leur réflexion théologique ayant un impact considérable sur la pensée du christianisme occidental jusqu'à nos jours.

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ENTRE JÉRÔME ET AUGUSTIN: CORRESPONDANCE CROISÉE

CV: I'am a cultural historian of the North Africa in Late Antiquity and the Early Middle Ages. My research focus on the Later Roman Empire and its early medieval successors, with a particular interest in issues of religious diversity, social identity, ethnic communities, and political culture. I'am also member of the "Society for Libyan Studies" (London), of the "Société d'étude du Maghreb préhistorique, antique et médiéval" (SEMPAM), of the team "Textes, Histoire Et Monuments de l'Antiquité au Moyen Âge" (THEMAM/UMR 7041/ArScAn) and of the

association "Textes pour l'Histoire de l'Antiquité Tardives" (THAT). I'am also Associate researcher at the "Institute for Religious Pluralism and Atheism" (IPRA) and correspondent member at the "Scuola Archeologica Italiana di Cartagine" (SAIC). Among my published works there is a study "Between Jerome and Augustine of Hippo: Some Intellectual Preoccupations of Late Antiquity", in J. Tolan (eds), *Geneses A Comparative Study of the Historiographies of the Rise of Christianity, Rabbinic Judaism, and Islam*, London, Routledge, 2019, p. 70-90.

Abstract: Between Jerome and Augustine: Exchanged Correspondence
 Correspondence, more than a mode of communication, became a true literary genre when authors as eloquent and fertile as Augustine and Jerome seize it. Augustine and Jerome having never met, their relations had for main support this epistolary method which conditioned the milestones. Thus, the traces, voluntarily left by them, of this correspondence are for us sources of multiple interests. Their letters make it possible to better grasp their personality, their opinions on the controversial dogmatic questions of their time. Their ideas are confronted in such a way that the main character traits of the two men appear as they follow their debates. In addition, their exchanges provide valuable information on the history of the Church from the end of the fourth century and the beginning of the fifth century.

French Abstract: La correspondance, plus qu'un mode de communication, devint un véritable genre littéraire quand des auteurs aussi éloquents et fertiles qu'Augustin et Jérôme s'en emparent. Augustin et Jérôme ne s'étant jamais rencontrés, leurs relations ont eu pour principal support cette méthode épistolaire qui en conditionna les étapes marquantes. Ainsi, les traces, volontairement laissées par eux, de cette correspondance sont pour nous sources d'intérêts multiples. Leurs lettres permettent de mieux saisir leur personnalité, leurs opinions sur les questions dogmatiques controversées de leur époque. Leurs idées se confrontent de telle manière que les principaux traits de caractère des deux hommes apparaissent à mesure qu'on suit leurs débats. De plus, leurs échanges apportent des informations précieuses sur l'histoire de l'Église de la fin du IV^{ème} siècle et du début du V^{ème} ; notamment, le développement de certaine hérésie est connu au travers des réactions qu'elle a suscitées chez eux.

Hieronim in hereziologija *Jerome and Heresiology*

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LE RÔLE DU DONATISME DANS L'HERESIOLOGIE DE JÉRÔME

CV: European Doctorate in Ancient History (University of Barcelona). Currently, I am lecturer in Ancient History at the Department of History and Archeology of the Faculty of Geography and History (University of Barcelona). I am the author of numerous scientific books and articles dedicated to the processes of Christianization of late pagan society, to the history of Christianity in Late North Africa and to the construction of ecclesiastical patrimony in the I-V centuries AD.

Abstract: The Role of Donatism in the Heresiology of Jerome

This paper aims to analyse the role played by Donatism in the configuration of Jerome's heresiological thought, by means of shaping his discourse on orthodoxy and heresy. His struggle for theological debates and his acquaintance with Augustine of Hippo led Jerome to gather information about the Donatist schism. Jerome mentions the Donatists in two works, the *Chronicon* and the *De viris illustribus*, where this author exposes his historical-theological knowledge about Donatism, hinged mostly upon the biographical details of the eponymous founder of the schism and his interest in the presence of a Donatist community installed in Rome (known by the name of "Montenses"). Although it can be inferred that Augustine had been the person who had informed Jerome about the Donatists, a detailed study of every passage of Jerome's work referred to Donatism allows to formulate a hypothesis on which he could have had further sources to inquire about the Donatists besides Augustine.

French Abstract: Le but de cette communication est d'analyser le rôle joué par le donatisme dans la configuration de la pensée hérésiologique de Jérôme et dans l'élaboration de son discours sur l'orthodoxie et sur l'hérésie. Sa passion pour les débats théologiques ainsi que ses contacts avec Augustin d'Hippone ont amené Jérôme à recueillir des informations sur le schisme donatiste. Jérôme fait référence aux donatistes dans deux de ses œuvres, notamment: le *Chronicon* et le *De viris inlustribus*, où cet auteur expose ses connaissances historiques et théologiques sur le donatisme, axées avant tout sur les détails biographiques du fondateur du schisme et sur son intérêt pour la présence d'une communauté donatiste installée à Rome (connue sous le nom de "Montenses"). Bien que nous puissions imaginer qu'Augustin était celui qui avait informé Jérôme sur les donatistes, une étude détaillée de tous les passages de Jérôme qui font référence aux schismatiques africains permet de faire l'hypothèse que Jérôme aurait pu avoir d'autres sources pour s'enquérir des donatistes en plus d'Agustín.

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Researcher

**JEROME'S CONTRIBUTION TO THE MAKING OF THE PELAGIAN HERESY: A REASSESSMENT**

CV: Raúl Villegas Marín, PhD., is Ramón y Cajal Researcher at the University of Barcelona. He is a member of the GRAT / Research Group on Late Antiquity (UB) and a foreign associate member of the *Laboratoire d'Études sur les Monothéismes* (UMR 8584 of the CNRS). He is also a member of the International Association of Patristic Studies (AIÉP-IAPS).

Villegas Marín's research (<https://ub.academia.edu/RaúlVillegasMarín>) focuses on the analysis of the making of religious identities in Late Antiquity as well as on the study of the dialectic between orthodoxy and heterodoxy in Ancient Christianity, with particular attention to the Pelagian and post-Pelagian (Augustinian) controversies.

Abstract: The paradigm shift in the study of ancient Christian doctrinal controversies pioneered by Walter Bauer and further developed by Alain Le Boulluec has also affected scholarship on Pelagianism. Nowadays, most scholars agree that the construction of orthodoxy was always simultaneous to, and in fact entailed the negative definition of "heretical" propositions that –although depicted as modern deviations from a prior, apostolic orthodox tradition–, were nevertheless seen as "orthodox" by previous Christian generations. This has resulted in the historiographical deconstruction of ancient heresiological categories such as Gnosticism, Marcionism, or Arianism. As for Pelagianism, it has been argued that it developed into a coherent system of thought only in the minds of its opponents, thus embodying "the otherness" in its antagonists' own construction in progress of orthodox Christianity. It comes as no surprise that modern "deconstructions" of the "Pelagian heresy" have primarily focused on Augustine of Hippo. This is due to the numerous anti-Pelagian writings by Augustine, as well as to their enormous historical significance in the following centuries. Comparatively little attention has been paid to Jerome's contribution to the making of Pelagianism, in spite of the fact that –as I will try to show in this communication– Jerome's depiction of this "heresy" was at the time perhaps as much influential as Augustine's one. This communication aims at analysing Jerome's contribution to the making of the Pelagian heresy. I will place his anti-Pelagian arguments in their immediate historical and biographical context (e.g. the assertion of his ascetical authority), and I will also study the contemporary reception of his personal anti-Pelagian approach in the East as well as in the West.

Mieczysław Celestyn Paczkowski OFM

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UMK Nicolaus Copernicus University, Faculty of Theology, Toruń, Poland

Professor

**SAN GIROLAMO E IL PRESUNTO MILLENARISMO DI APOLLINARE DI LAODICEA**

CV: Mieczysław (Celestyn) Paczkowski. Born in 1962. He is Franciscan priest (OFM) from Polish religious Province. He studied in Poland, Jerusalem and Rome. He is the author of three books, several dozen articles, an editor and co-author of collective publications and popular studies. The publications cover such areas as Patristic, History of exegesis (Patristic period) and Christian communities in the East (Theology and History). He was a lecturer in the Theology of Eastern Churches, Patristic, Ecumenism and the History of Exegesis in Jerusalem, Rome and Poland. He works at Faculty of Theology in the Nicolaus Copernicus University (Toruń).

Abstract: St. Jerome and the Supposed Millenarianism of Apollinaris of Laodicea

It is known that millenarianism had a longer life in the West than in the East. St. Jerome argued with this doctrine on various occasions. It was above all his opposition to the Judaizing current in exegesis and the controversy with the authors who radicalized the ideas drawn from the scriptural images. A special case is the mention of the supposed millenarianism of Apollinaris of Laodicea. It is an element of minor importance in the complex of the doctrines professed by the bishop of Laodicea, he also seems to be the last significant millenarian of the East of which we have the notice. Despite the preference of Apollinaris for literal exegesis, which could be inspired by Chiliastic convictions, he does not lend himself to the harsh criticism of Jerome addressed to the millenarians. The pages on the millenarian topic testify that the Laodicean for various reasons was implicated in this controversy. Jerome denounces the error of the bishop of Laodicea in only a limited way. Probably Apollinaris relied on success in his preaching of eschatological themes, and could then draw a certain consensus on his Christological doctrine. It is possible to glimpse the inheritance of an exegetical tradition of the literal sense. The theme seems little explored in the set of controversies undertaken by the Stridonian.

Italian Abstract: Si sa che il millenarismo aveva in Occidente una vita più lunga che in Oriente. San Girolamo polemizzava con questa dottrina in varie occasioni. Si trattava soprattutto della sua opposizione alla corrente giudaizzante nell'esegesi e della polemica con gli autori che estremizzavano e radicalizzavano le idee tratte dalle immagini scritturistiche. Un caso particolare costituisce la menzione del presunto millenarismo di Apollinare di Laodicea. È un elemento di minore importanza nel complesso delle dottrine professate dal vescovo di Laodicea, anche egli sembra essere l'ultimo significativo millenarista dell'Oriente di cui ci sono pervenute le notizie. Nonostante la preferenza di Apollinare per l'esegesi letterale, che poteva ispirarsi alle convinzioni chiliasmatiche, egli non presta fianco alle aspre critiche di Girolamo rivolte ai millenaristi. Le pagine sull'argomento uscite dalla penna del Dalmata testimoniano che il Laodicense per vari motivi fu implicato nella controversia riguardante le idee millenaristiche. Probabilmente Apollinare contava sul successo nella sua predicazione dei temi escatologici, potendo trainare poi un certo consenso alla sua dottrina cristologica. Il tema sembra poco esplorato nell'insieme delle polemiche intraprese dallo Stridonese. Certamente vale la pena occuparsene.

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Lund University, Centre for Theology and Religious Studies, Lund, Sweden

PhD Candidate

**THE RHETORICAL FUNCTION OF WOMEN
IN JEROME'S HERESIOLOGY**

CV: I am currently completing my Ph.D. in Church History at the Centre for Theology and Religious Studies, Lund University. I have received my education in theology at Lund University, 2015 becoming Master of Theology with a specialization in Church History. In my master thesis, I worked on the early development of what would become the doctrine of purgatory, studying ideas about post-mortem purification in Origen, Jerome, Augustine and Bede. In my dissertation I study the reception of Origen in the theological work of Jerome, with a focus on eschatological questions. I try to explain how Jerome continued to make use of Origen's ideas, at the same time as polemicizing against them, and how his making of Origenist heresy was connected to his self-presentation as an orthodox teacher.

Abstract: It is a well-known fact that women played an important rhetorical role in ancient Christian heresiology, as "heretics" often were presented as having close associates of the female sex, and a mainly female following. In this paper, I intend to examine how women were used rhetorically in Jerome's heresiology. I will, however, not only discuss how they were used in presentations of the "heresy" of his opponents, but also the function that they had in presentations of his own "orthodoxy". While Jerome followed the well-tried heresiological strategy of describing his opponents, as well the "Origenists" as the "Pelagians", as being supported by women, he also made rhetorical use of his own female disciples, utilizing their authority and sanctity to defend his own orthodoxy. I argue that Jerome's elevation of certain women, while disparaging others, was closely connected to his ascetical theology. The women of his own following – that is, the women associated with *orthodoxy* – were those who lived contrary to postlapsarian human nature and therefore ceased to be women. They were also typically presented as well educated. The women following heretics, on the other hand, were those who accepted the married life and were unlearned. This distinction, I intend to show, was important in Jerome's self-presentation as an orthodox spiritual teacher.

Sekcija B

Section B

Atrij ZRC SAZU

Atrium of ZRC SAZU

11.00 – 12.30

Varia 1
Varia 1

Andrea Svobodová

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Charles University, Faculty of Arts, Prague;
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Researcher



ST. JEROME AND OLD CZECH BIBLE

CV: Mgr. Andrea Svobodová, PhD, a researcher at the Department of Language Development, Czech Language Institute of the Czech Academy of Sciences, has been primarily focusing her work on critical editions of Old Czech texts (e.g. *Staročeské biblické předmluvy* 2019), and on the *Electronic Dictionary of Old Czech*. She also processes digital editions as a member of the *Manuscriptorium* project team at the National Library of the Czech Republic and works as a coordinator of the *Portal of the Medieval Bohemian Texts in Translation* at the Faculty of Arts, Charles University.

Abstract: There are many references to the works of St Jerome in many Old Czech texts, however, our contribution will focus on his letters, which he sent to his friends and supporters after the completion of the Latin translation of the particular biblical books, together with his remarks and comments on the translation. These texts served as prefaces to biblical books and have become an integral part of the Latin Vulgate, although the presence of prologues in medieval Latin Bibles varied, just like their number and content, and were not stabilised until the appearance of the so-called Paris Bible. This version of Vulgate, produced in Paris in the 13th century, became the model for the earliest translation of the Bible into Old Czech. In general, the first-redaction manuscripts contain a relatively small number of prologues, the larger number is found in the second- and third-redaction manuscripts appeared since 1410s, as well as in the fourth-redaction incunabula. The popularity of these Jerome's and Pseudo-Jerome's texts, though their translators had to face a demangling task for its very specific language and style, is also evidenced by the separate collection of Old Czech biblical prologues surviving in two copies from the beginning of the 15th century, which comprise more than a hundred items.

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Senior Lecturer



ST. JEROME VS. SANTES PAGNINO IN THE RECEPTION AND INQUISITORIAL PROCESS OF THE POLYGLOT BIBLE OF ANTWERP (1568-1577)

CV: I am a Senior Lecturer of Latin Philology at the University of Cádiz (Spain). In my research I have addressed four areas of study (Neo-Latin poetry, history of book, Biblical Scholarship and Renaissance Latin epistolography) mainly through the figure of Benito Arias Montano, one of the greatest exponents of Latin Humanism of the sixteenth century. I have acted as scientific coordinator of two projects of the International Network of Excellence "Europa Renascens" (2015-2017, 2018-2020). I have actively participated in 9 projects of the National R & D Plan (1995-2018). I am currently main researcher of the project of the National R & D Plan "Corpus of the Latin Literature of Spanish Renaissance".

Abstract: The controversial reception of the Polyglot Bible of Antwerp (1569-1573) is one of the episodes that best illustrates the religious conflict of post-Tridentine Europe between two widely separated parts: on the one hand, the rigorist defenders of the Vulgate of Saint Jerome and, on the other, the Hebraists who claimed the value of the original sources to correct the Vulgate in those passages that needed revision. From the beginning of the editorial project of the new Polyglot the main reason for discussion was the Latin translation that was to accompany the column next to the Hebrew text of the Old Testament. Finally, the Polyglot of Antwerp was printed with the Latin column of St. Jerome, but the editors of the Bible were not willing that the new Polyglot lacked a Latin translation *ad uerbum* and published the translation of the Hebraist Santes Pagnino, revised and amended, within the *Apparatus Sacer*. This was reason enough for the immediate reception of the most important Bible of the sixteenth century was so controversial that it ended in an inquisitorial process in 1577. In the present contribution this controversial reception is studied mainly in light of unpublished documents.

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Researcher


LA DIFFUSION DE LA RÉVISION HIÉRONYMIENNE DES TRADUCTIONS BIBLIQUES DANS LES LIVRES LITURGIQUES LATINS (VE-XIII SIÈCLE) : L'EXEMPLE DES PETITS PROPHÈTES

CV: Dr Marie Frey Rébeillé-Borgella holds a PhD in classical literature and civilisation from Lyon III university. Her PhD thesis dealt with lexicological and lexical questions in the Latin Fathers's works and in the latin translations of the Bible. Her current work is focused on Jerome's translations, their principles and their reception. She is interested in the Twelve Minor Prophets and Job books, as well as the liturgical books' language. She is affiliated with HiSoMA – UMR 5189 and takes part to Sources Chrétiennes' projects.

Abstract: How was Jerome's Revision of Biblical Translations Used in the Liturgical Books (from 5th to 12th c.)? The Twelve Minor Prophets: An Example

The revisions of Latin translations of the Bible by Jerome were spread in particular through liturgical texts. The present communication examines the way the Bethlehem monk's work was used in the prayers in liturgical books (missals, sacramentaries and pontifical blessings). It is focused on the quotes of the Twelve Minor Prophets books. If Jerome's work is gradually making his way through the Occidental liturgical life from the second part of the 7th century and during the 8th, some missals and sacramentaries are still using, along with Jerome's version of the Bible quotes, Old Latin's quotes. The Missale Gothicum (a gallican missal from around 700 AD) and Irish sacramentaries (end of the 8th) are in such cases. At these times, Latin books revised by Jerome are therefore still not used as a unified set. The Iberian Peninsula and mozarabic liturgy even stick to quotes and allusions to the old latin translation till the 12th century. Through a comprehensive review of the allusion of the second chapter of Jonas, we will explain how parts of Old Latin verses held on during the whole Middle Ages in books using elsewhere the Vulgate translation, maybe for they belonged to a common biblical culture.

French Abstract: La diffusion des révisions hiéronymiennes des Bibles latines s'est faite notamment à travers les textes liturgiques latins. La présente communication s'intéresse à l'utilisation de l'œuvre du moine de Bethléem dans les prières des livres liturgiques (missels, sacramentaires et bénédictions pontificales). Elle est centrée sur les citations des livres dits "des petits prophètes". Si l'œuvre de Jérôme s'impose progressivement dans la vie liturgique occidentale à partir de la deuxième moitié du VIIe et du VIIIe siècle, plusieurs missels et sacramentaires comportent aussi bien des citations de la révision de Jérôme que de versions des Vieilles latines. C'est notamment le cas de sacramentaires irlandais de la fin du VIIe siècle et du missel gallican dit Missale Gothicum, datant des années 700. À cette époque, l'œuvre de Jérôme n'est donc pas encore utilisée par la liturgie comme un ensemble unifié. La citation et l'allusion aux anciennes traductions latines persiste même dans la péninsule ibérique et la liturgie mozarabe jusqu'au XIIe siècle. Une étude détaillée des allusions au livre II de Jonas montrera que des morceaux de versets issus des Vieilles latines se sont maintenus pendant tout le Moyen-Âge dans des livres ayant recours à la Vulgate, peut-être parce qu'ils étaient passés dans la culture biblique collective.

Sekcija C

Section C

Prešernova dvorana SAZU

Prešeren's Hall SAZU

8.30 – 10.30

Hieronim in hrvaška kultura

Jerome and Croatian Culture

Josip Bratulić

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Croatian Academy of Sciences and Arts, Zagreb, Croatia

Regular Member



SVETI JERONIM U HRVATSKOJ KULTURI

CV: He was born in Sveti Petar u Šumi in Istria. He attended a gymnasium in Pazin, graduating in Croatian studies and comparative literature at the Faculty of Philosophy in Zagreb. At the same university he received his MA and PhD, with a thesis on Croatian Glagolism. He worked as an assistant and research associate at the Old Church Slavonic Institute in Zagreb, and since 1977 he has taught a course on Old Croatian literature at the Faculty of Arts of University of Zagreb. He served as a dean in the period 1991-1993, and since 2000 he is a regular member of the Croatian Academy of Sciences and Arts.

Croatian Abstract: Glagoljaši su među rukopisima i prvim tiskanim knjigama imali *Transit sv. Jeronima*. Hrvatski su se renesansni pisci pozivali na njega kao učitelja i svoj uzor (Marulić, Zoranić). Nije bilo značajnijega starijeg hrvatskog pisca koji ga nije u svom radu spomenuo, a o njemu je Gverin Tihić, javni bilježnik u Zadru, sredinom 16. st. ispjevao ep, koji se nije sačuvao. Boreći se za njegovo rodno mjesto i zavičaj, nastojali su ga pronaći u granicama Hrvatske, te su lako pristali da to bude Štrigova da bi posvjedočili Mađarima da je Međimurje hrvatsko jer se upravo u njemu rodio sveti Jeronim (Bedeković, *Natale solum*, 1752). Neki nalaze Stridon u Grahovu polju kod Duvna, drugi oko Divače (R. Rogošić), treći, kao Mate Suić ga smještaju u Istru, oko Kastva. Tragova nema, ali njegove su slike posijane po cijeloj Hrvatskoj. Književno društvo koje je izdavalo pučku i prosvjetiteljsku literaturu zvalo se Književno društvo sv. Jeronima (1868). Njegove poslanice na hrvatskom objavljene su početkom 20. stoljeća, o njemu je objavljen hagiografski roman *Sedam puta udarani* V. Deželića ml. Njegovim je imenom nazvan gostinjac u Rimu, koji je postao Zavod sv. Jeronima. Iako danas njegovo ime nosi malen broj Hrvata (Jere, Jerolim) brojna prezimena izvedena su od njegova imena, pokazuju da je bio među najpopularnijim svecima Katoličke crkve kod nas.

Abstract: St. Jerome in Croatian Culture

Sveti Jeronim, jedan od četvorice velikih latinskih crkvenih otaca, prevodilac Biblije na latinski jezik, rođen je „na granici rimske Dalmacije i Panonije“, u Stridonu kojega su barbari razorili. Sudeći po imenu oca Eusebije, i osobnom Hieronymus – sveto ime – u obitelji se njegovao grčki jezik. Dalmatincem su mu nazivali protivnici jer nije mogao prešutjeti neistinu, a taj ga je naziv označio kroz stoljeća, te su i naši protestanti (Anton Dalmatin, Hrvat, i Jurij Dalmatin, Slovenac) s ponosom isticali da su Dalmatinci. Prevodeći s hebrejskoga i grčkoga Stari zavjet i redigirajući Psaltir i Novi zavjet, zapadnom je kršćanstvu predao pouzdan, jasan i razumljiv prijevod Svetoga pisma, koji je nazvan Vulgata i koji je nakon Tridentskoga sabora prihvaćen kao jedini za spasonosno čitanje, te je takav ušao u liturgijsku upotrebu, a europski nacionalni jezici temelje se na prijevodima svoje Biblije s njegove latinske Biblije – Vulgate. Zataškan je, ili zaboravljen autor staroslavenskog prijevoda, sveta Braća Ćiril i Metod, a glagoljaši su prijevod Biblije smatrali ne samo djelom Jeronimovim, nego su i svoje osebujno pismo – glagoljicu – pripisali njemu (Littera Hieronymiana). Zato nije neobično da je njegov kult bio široko i duboko okorijenjen u hrvatsku kulturu, te ga oduvijek smatraju svojim zemljakom. Od sredine 13. stoljeća njegovo je ime štitilo staroslavenski jezik i u liturgiji i u privatnoj i javnoj upotrebi. Velik je broj crkava i oltara diljem Hrvatske njemu posvećen.

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Theology in Rijeka – Regional Catholic Faculty of Theology,

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Associate Professor



SV. JERONIM U HRVATSKOJ CRKVENOJ POVIJESTI I HISTORIOGRAFIJI – S POSEBNIM OSVRTOM NA NJEGOV KULT NA ŠIREM PODRUČJU RIJEKE

CV: Marko Medved (1974), PhD in Church History at Pontifical University Gregoriana in Rome (2007), Associate professor of Church History at Catholic Faculty of Theology, Zagreb (Theology in Rijeka). He is editor-in-chief of *Riječki teološki časopis* and archivist of Archdiocese of Rijeka. He has published extensively on the relation between Church and Fascism in Rijeka (*Riječka Crkva u razdoblju fašizma. Nastanak biskupije i prvi talijanski upravitelji*, Zagreb, 2015). ed. M. Medved – F. Velčić, *Krčki biskup mons. dr. Josip Srebrnić (1876.-1966.)*, Rijeka – Crk – Zagreb, 2017.

Abstract: Saint Jerome in Croatian Church Historiography. Observations on his Cult in the Rijeka Area

The presence of St. Jerome in Croatian Church historiography is to be explained by the urgent need of the local clergy to protect the use of vernacular language and the Glagolitic script in catholic liturgy. This privilege, given in 1248 by Pope Innocent IV to the bishop Philip of Senj, applied mostly along the coast, on Kvarner islands, in Dalmatia, Istria, Lika and Krbava. The location of Jerome's Stridon, on the border between Dalmatia and Pannonia, has divided Croatian Church historians. The regions of Istria, Međimurje, Dalmatia and Bosnia were all cited as its possible location. Very few authors are today inclined to assume that Jerome came from Liburnia, the hinterland of the ancient Tarsatica (nowadays Rijeka). In fact, medieval churches and chapels of St. Jerome testify to the veneration of this saint in the region of Rijeka. In this context of medieval veneration of St. Jerome, the author will explain new results of his researches on the medieval Augustinian monastery and its church of St. Jerome in Rijeka, the history of which is mostly unknown.

Croatian Abstract: U crkvenoj povijesti Hrvatske sv. Jeronim javlja se uz bok stoljetne potrebe da se njegovim autoritetom zaštiti uporaba glagoljičkog pisma. Time je povezana povlastica korištenja narodnog jezika u liturgiji koju su Hrvati upravo na širem području Rijeke, kvarnerskih otoka, Istre, Like i Krbave baštinili sve do najnovijega vremena, kao i pitanje porijekla i nastanka glagoljičnoga pisma. Na pitanje lokacije Jeronimova rodnoga Stridona, hrvatski crkveni povjesničari različito su odgovarali upućujući na Istru, Bosnu, Dalmaciju, zaleđe Rijeke itd. U novije vrijeme pojavilo se nekoliko autora s tezama koje upućuju na područje zaleđa rimske Tarsatike, današnje Rijeke, odnosno lokalitete uz slovensko-hrvatsku državnu granicu. Ukazujući na prisutnost kulta sv. Jeronima na području Riječke nadbiskupije, autor donosi i nove spoznaje vezane za augustinski samostan i crkvu sv. Jeronima u Rijeci, prvih redovnika u gradu, koje govore u prilog drevnoj pobožnosti lokalnog stanovništva prema tome svecu. Do sada se spominjala mogućnost da je dolasku augustinaca u Rijeku u 14. st. prethodila crkva posvećena tome svecu, a autor nudi do sada nepoznate dokaze koji proizlaze iz istraživanja nepoznatog arhivskog vrela toga samostana potvrđujući drevnu pobožnost Riječana sv. Jeronimu.

Vesna Badurina Stipčević

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Scientific Adviser with Tenure



LA VITA E LA TRASLAZIONE DI SAN GIROLAMO NEI TESTI CROATOLAGOLITICI

CV: Vesna Badurina

Stipčević, classical philologist, palaeoslavist and Croatian-Glagolitic researcher. At the Faculty of Humanities and Social Sciences, University of Zagreb, she graduated in studies classical philology and archaeology (1985), it was there where she received MA (1991), and PhD (1999) with the themes of Croatian Glagolitic philology. From 1986 she is working at the Old Church Slavonic Institute, Zagreb, today as a scientific adviser with tenure. Areas of her scientific interest include research into Croatian Glagolitic philology, in particular biblical, apocryphal and hagiographic texts, as well as the preparation of scholarly editions of Glagolitic literary sources. She published, with Vinko Grubišić, *Jeronimove hagiografije* (2008).

il santo, si leggono pure l'agiografia ed anche il frammento della sua epistola ad Eustohio (Ep. 22,7). D'altra parte, la Translatio ad Romam di san Girolamo (BHL 3878) è conservata soltanto nei due breviari che risalgono al XIV e al XV secolo. Nel glagolitico e non liturgico Petris miscelaneum (1468) si trova una larga versione di Čtenie s(ve)tago Eronima Hrvatina, cioè la leggenda del santo che ha forti affinità con l'agiografia geronimiana della Legenda aurea di Jacopo de Voragine, così come con la versione del Pasionale ceco del '300. La leggenda croatoglagolitica del Petris contiene i motivi più noti dalla agiografia di san Girolamo: il sogno del santo, le sue tentazioni nel deserto ed infine l'episodio del leone.

Abstract: Life and Transfer of St. Jerome in Croatian Glagolitic Texts

A number of diverse legends about St. Jerome have been preserved in the older Croatian literary tradition. Numerous Croatian medieval legends of St. Jerome serve as testimony to the popularity of his cult, but they also confirm that this saint, traditionally considered as the author of the Glagolitic script, holds a special place in the Croatian culture. Several manuscripts and printed sources in the Glagolitic script from the 15th and 16th century contain translations of the popular Latin medieval work *Vita et Transitus sancti Hieronymi*. This paper presents the legends of Jerome in Croatian Glagolitic liturgical and non-liturgical works. The sanctorale of numerous Glagolitic breviaries between the 14th and the 16th century contains an office in honour of St. Jerome for the 30th September. The service includes a hymn dedicated to Jerome, the saint's biography and a paragraph from his epistle to Eustochium (Ep. 22,7). The text of the *Transfer of St. Jerome* has been preserved in only two breviaries from the 14th and 15th century. The non-liturgical Glagolitic *Petris Miscellany* (1468) contains the detailed Čtenie s(ve)tago Eronima Hrvatina, similar to Jerome's life in the *Golden Legend* by Jacobus da Voragine and to the Czech *Pasional* (14th c.). The *Petris* legend is composed of the most popular motifs of Jerome's hagiography: Jerome's dream, his temptations in the desert, and the episode with the lion.

Italian Abstract: L'antica letteratura croata conserva molte leggende su san Girolamo. Molte testimoniano la diffusione e la popolarità del suo culto, confermando il posto di rilievo del santo nella cultura croata. In molte fonti glagolitiche a stampa e manoscritte, apparse fra il '400 e il '500, si leggono le traduzioni dell'opera popolare latina del medioevo, intitolata *Vita et Transitus sancti Hieronymi*. In questa occasione offriamo un'analisi delle leggende sul santo nel corpus dei testi croatoglagolitici liturgici e non. Nel sanctorale di molti breviari glagolitici, scritti nel periodo tra il '300 e il '500, il giorno 30 settembre contiene l'ufficio dedicato a san Girolamo. Qui, accanto all'inno per

Ana Mihaljević

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Juraj Dobrila University

of Pula, Faculty of Arts,

Croatia

Lecturer



ST. JEROME'S HOMILIES ON LUKE'S GOSPEL IN CROATIAN GLAGOLITIC BRIEVIARIES

CV: Ana Mihaljević,

PhD, has a degree in Latin language and Roman literature and Croatian language and literature. She defended her PhD thesis *The Syntax of Croato-Glagolitic Texts Translated from Latin* at the University of Zagreb. She is the author of papers on language contact of Croatian and Latin and the influence of Latin on Croatian. Her scientific interests range from the syntactic analysis (Latin syntax, Croatian Church Slavonic syntax, Croatian syntax, and the contrastive analysis of the three languages), the theory of translation and translational influence of Latin on Croatian and Old Church Slavonic and languages in contact to neo-Latin topics. She teaches Latin syntax at the Juraj Dobrila University in Pula.

CV: Milan Mihaljević,

PhD senior research adviser at the Old Church Slavonic Institute in Zagreb. The head of the Center of Research Excellence for Croatian Glagoliticism. Associate member of the Croatian Academy of Sciences and Arts. Editor and one of the authors of the first grammar of Croatian Church Slavonic (entitled *Hrvatski crkvenoslavenski jezik*) published in 2014. An adjunct professor at the Faculty of Humanities and Social Sciences of the University of Zagreb and at the Faculty of Philosophy of the University in Pula. Major research interests: (Croatian) Church Slavonic language, generative syntax and Slavic comparative grammar.

Milan Mihaljević

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Old Church Slavonic

Institute, Zagreb, Croatia

Senior Research Adviser,

Head of Center of Research

Excellence for Croatian

Glagoliticism



Abstract: Two St. Jerome's homilies on pericopes from the *Gospel according to Luke* occur in Croatian Glagolitic breviaries. The homily on L 11.4, which was read on the third Sunday in Lent, has been preserved in 19, and the homily on L 16.1, which was read on the eighth Sunday after Pentecost, in 22 breviaries. In some breviaries, the text is shorter and divided into lections differently than in others. In the paper, we will compare the texts from all breviaries, determine the differences between them, and describe the language of both homilies. We will also compare the Church Slavonic text with the Latin original, analyze the translation techniques and try to determine when and where the text has been translated from Latin into Church Slavonic.

Petra StankovskaPetra.Stankovska@ff.uni-lj.siUniversity of Ljubljana, Faculty of Arts, Department of Slavic Languages, Slovenia
Associated Professor**HOMILIJE SV. HIERONIMA V SREDNJEVEŠKEM CERKVENOSLOVANSKEM PREVODU**

CV: In 1990-1996 studied Czech and Latin philology at Faculty of Arts of Charles University in Prague, in 2002 defended her dissertation at the same faculty. In 1991 she joined the working team of the Old Church Slavonic Dictionary (Czech Academy of Sciences), in 1996-2000 she was employed in the same department as researcher. From 2000 until now teaches Czech linguistic subjects at University of Ljubljana at the present position of Assoc. professor. Her main research interests are focused in textology, mainly of texts of Croatian-glagolitic medieval tradition, Old Church Slavonic lexicology and lexicography, and comparison of modern Czech and Slovenian languages.

Abstract: Homilies of St. Jerome in the Medieval Church Slavonic Translation

St. Jerome's homilies on the Gospels together with the homilies of other ecclesiastical fathers have their place in the Latin breviary. Probably in the mid-13th century, when Pope Innocence IV. gave formal permission to Philip, bishop of Senj (1248) and to Fructuosus, bishop of Krk (1252), for using the Slavonic liturgy among the Benedictines in Omišalj on Krk, a unique translation of the breviary into the Slavic liturgical language – the Old Church Slavonic language – was made and written down in the Croatian version of the original Slavic script, glagolica. At that time, the Glagolitic characters were often referred as St. Jerome's original script and the authority of St. Jerome was probably a significant support to the attainment of papal approval of the use of Slavic liturgy in Krk. Medieval authors of the Croatian Church Slavonic version of the breviary used older Church Slavonic translations of a particular parts of Bible, other texts - among them St. Jerome's homilies - they translated straight from the Latin breviary. In this article we will inspect several aspects of the translation of St. Jerome's homilies from the Proprium de Tempore of the Croatian glagolitic breviary and clarify the appearance of Jerome's homilies in various medieval copies of this liturgical book.

Slovenian Abstract: Homilije Sv. Hieronima o evangelijih imajo skupaj s homilijami drugih cerkvenih očetov svoje mesto v latinskem brevirju. Najverjetneje v polovici 13. stoletja, ko je papež Innocenc IV. uradno odobril senjskemu škofu Filipu (1248) in škofu Fructuozu s Krka (1252) uporabo slovanske liturgije pri benediktincih iz Omišlja na Krku, je nastal unikatni prevod brevirja v slovanski liturgični jezik – staro cerkveno slovansčino, ki je zapisan v hrvaški različici izvirne slovanske pisave, glagolice. Glagolico so tam takrat pogosto označevali kot pisavo sv. Hieronima in prav avtoriteta sv. Hieronima je najbrž tudi pomembno prispevala k papeškemu odobrenju slovanske liturgije na Krku. Srednjeveški avtorji hrvaškoglagolske slovanske različice brevirja so se pri delu posluževali starejših starocerkvenoslovanskih prevodov zlasti bibličnega besedila, ostala besedila – med njimi tudi homilije sv. Hieronima – so prevajali naravnost iz latinskega brevirja. V prispevku bomo pregledali več aspektov prevoda homilij sv. Hieronima uvrščenih v Proprium de tempore hrvaškoglagolskega brevirja in osvetlili pojavnost Hieronimovih homilij v različnih srednjeveških opisih te liturgične knjige.

Sekcija C

Section C

Prešernova dvorana SAZU

Prešeren's Hall SAZU

11.00 – 12.30

Varia 2

Varia 2

Aleš Maver

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University of Maribor, Faculty of Arts, Department for History, Slovenia
Assistant Professor



PODOBA PRVIH DVEH STOLETIJ KRŠČANSTVA V ZNAMENITIH MOŽEH IN NJEN VPLIV NA SREDNJI IN NOVI VEK

CV: Aleš Maver was born in 1978 in Maribor. He earned his PhD in history at the History department of the Faculty of Arts of the Ljubljana University. Since 2004, he has worked at the History department of the Faculty of Arts of the Maribor University, first as lecturer for Latin and currently as Junior Professor for medieval history. His research fields include history of early Christianity, late antiquity, Roman Republic, Christian historiography in antiquity, as well as Slovenian ecclesiastical and cultural history. He published four scientific monographs (two as co-author), a survey of ancient history for students and about twenty scientific papers so far. He was editor of the Tretji dan magazine and has been editor of the web journal Časnik.

Abstract: The Depiction of First Two Centuries of Christianity in *De Viris Illustribus* and its Influence on Middle And Early Modern Ages

It can't be doubted that *De viris illustribus* by Jerome strongly influenced perception of many personalities and events in later centuries of the history of Christianity. This was mainly due he encyclopedic nature of the work as well as briefness of most descriptions. Some of them even figured as a crucial source for biographies or perception of Christian writers in question. Even without that, Jerome's statements and assessments were frequently repeated in the past. So, the first aim of my paper is to reconstruct Jerome's image of the history of Church in period before Constantine, particularly before 250 AD. I'm going to concentrate myself on his understanding of the relationship between Christians and Jews, of the Christian attitude towards Roman authorities, as well as his assessment of some lines of thought in early Christian communities. In the second part of my paper I'm going to try to sketch the influence, exerted by Jerome's biographical vignettes on medieval as well as early modern understanding of the earliest Christian past. This influence is going to be compared to the influence of the corresponding passages in Rufinus' translation of the History of the Church by Eusebius.

Slovenian Abstract: Hieronimovi Znameniti možje so zaradi svoje enciklopedične zasnove in kratkosti opisov močno zaznamovali dojemanje nekaterih oseb in dogodkov, o katerih poročajo, v poznejših stoletjih zgodovine krščanstva. Posamezne predstavitve cerkvenih pisateljev so se zaradi pomanjkanja drugih zapisov izkazale celo za ključen vir zanje. Tudi sicer so bile Hieronimove trditve in ocene velikokrat ponavljane. V prispevku me bo zanimalo, kakšna je Hieronimova podoba zgodovine Cerkev v obdobju pred Konstantinom, predvsem pa do leta 250. Pri tem se bom osredotočil na Stridončevo razumevanje odnosa do judovstva, do rimskih oblasti in do posameznih miselnih tokov v zgodnjih krščanskih skupnostih. V drugem, osrednjem delu pa bom skušal pokazati vpliv, ki so ga ravno Hieronimove biografske vinjete imele na srednjeveško in tudi novoveško razumevanje najzgodnejše krščanske preteklosti. Primerjal bom tudi tozadevni domet Hieronimovih besedil s tistim Rufinovega prevoda ustreznih mest Evzebijeve Cerkevne zgodovine in tako še enkrat več drugega ob drugega postavil znamenita prijatelja, ki sta postala nespravljiva nasprotnika.

Javier Á. Domingo

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Pontifical University of the Holy Cross, Rome, Italy
Adjunct Professor of Christian Archaeology



SAN GIROLAMO A ROMA. IPOTESI STORICHE E ARCHEOLOGICHE.

CV: After completing his PhD on architectural decoration in Late Roman and Visigothic Spain (Universitat Rovira i Virgili, Tarragona, Spain), J. Á. Domingo has obtained two research grants in La Sapienza Università di Roma (2007/2009 and 2010/2012) and a research contract in the EEHAR in Rome (2009/2010). Since 2014 he is adjunct professor of Christian Archaeology. The investigations carried out by J. Á. Domingo has focused mainly on architectural decoration in the Roman, Late-Roman and Early Medieval world, analyzing the phenomenon of reuse and conservation of classic decorative motifs in early medieval architecture.

CV: Luigi Finocchietti: 1998: Classical Degree (M.A.) in "Lettere" at La Sapienza University of Rome, with thesis in Classical Archaeology (Prof. Andrea Carandini); 2004–2007: Postgraduate Specialization School in Archaeology at the University of Salerno (Italy). 2007–2009: PhD in Archaeology (Late-antiquity) at the University of L'Aquila (Italy). 2010–2016: Post-doc in Roman history (University of L'Aquila) and in Classical archaeology (University François-Rabelais de Tours, France) 1998-2019. Scientific collaborations with: Sapienza University of Rome; University of L'Aquila; LUMSA; Italian Ministry of Heritage and Cultural Activity (Soprintendenze); Ca' Foscari University of Venice; Centre Jean Bérard de Naples; Université de Tours; Pontifical University of the Holy Cross.

Luigi Finocchietti

Archaeologist –
independent researcher

Abstract: Saint Jerome in Rome. Historical and Archaeological Hypotheses

This paper provides a critical revision of all the pertinent historical and archaeological data pertaining to the presence of Saint Jerome in Rome, and in particular his activities, his places of residence and his social contacts within the Roman aristocracy. As assistant and secretary to Pope Damasus, Jerome worked in archives, situated on the western reaches of the Field of Mars. This study explores the literary and topographical evidence - recently assembled by the authors - with regard to the block of San Girolamo della Carità, situated in the Western Campo Marzio, which is currently the site of the eponymous church and the library of the Pontifical University of the Holy Cross. A presentation of the various archaeological remains beneath the library is accompanied by a study of the historical tradition which attributes to the Church of San Girolamo della Carità, (constructed in late Antiquity) the place where the domus of Santa Paola romana, his spiritual daughter, was situated. The domus was moreover, probably, one of the seats in which the Saint lived before his pilgrimage and mission, to the Holy Land, together with Saint Paola.

Italian Abstract: Il contributo presuppone una revisione critica di tutta la documentazione storica e archeologica disponibile relativamente alla presenza di San Girolamo a Roma, alle sue attività, alla sua rete di relazioni con le aristocrazie romane, e ai suoi luoghi di residenza. Nello specifico verranno analizzate le fonti storico-letterarie e la documentazione archeologica utili alla ricostruzione dei suoi spostamenti nell'area del Campo Marzio occidentale, nella quale erano posizionati gli archivi di Papa Damaso del quale fu chiamato a essere collaboratore e segretario. Una particolare attenzione verrà data all'analisi di un caso di studio storico-topografico, sviluppato di recente da chi scrive, riguardante l'isolato di San Girolamo della Carità, posto nel Campo Marzio occidentale e sede attualmente oltre che dell'omonima chiesa anche della biblioteca della Pontificia Università della Santa Croce. Alla presentazione diacronica dei resti di epoca romana rinvenuti nei sotterranei della biblioteca infatti si affiancherà uno studio critico sulla tradizione storica che vuole la chiesa di San Girolamo della Carità costruita in epoca tardo-antica sul luogo in cui sorgeva la domus di Santa Paola romana, sua figlia spirituale. Questa stessa domus, inoltre, fu probabilmente una delle sedi in cui il Santo dimorò nell'Urbe prima di partire in pellegrinaggio e missione, in compagnia anche di Santa Paola, verso la Terra Santa.

Hrvoje Gračanin

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University of Zagreb, Faculty of Humanities and Social Sciences, Croatia

Full Professor



JEROME'S ILLYRICUM

CV: I was born on 28 November 1973 in Zagreb, Croatia. I teach medieval history as Full Professor (since 2019) in the History Department at the Faculty of Humanities and Social Sciences, University of Zagreb. I specialize in the study of late antique and early medieval history, with particular interest in the Pannonian region and West Illyricum in general. I also explore the history of the Byzantine civilization, especially with regard to modern Croatian lands. I have participated thus far in more than 40 research conferences in Croatia and abroad, authored and co-authored several books, several dozens of research papers, numerous shorter contributions and popularization articles. From 2010 till 2019, I was editor-in-chief of the *Radovi Zavoda za hrvatsku povijest* (Journal of the Institute of Croatian History). I am President of the Croatian Society for Byzantine Studies as well as President of the Croatian National

Committee within the International Association of Byzantine Studies. I am also active as Head of the PhD Programme in Premodern History at the Department of History, Faculty of Humanities and Social Sciences of the University of Zagreb. For my work I have received several recognitions, among which are the Croatian Academy of Sciences and Arts (HAZU) Award for 2011 in the field of social sciences and the National Award for Science for 2011 in the field of humanistic sciences, as well as the Vjekoslav Klaić Award for the popularization of history awarded by the Croatian National Committee of Historical Sciences and the Croatian History Society.

Abstract: The paper's goal is to present and analyze the information that can be derived from Jerome's work, primarily his numerous letters, on Illyricum. The analysis is intended to be twofold. On the one hand, it will offer a survey of types of information Jerome is particularly interested in regarding Illyricum. On the other hand, the paper will deal with a textual analysis of the concerned information, that is to say, what image of Illyricum Jerome created and to what purpose. The examination should thus provide insights into contexts in which Illyricum was mentioned in Jerome's work. An attempt will also be made to conjecture about Jerome's sources on information related to Illyricum.

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University of Zagreb, Faculty of Humanities and Social Sciences, Archaeological Department, Croatia
Associate Professor



EARLY CHRISTIAN PAINTING AND SCULPTURE IN ILLYRICUM DURING THE SECOND HALF OF THE 4TH AND EARLY 5TH CENTURY

CV: Mirja Jarak studied philosophy and archaeology at the Faculty of Humanities and Social Sciences of the University of Zagreb. From 1987 until now she has worked at the Archaeological Department of the same Faculty, today as associate professor. Her doctoral thesis was devoted to the early Christian period and she wrote a number of scientific articles covering the same period as well as early Middle Ages, especially Croatian pre-Romanesque monuments and related historical issues. She holds lectures for graduate and doctoral students of archaeology and participates in the field-work.

Mirja Jarak has written two books: „Church architecture of the 7th and 8th centuries“, Split 2013, and „Studies on late Antique and early medieval sculpture from the island of Rab“, Zagreb 2017. For the book on church architecture she received Faculty annual reward.

Abstract: The paper is aimed at demonstration of the most important contents of Christian art in Illyricum during the lifetime of Saint Jerome. A special concern will be devoted to biblical themes presented in painted vaulted tombs and sarcophagi reliefs. Both types of monuments are well-known from many localities in Illyricum. In the paper a special attention will be devoted to the examples of vaulted tombs from Thessalonica and other localities in eastern part of Illyricum. The examples from Dalmatia and Pannonia will also be included and discussed. Regarding sarcophagi, a special place deserve examples from the Roman province of Dalmatia and they will be the first object of consideration.

The administrative unit of Illyricum was divided at the end of the 4th century, which implies a greater connection to Eastern or Western Roman Empire of each part of the former unit. Saint Jerome was personally very active in Rome and Holy Land, from where artistic influences came. The time frame of the paper embraces a crucial moment in the process of differentiation between East and West. Besides artistic and archaeological insights into works of art, historic and theologic approaches may also be included, what is intended in the paper.

Vse sekcije*All Sections***Akademijška dvorana SAZU***Academy Hall SAZU*

15.00 – 16.15

Sklepni plenarni predavanja *Concluding plenary lectures*

Heinrich Schlange-Schöningen

Universität des Saarlandes, Faculty of Philosophy, Germany
Professor



HIERONYMUS UND RUFINUS: FREUNDSCHAFT UND THEOLOGIE IN DER SPÄTANTIKE

CV: Heinrich Schlange-Schöningen, born on 26. April 1960 in Lüneburg, is a renowned German historian. He studied history, religious studies and philosophy in Berlin and Bordeaux. He taught and worked as a research fellow, specializing in Roman history, at the Freie Universität Berlin, Technische Universität Dresden, Institute for Advanced Study in Princeton and Universität des Saarlandes. His research interests are social and religious history of the Roman classical era, as well as reception of Constantine the Great. Among his many monographs he wrote also *Hieronymus: eine historische Biografie* (2018).

Abstract: Jerome and Rufinus: Friendship and Theology in the Late Antiquity

Jerome's and Rufinus' journeys through life show close parallels: both originated from a well-to-do house, both enjoyed excellent education, became monks and influential writers and translators. Both imparted Christian literature of Greek East to Latin West and both were strongly influenced by Origen. And since their common student days in Rome they were close friends. But their friendship became a bitter hostility with hard mutual reproaches after at the end of 4th century a question arose whether Origen's teaching should be considered orthodox or heretical. Jerome and Rufinus distanced themselves from Origen, but they failed, despite repeated attempts in view of a theologian dispute, to maintain their friendship – a great good according to the ancient tradition. Did they fail their own autobiographies or rather structural irreconcilable differences of friendship and orthodoxy?

German Abstract: Die Lebenswege von Hieronymus und Rufinus zeigen enge Parallelen: beide stammten aus gutem Haus, beide genossen eine vorzügliche Ausbildung, wurden Mönche und einflussreiche Schriftsteller und Übersetzer. Beide vermittelten die christliche Literatur des griechischen Ostens in den lateinischen Westen und beide waren stark durch Origenes beeinflusst. Und seit gemeinsamen Studienzeiten in Rom waren sie eng miteinander befreundet. Doch aus der Freundschaft wurde eine erbitterte Feindschaft mit harten gegenseitigen Vorwürfen, nachdem am Ende des 4. Jahrhunderts die Frage aufgekommen war, ob die Lehren des Origenes als orthodox oder als häretisch einzuschätzen seien. Hieronymus und Rufinus distanzieren sich von Origenes, aber es gelang ihnen trotz mehrerer Versuche nicht, ihre Freundschaft – ein der antiken Tradition zufolge hohes Gut – angesichts des theologischen Disputs zu erhalten. Scheiterten sie an ihren eigenen Biographien oder eher an der strukturellen Unvereinbarkeit von Freundschaft und Rechtgläubigkeit?

Andrew Cain

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Professor



WHY DID JEROME COMMENT ON PAUL? AN ETIOLOGICAL INVESTIGATION OF HIS COMMENTARIES ON THE EPISTLES TO THE GALATIANS, EPHESIANS, TITUS, AND PHILEMON

CV: Andy Cain (PhD Cornell 2003) specializes in the Greek and Latin literature of Late Antiquity. He is the author of four books on Jerome, and two more on ancient monasticism in his period. He has co-edited another book on Jerome and one on general ancient religion. Current projects include a large-scale commentary on Athanasius' Greek *Life of Antony*, one co-authored book, *A Patristic Latin Reader* (with David G. Hunter), and two co-edited books, *The Oxford Handbook of Jerome* (with Stefan Rebenich) and *Festschrift in Honor of Danuta R. Shanzer* (with Gregory Hays). Prof. Cain is Editor of the *Journal of Late Antiquity*. He also serves on the editorial board of two book series, *Fathers of the Church* (Catholic University of America Press) and *Writings from the Greco-Roman World* (Brill/Society of Biblical Literature).

Abstract: Until the mid-fourth century, the exegesis of Paul's epistles had been monopolized by commentators writing in Greek and Syriac. Then, between the early or middle 360s and c. 409, there appeared no less than fifty-two Pauline commentaries in Latin by six different authors. This burst of exegetical activity has aptly been dubbed the western "Renaissance of Paul." Jerome's commentaries on four Pauline epistles, which he composed in 386 after he had settled into Bethlehem, hold a time-honored place in this relatively short but prolific segment of the history of Pauline exegesis in Latin. Jerome's opus Paulinum has begun receiving more attention recently from scholars, yet certain fundamental questions remain under-addressed. In particular: what factors may have inclined Jerome to comment on Paul to begin with? And, why did he choose to comment on the four above-named epistles, to the exclusion of other epistles? This paper proposes novel answers to these two deceptively simple inter-related questions and in the process seeks to situate fully Jerome's Pauline commentaries in the context of his life and literary career at the time of their composition.

Vse sekcije

All Sections

Akademijska dvorana SAZU

Academy Hall SAZU

16.30

Sklep simpozija

Symposium conclusion

Miran Špelič

Vse sekcije

All Sections

17.00

Sprehod po "rimski Emoni"

Walking through "Roman Emona"

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Krisztián Fenyves	56	Andrea Radošević	89		
Luigi Finocchietti	139	Marie Rébeillé-Borgella	130		
Miklós István Földvály	33	Miran Sajovic SDB	67		
Andrej Gaspari	113	Jordina Sales-Carbonell	25		
Judith Marie Gentle	19	Margaret A. Schatkin	17		
Filomena Giannotti	94	Jane Schatkin Hettrick	98		
Maurizio Girolami	77	Peter Scheck	18		
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