

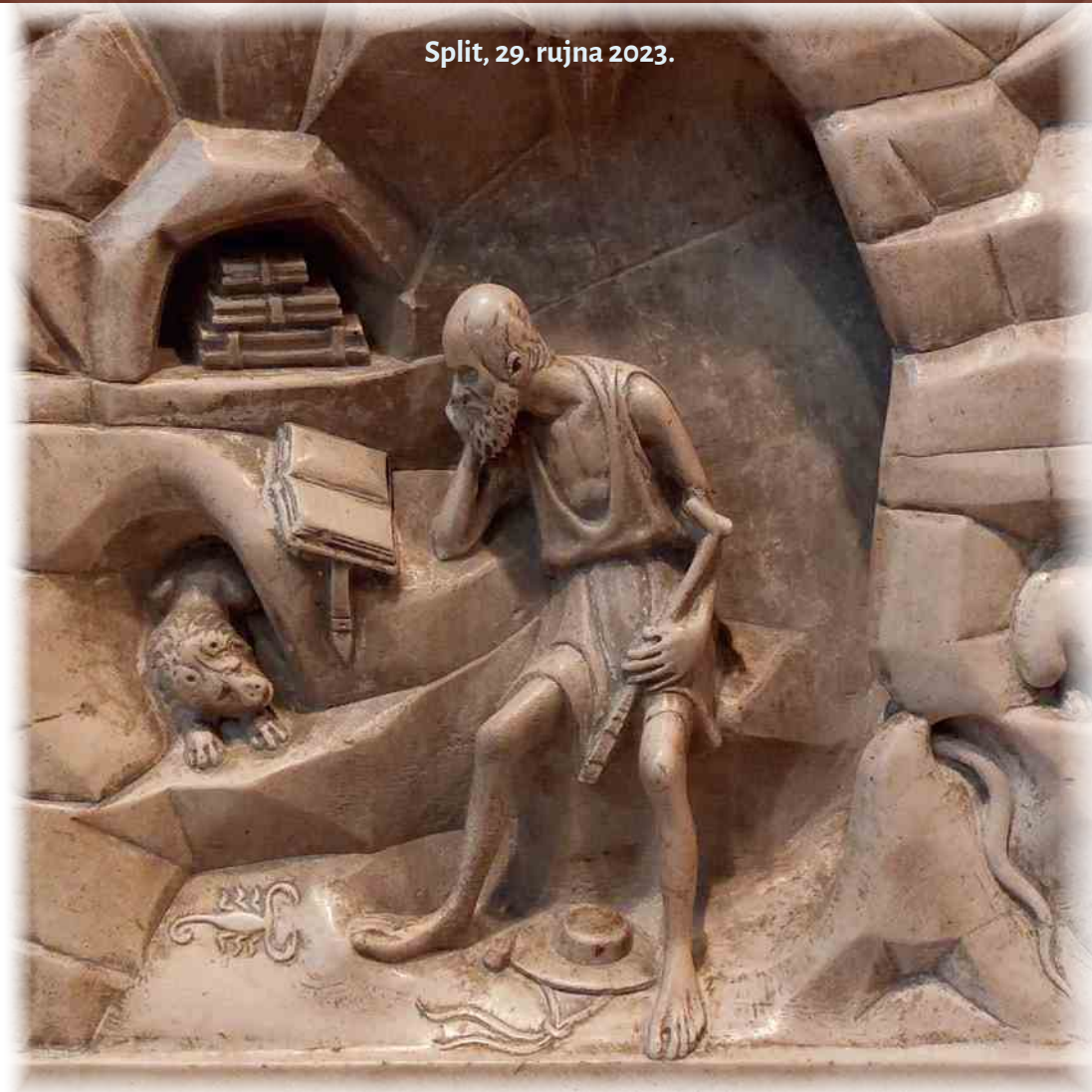


Centar za
proučavanje života i djela
svetog Jeronima
HIERONYMIANUM



MEĐUNARODNI ZNANSTVENI SKUP
LICA SV. JERONIMA
VULTUS SANCTI HIERONYMI

Split, 29. rujna 2023.



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Foto | Photo

Andrija Aleši, Sv. Jeronim u pustinji iz Galerije umjetnina u Splitu

Tisak | Print

Dalmacija papir, Split

PROGRAM | PROGRAMME

9.00 Otvaranje i pozdravi

I. SESIJA | SESSION 1 (moderator: Roberta Franchi)

- 9.10 Ivan Bodrožić, Božje milosrđe kao temelj nadnaravne antropologije prema svetom Jeronimu | *God's mercy as the foundation of supernatural anthropology, according to Saint Jerome*
- 9.25 Taras Barščevski, „Domaćin koji iz svoje riznice vadi novo i staro” (Mt 13,52). Sveti Jeronim kao tumač Matejeva evanđelja | *“The master of a house who brings out of his treasure both the new and the old” (Matt 13:52). Saint Jerome as the interpreter of Matthew's Gospel*
- 9.40 Stipo Kljajić, Jeronimov komentar Knjige o Joni | *Jerome's commentary on the Book of Jonah*
- 9.55 Benoît Jeanjean, Sveti Jeronim u srazu s krivovjerjem | *Saint Jerome in front of heresy*
- 10.10 Marcin Wysocki, „Radije bi trebalo ojačati vezu izmjenom pisama” (Ep. 5, 1): sveti Jeronim kao autor pisama | *“We ought rather to strengthen the bond by an interchange of letters” (Ep. 5.1): Saint Jerome as a letter-writer*
- 10.30 Delphine Viellard, Jeronim kao povjesničar u djelu *De Viris Illustribus* | *Jerome the historian in De Viris Illustribus*
- 10.45 Rasprava | *Discussion*
- 11.00 Pauza, osvježenje | *Coffee, refreshments*

II. SESIJA | SESSION 2 (moderator: Ivan Bodrožić)

- 11.30 Vanda Kraft Soić, Sveti Jeronim – nasljedovatelj siromašnog Krista | *Saint Jerome – follower of the Poor Christ*
- 11.45 Bazyli Degórski, Lice svetog Jeronima kao redovnika | *The face of Saint Jerome the monk*
- 12.00 Luciana Mirri, Sveti Jeronim kao odgajatelj asketa | *The face of Saint Jerome, a teacher of ascetics*
- 12.15 Roberta Franchi, Od erotske do asketske žudnje: Jeronimova pisma i Pjesma nad pjesmama | *From erotic to the ascetic desire: Jerome's letters and the Song of Songs*

- 12.30 Andrea Filić, „Odgojitelj” odgojiteljicâ. Savjeti majkama u pismima svetog Jeronima | *“The educator” of the educators. Advice to mothers in the letters of Saint Jerome*
- 12.45 Maja Rončević, Jeronimovo mladenačko poimanje prijateljstva u svjetlu antičkog ideala prijateljstva | *Young Jerome’s understanding of friendship in light of classical Antiquity’s ideal of friendship*
- 13.00 Rasprava | *Discussion*
- 13.45 Pauza, osvježenje | *Coffee, refreshments*

III. SESIJA | SESSION 3 (moderator: Vanda Kraft Soić)

- 14.15 Vesna Badurina Stipčević, Sveti Jeronim u hrvatskoglagoljskim izvorima | *Saint Jerome in Croatian glagolitic sources*
- 14.30 Mladen Parlov, Lica svetog Jeronima u Marka Marulića | *The faces of Saint Jerome in Marko Marulić’s literary work*
- 14.45 Kristijan Kuhar, Lice svetog Jeronima u štrigovskoj pobožnosti i umjetnosti | *The face of Saint Jerome in the popular piety and art of Štrigova town*
- 15.00 Josip Belamarić, Sveti Jere Nikole Firentinca u Kapeli bl. Ivana Trogirskog | *Saint Jerome by Nicholas of Florence in the Chapel of the Blessed John of Trogir*
- 15.15 Radoslav Tomić, Sveti Jeronim u umjetnosti novoga doba u Dalmaciji | *Saint Jerome in the art of the Modern period in Dalmatia*
- 15.30 Anamarija Runtić, Prikaz svetog Jeronima u Hrvatskoj crkvi sv. Jeronima u Rimu | *Depictions of Saint Jerome in the Croatian Church of St. Jerome in Rome*
- 15.45 Rasprava | *Discussion*
- 16.00 Završetak skupa | *End of conference*

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BOŽJE MILOSRĐE KAO TEMELJ NADNARAVNE ANTROPOLOGIJE PREMA SVETOM JERONIMU

IVAN BODROŽIĆ

SAŽETAK

Sveti Jeronim će uz svetoga Augustina biti autor koji će se vrlo aktivno uključiti u borbu protiv pelagijanskoga krivovjerja. Svojim spisom *Dijalog protiv pelagijevaca* dat će obola toj raspravi suprotstavljajući se pelagijanskom nauku o slobodnoj volji i mogućnosti spasenja vlastitim snagama bez pomoći Božje milosti. Nasuprot pelagijanskih tvrdnji o ljudskom samospasenju i dostatnosti slobodne volje za život bez grijeha, Jeronim ističe neophodnu ulogu Boga za spasenje čovjeka. Tako će i Jeronim s naizgled antropološkog problema u svojoj polemici ukazati da je riječ o dvije sasvim različite teološke koncepcije, to jest dva različita poimanja Boga. Prema njegovu poimanju jedna od najvažnijih odlika samoga Boga je milosrđe kojim čovjeka oslobađa od grijeha, prašta mu grijehove i daruje mu vječni život, a da bi pokazao da je njegovo poimanje Boga ispravno i pravovjerno, navodi i tumači cijeli niz svetopisamskih tekstova o Božjem milosrđu, kako iz Staroga, tako i iz Novoga zavjeta. Na tragu tih tekstova Jeronim tvrdi da Bog ne želi da itko propadne, već da se svi ljudi spase jer je bogat milosrđem. To ujedno znači da se nijedan čovjek ne može spasiti bez njegova milosrđa pa čak ako bi čovjeka obdario i darom nesagrješivosti (*impeccantia*) i to bi, također, bilo po njegovom milosrđu, a ne po ljudskim zaslugama.

Ključne riječi: *sveti Jeronim, Božje milosrđe, milost, pelagijanizam, grijeh*

IVAN BODROŽIĆ rođen je u Svibu, osnovno školovanje završio je u Svibu i Splitu, a srednju školu u Nadbiskupskoj klasičnoj gimnaziji u Splitu. Dvije godine filozofsko-teološkog studija pohađao je na Teologiji u Splitu, a ostale četiri na Sveučilištu Santa Croce u Rimu, gdje je i diplomirao 1994. Nakon diplome nastavlja poslijediplomski studij Patrologije na Patrističkom institutu Augustinianum u Rimu na kojemu je doktorirao 2000. obranivši doktorsku disertaciju pod nazivom *Numerologija u misli svetog Augustina*. Po završetku dokorskog studija kao vanjski suradnik predaje Latinski jezik I i II na Katoličkom bogoslovnom fakultetu u Spli-

tu. Godine 2004. izabran je u znanstveno-nastavno zvanje docent te predaje na Katedri povijesti kršćanske literature i kršćanskog nauka KBF-a Split. Godine 2007. primljen je u Međunarodno udruženje za patrističke studije (Association Internationale d'Études Patristiques), a iste godine izabran je i za člana Književnog kruga u Splitu. Od 2010. – 2019. profesor je na KBF Zagreb, a od 2019. na KBF Split. Surađivao je i bio voditelj na više znanstvenih projekata i organizator niza znanstvenih skupova. Godine 2022. dobitnik je fakultetske nagrade za izvrsnost u znanstvenom radu. Od ak. god. 2022./2023. obnaša službu prodekana za znanost na KBF Split.

GOD'S MERCY AS THE FOUNDATION OF SUPERNATURAL ANTHROPOLOGY, ACCORDING TO SAINT JEROME

IVAN BODROŽIĆ

Abstract

Alongside Saint Augustine, St. Jerome was an author actively engaged in the fight against the Pelagian heresy. His *Dialogue against the Pelagians* was a valuable contribution to the debates of the day, refuting the Pelagian doctrine of free will and the possibility of salvation using one's merit and without the help of God's grace. Contrary to the Pelagian assertions about human self-salvation and the sufficiency of free will for a life without sin, Jerome emphasizes God's necessary role in man's salvation. Thus, with an anthropological problem, Jerome will point out in his polemic that what was being discussed were two completely different theological conceptions, that is, two different conceptions of God. According to his understanding, one of the most important characteristics of God alone is the mercy by which He frees man from sin, forgives his transgressions, and grants him eternal life. To show that this conception of God is correct and orthodox, he cites and interprets a whole series of biblical texts about God's mercy, both from the Old and the New Testament. While adhering to those texts, Jerome claims that God does not want anyone to perish but wants all people to be saved in the abundance of His mercy. This also means that no man can be saved

without God's mercy. Even if God were to endow man with the gift of infallibility (*impeccantia*), that would be through His mercy and not human merit.

Keywords: *Saint Jerome, God's mercy, grace, Pelagianism, sin*

FR. IVAN Bodrožić, Ph.D., was born in Svib. He completed his primary schooling in Svib and Split and secondary schooling at the Archdiocesan Classical Preparatory School in Split. He studied philosophy and theology for two years at the Catholic Faculty of Theology in Split and four years at the University of Santa Croce in Rome, where he received his Bachelor of Arts in 1994. At the Patristic Institute Augustinianum in Rome, Fr. Ivan Bodrožić enrolled in a Ph.D. program in Patristics, which he completed with a Ph.D. dissertation titled *Numerology in Saint Augustine's Thought*. Upon completing his studies, he worked as an external associate at the Catholic Faculty of Theology in Split (teaching Latin I and II), where he was appointed as the assistant professor in 2004 (at the Department of the History of Christian Literature and Christian Doctrine). In 2007, he joined the International Association of Patristic Studies (Association Internationale d'Études Patristiques) and the Literary Circle in Split. He worked as a professor at the Catholic Faculty of Theology in Zagreb from 2010 until 2019, when he again took up the teaching post at the Catholic Faculty of Theology in Split, where he currently works. He was the principal investigator and a collaborator in many research projects and has managed and produced many research conferences. In 2022, he won the Faculty award for excellence in research. In the 2022/2023 academic year, he was appointed Vice Dean for Research at the Catholic Faculty of Theology in Split.

„DOMAĆIN KOJI IZ SVOJE RIZNICE VADI NOVO I STARO” (Mt 13,52). SVETI JERONIM KAO TUMAČ MATEJEVA EVANĐELJA

TARAS BARŠČEVSKI

SAŽETAK

Sveti Jeronim je svoje *Tumačenje Matejeva evanđelja* napisao 398. g. po-taknut Euzebijem Kremonskim. Euzebije se o Uskrsu te godine vraćao iz Betlehema u Rim te je zamolio Jeronima da za nj napiše *Tumačenje* kako bi imao što čitati na dugom putu. Iako je proveo tri mjeseca prikovan zbog bo-lesti za krevet te je bio toliko iscrpljen da se jedva držao na nogama, Jeronim se ipak odazvao na prijateljevu molbu i u samo dva tjedna napisao ovo *Tu-maćenje* koje je smatrao samo prvim nacrtom što će mu kasnije poslužiti za temeljit i konačni rad na Matejevu evanđelju. Zbog takvog kratkog roka u kojem je napisano neki su smatrali da je *Tumačenje Matejeva evanđelja* povr-šan rad. Jeronim priznaje da je u svezi s Matejem upoznat ne samo s djelima Origena nego i antiohijskog biskupa Teofila, mučenika Hipolita, Teodora iz Herakleje, Apolinara Laodicjeskoga, Didima Aleksandrijskoga, ali isto tako i Hilarija, Viktorina i Fortunacijana, no zbog kratkoće vremena mora ostaviti prethodne uzore ne mogavši ih ni čitati ni slijediti. Iako Euzebije traži prije svega povijesno tumačenje, Jeronim ga ponekad miješa kao što sam piše, »s cvijećem duhovnog razumijevanja«. U izlaganju ćemo nedostatak vremena za opširno tumačenje *Matejeva evanđelja* smatrati pozitivnim čimbenikom koji je omogućio Jeronimu napisati samo ono najvažnije što mu leži na sr-cu misleći više o duhovnoj dobrobiti svog prijatelja nego o tome da se zbog nenakićenosti spisa i neuobičajenog tijeka jezika izlaže mogućim napadima učenih. Usporedit ćemo i Jeronimovo tumačenje *Matejeva evanđelja* s tuma-čenjima koje sam spominje u svom proslovu, no posebice s Origenom, kako bismo vidjeli što je preuzeo od svojih predšasnika, a što je njegov vlastiti ori-ginalni doprinos s obzirom da i Origen uvelike tumači Mateja alegorijski, dok se Jeronim ipak više pridržava povijesnog tumačenja.

Ključne riječi: *sveti Jeronim, Tumačenje Matejeva evanđelja, Origen, po-vijesno tumačenje, »cvijeće duhovnog razumijevanja«*

TARAS BARŠČEVSKI rođen je u Banja Luci (1969.) u grkokatoličkoj svećeničkoj obitelji, a odrastao u Sibirju. Studirao je filozofiju i teologiju na Papinskom sveučilištu Gregoriana. Licencijat iz biblijskih znanosti (S.S.L.) postigao je na Papinskom biblijskom institutu. Teologiju je doktorirao je na Salezijanskom papinskom sveučilištu u Rimu obranom doktorske radnje »Prijevodi Svetog Pisma na ukrajinski jezik. Povijest te ekumensko-liturgijske perspektive sadašnjosti«. Za svećenika Križevačke eparhije zaređen je 21. kolovoza 1994. godine u Križevcima. Od 1996. do 2016. godine predavao je biblijske predmete na Ukrajinskom katoličkom sveučilištu u Lavovu (Ukrajina). Krajem rujna 2016. vratio se u Hrvatsku gdje počinje predavati na Katoličkom bogoslovnom fakultetu Sveučilišta u Zagrebu. U svibnju 2017. izabran je u znanstveno nastavno zvanje docenta, a u veljače 2023. u izvanrednog profesora na Katedri Svetog pisma Novoga zavjeta. Zamjenik je predstojnika Instituta religijskih znanosti te v.d. predstojnika Biblijskog instituta Katoličkog bogoslovnog fakulteta.

“THE MASTER OF A HOUSE WHO BRINGS OUT OF HIS TREASURE BOTH THE NEW AND THE OLD” (Matt 13:52). SAINT JEROME AS THE INTERPRETER OF MATTHEW’S GOSPEL

TARAS BARŠČEVSKI

ABSTRACT

St. Jerome wrote his Commentary on the Gospel of Matthew in 398 AD after being asked by his friend, Eusebius of Cremona, who wanted to occupy himself during the long journey back to Rome from Bethlehem at Easter of that year. Despite his ill health (he was bed-ridden for three months and so exhausted he could barely stand), Jerome said yes to his friend and wrote this Interpretation in just two weeks, thinking it only the first draft, which he would later rework into the final version of the Commentary on Matthew’s Gospel. Some considered Jerome’s first draft Interpretation of the Gospel of Matthew superficial and not studious enough. In reply to criticism, Jerome admitted that he was familiar with other writings on the

Gospel of Matthew besides those of Origen – in particular, the writings by the Antiochian bishop Theophilus, the martyr Hippolytus, Theodore of Heraclea, Apollinaris of Laodicea, Didymus of Alexandria, as well as Hilary, Victorinus, and Fortunatianus. However, he had only two weeks to write it, and studying and including all these authors in his commentary was impossible. His friend Eusebius had primarily asked for a historical interpretation, but Jerome decided to embellish it “with the flowers of spiritual understanding.” This paper aims to show that it was precisely because he had limited time, which prevented him from writing an extensive interpretation of Matthew’s Gospel, that he could only write what was most important to his heart. He was motivated more by the spiritual well-being of his friend than scholarly criticism. And for sure, the learned men of his time called him out for his plain style and unusual linguistic combinations. The paper also compares Jerome’s interpretation of Matthew’s Gospel and other works he had mentioned in the preface, especially that of Origen, to see what ideas Jerome incorporated from others and what was his original contribution (keeping in mind that Origen also largely interprets Matthew allegorically, while Jerome adheres more to the historical interpretation).

Keywords: *Saint Jerome, Interpretation of Matthew’s Gospel, Origen, historical interpretation, “flowers of spiritual understanding”*

TARAS BARŠČEVSKI (b. 1969 in Banja Luka) grew up in the town of Sibirje in a Greek-Catholic family (his father was a priest). He studied philosophy and theology at the Pontifical Gregorian University and obtained his Licentiate degree in Sacred Scripture (S.S.L.) at the Pontifical Biblical Institute and his Ph.D. in theology at the Salesian Pontifical University. His doctoral thesis was titled *Translations of the Holy Scriptures into Ukrainian: History and Present-Day Ecumenical and Liturgical Perspectives*. He was ordained a priest of the Greek Catholic Eparchy of Križevci on August 21, 1994. From 1996 to 2016, he taught biblical subjects at the Ukrainian Catholic University in Lviv (Ukraine). At the end of September 2016, he returned to Croatia, where he began teaching at the Catholic Faculty of Theology in Zagreb. In May 2017, he was appointed assistant professor, and in February 2023, associate professor at the Department of the Holy Scriptures of the New Testament. He is the deputy head of the Institute of Religious Sciences and the Biblical Institute of the Catholic Faculty of Theology in Zagreb.

JERONIMOV KOMENTAR KNJIGE O JONI

STIPO KLJAJIĆ

SAŽETAK

Knjiga o Joni za mnoge je jedna od najzanimljivijih biblijskih knjiga, što zbog njezinog sadržaja što zbog mnogobrojnih otvorenih pitanja koja se vežu uz ovu proročku knjigu: od veoma škratih podataka o proroku Joni, preko njezine upitne povijesnosti do poteškoća kojoj književnoj vrsti pripada *Knjiga o Joni*. Budući da je Jeronim jedan od prvih u zapadnom kršćanstvu, ako ne i prvi, koji se posvetio sustavnijem izučavanju Staroga zavjeta, njegov komentar *Knjige o Joni* od iznimne je važnosti. Cilj je ovoga rada usporediti Jeronimov komentar ove proročke knjige sa suvremenom egzegezom i vidjeti koliko se ona udaljila od Jeronimove: s pravom ili ne. Osobit naglasak stavlja se na Jeronimovo shvaćanje proroka Jone i knjige koja mu se pripisuje te na poseban način na Jeronimovo povezivanje Jone i Isusa, njegove knjige i evanđelja.

Ključne riječi: *Jeronim, Stari zavjet, Jona, komentar, suvremena egzegeza*

STIPO KLJAJIĆ član je franjevačke provincije Bosne Srebrene (Sarajevo). Rođen 15. prosinca 1980. u Ljubatovićima, BiH. Osnovnu školu završio je u Novom Šeheru, Franjevačku klasičnu gimnaziju u Baškoj Vodi (HR) i Visokom (BiH), a filozofsko-teološki studij na Franjevačkoj teologiji u Sarajevu (2000-2006). Godine 2011. postiže licencijat iz biblijskih znanosti na Papinskom biblijskom institutu, s temom: „Il gesto generoso della peccatrice perdonata. Un esegetico-sincronico studio di Lc 7,36-50”. Potom, godine 2015., postiže doktorat iz biblijske teologije na Papinskom sveučilištu Antonianum, s temom: „Il ruolo di loab nella Narrazione di Successione. Analisi narrativa e valutazione del ruolo di loab in 2 Sam 9-20; 1 Re 1-2”. Profesor biblijskih znanosti na Franjevačkoj teologiji u Sarajevu je od akademske 2015/16. godine, a u zimskom semestru ak. 2017/18. radi kao vanjski suradnik na Katedri Staroga zavjeta Katoličkog bogoslovnog fakulteta Sveučilišta u Zagrebu. Dana 26. listopada 2018. izabran je u znanstveno zvanje znanstvenog suradnika, a 16. siječnja 2019. u znanstveno-nastavno zvanje docenta u području humanističkih znanosti, znanstveno polje teologija, istoga fakulteta. Kao gost predavač predavao je i na Katoličkom bogoslovnom fakultetu Sveučilišta u Osijeku. Do sada je objavio dvije knjige, uredio desetak knjiga i zbornika, napisao desetak znanstvenih i desetine stručnih i popularno-znanstvenih članaka.

JEROME'S COMMENTARY ON THE BOOK OF JONAH

STIPO KLJAJIĆ

ABSTRACT

For many, the Book of Jonah is one of the most interesting books in the Bible, both because of its content and because of the many open questions associated with this prophetic book: from very scarce information about prophet Jonah, through its questionable historicity, to the difficulty of its literary genre classification. Since Jerome is one of the first in Western Christianity, if not the first, to devote himself to a more systematic study of the Old Testament, his commentary on the Book of Jonah is extremely important. This paper aims to compare Jerome's commentary on this prophetic book with contemporary exegesis and see how far it has departed from Jerome's interpretation, whether rightly or wrongly. Particular emphasis is placed on Jerome's understanding of the prophet Jonah and the book attributed to him, especially on Jerome's connection between Jonah and Jesus and the Book of Jonah and the Gospel.

Keywords: *Jerom, Old Testament, Jonah, commentary, contemporary exegesis*

STIPO KLJAJIĆ is a member of the Franciscan Province of Bosna Srebrena (Sarajevo). He was born on December 15, 1980, in Ljubatovići, Bosnia and Herzegovina. He completed elementary schooling in Novi Šeher and secondary schooling in Baška Voda (Croatia) and Visoko (Bosnia and Herzegovina), where he attended the Franciscan Classical Preparatory School. He completed his philosophical and theological studies at the Franciscan Faculty of Theology in Sarajevo (2000-2006). In 2011, he obtained a Licentiate in Biblical Studies at the Pontifical Biblical Institute (with the thesis titled *Il gesto generoso della peccatrice perdonata: Un esegetico-sincronico studio di Lc 7,36-50*). In 2015, he obtained a Ph.D. in Biblical Theology at the Pontifical University Antonianum (with the thesis titled *Il ruolo di loab nella Narrazione di Successione: Analisi narrativa e valutazione del ruolo di loab in 2 Sam 9-20; 1 Re 1-2*). He teaches biblical studies at the Franciscan Faculty of Theology in Sarajevo (appointed to the position in the 2015/16 academic year). In the winter semester of the 2017/18 academic year, he was appointed an external associate at the Cath-

olic Faculty of Theology in Zagreb (the Department of the Holy Scripture of the Old Testament). At the same faculty in Zagreb, he was promoted first to a research associate (in 2018) and lastly to an assistant professor in the field of theology (in 2019). His other engagements include teaching at the Catholic Faculty of Theology in Osijek as a visiting professor, and his scholarly output consists of two books as the author, a dozen books as the editor, and a dozen scholarly and popular articles.

SVETI JERONIM U SRAZU S KRIVOVJERJEM

BENOÎT JEANJEAN

SAŽETAK

Kad je Jeronim odlučio napustiti svjetovni život i otići put Istoka, u pustinju Halkida, suočio se s teološkim raspravama koje je arijanska kriza izazvala u antiohijskoj crkvi. Zamoljen od strane sirijskih pustinjaških monaha da podrži jednog od trojice biskupa koji su polagali pravo na biskupsko sjedište grada, Jeronim se izuzeo pod plaštem papinskog autoriteta, ali ga je taj potez primorao da napusti pustinju. Ovaj prvi izravni kontakt s herezom duboko je utjecao na njegove kasnije susrete s raznim vrstama krivovjerja na koje je nailazio. Osim svoje čvrste privrženosti Rimu, Jeronim je u Sve-toj knjizi pronašao i biblijske argumente za obranu pravovjerja i pobijanje hereze. Autor članka identificira glavne stavke Jeronimova odnosa prema krivovjerju te opisuje razvoj njegova stava, ne ulazeći u detalje njegovih polemika s Helvidijem, Jovinijanom i Vigilancijem, to jest origenistima i na-poslijetku samim Pelagijem.

Ključne riječi: *sveti Jeronim, antiohijska crkva, hereza*

BENOIT JEANJEAN profesor je latinskog jezika na sveučilištu Université de Bretagne Occidentale u Brestu. Njegov istraživački interes usmjeren je na latinske crkvene oce 4. i 5. stoljeća, posebno svetog Jeronima, te pojam hereze i Jeronimovo posezanje za svjetovnim latinskim autorima. Autor je knjige *Saint Jérôme et l'hérésie* (Pariz, Institut d'Etudes Augustiniennes, 1999.) te suautor prijevoda i komentara *Nastavka Euzebijeve kronike / Continuation de la Chronique d'Eusèbe par saint*

Jérôme (s Bertrandom Lançonon, Rennes, Presses Universitaires de Rennes, 2004.). U tijeku je priprema izdanja Dijaloga protiv pelagijanaca i Pisama svetog Jeronima za zbirku Sources Chrétiennes.

SAINT JEROME IN FRONT OF HERESY

BENOÎT JEANJEAN

ABSTRACT

When Jerome decided to leave the imperial administration to live as a hermit in the Eastern desert of Chalcis, he was faced with the theological debates that the Arian crisis had given rise to in the Church of Antioch. Asked by the Syrian hermits to take sides with one of the three bishops claiming the episcopal see of the city, he took refuge behind the authority of the bishop of Rome, but this position forced him to leave the desert. This first direct contact with heresy profoundly influenced his subsequent relations with the various heresies he was to encounter. In addition to his firm attachment to the Romain faith, Jerome also found in the Bible scriptural arguments to defend orthodoxy and refute heresy. Without going into the details of the quarrels and polemics against Helvidius, Jovinian, and Vigilantius, or against the Origenists and ultimately Pelagius, we will try to identify the main lines of Jerome's attitude towards heresy and to understand its evolution.

Keywords: *Saint Jerome, the Church of Antioch, heresy*

BENOÎT JEANJEAN, professor of Latin at the Université de Bretagne Occidentale (Brest), Benoît Jeanjean devotes his research to the Latin Church Fathers of the 4th and 5th centuries. His work focuses more particularly on Saint Jerome and the notion of heresy, as well as on Jerome's use of secular Latin authors. He has published *Saint Jérôme et l'hérésie* (Paris, Institut d'Etudes Augustiniennes, 1999), translated and commented upon, with Bertrand Lançon, the *Continuation de la Chronique d'Eusèbe par saint Jérôme* (Rennes, Presses Universitaires de Rennes, 2004) and is currently working on the edition of the *Dialogue against Pelagians* and the *Lettres de saint Jérôme* for the Sources Chrétiennes collection.

„RADIJE BI TREBALO OJAČATI VEZU IZMJENOM PISAMA” (EP. 5, 1): SVETI JERONIM KAO AUTOR PISAMA

MARCIN WYSOCKI

SAŽETAK

Jeronim je poznat kao prevoditelj, egzeget, poznavatelj Svetog pisma i promicatelj monaškog života. Međutim, jedinstven i vrlo važan dio Jeronimova opusa – njegova pisma – često se zaboravlja. Sačuvana pisma korpusa *Hieronymi* svjedoče njegovu književnom umijeću, teološkom znanju i duhovnom životu te pružaju uvid u njegovu osobnost, kao i tadašnje društvo. Kao stručnjak za klasičnu književnost, Jeronim je kršćanskoj epistolografiji dao jedinstven karakter. Stoga, kada govorimo o različitim aspektima Jeronimova djelovanja, ne možemo ne skrenuti pozornost i na ovaj važan element njegova djela. Autor članka ima za cilj dočarati Jeronima u ulozi pisca pisama te opisati najvažnije značajke Jeronimove epistolografije, njezin cilj, predmet i primatelje.

Ključne riječi: *Jeronim, pismo, epistolografija*

MARCIN WYSOCKI, svećenik nadbiskupije Warmia, rođen je 1975. godine u Olsztynu u Poljskoj. Na Katoličkom sveučilištu Ivana Pavla II. u Lublinu stekao je magisterij iz klasične filologije, doktorat iz teologije – patrologije te habilitaciju iz klasične filologije). Zaposlen je na Odsjeku za crkvenu povijest i patrologiju pri Sveučilištu Ivana Pavla II. (od 2008. godine kao asistent, od 2010. godine kao docent, a od 2016. godine kao izvanredni profesor). Predmeti njegova znanstvenog interesa jesu: eshatologija rane Crkve; odnosi između progona i razvoja kršćanskog nauka te latinska kršćanska epistolografija u 4. i 5. stoljeću. Član je Poljskog teološkog društva, Znanstvenog društva KUL, Sjevernoameričkoga patrističkog društva, Kanadskog društva patrističkih studija, Patrističke sekcije pri Poljskoj biskupskoj konferenciji i Međunarodne udruge patrističkih studija (AIEP). Autor je oko 250 znanstvenih članaka i enciklopedijskih natuknica te glavni urednik časopisa *Vox Patrum* za patrističke studije.

“WE OUGHT RATHER TO STRENGTHEN THE BOND BY AN INTERCHANGE OF LETTERS” (EP. 5,1): SAINT JEROME AS A LETTER-WRITER

MARCIN WYSOCKI

ABSTRACT

Jerome is known as a translator, exegete, biblical scholar, and promoter of monastic life. However, a unique and very important part of Jerome's oeuvre - his letters - is often forgotten. The surviving letters constituting the corpus *Hieronymi* are a testimony to his literary craftsmanship, theological knowledge, and spiritual life, as well as to his personality and are the picture of the society of his time. As an expert in classical literature, Jerome provided Christian epistolography with a unique character. Therefore, when speaking of Jerome's faces, one cannot fail to draw attention also to this important element of his work. In the proposed paper I intend to show Jerome as a letter writer and the most important features of Jerome's epistolography, its aim, subject matter, and recipients.

Keywords: *Jerome, letter, epistolography*

MARCIN WYSOCKI, Ph.D., priest of the Archdiocese of Warmia – was born in 1975 in Olsztyn. He graduated from the John Paul II Catholic University in Lublin, in Classics and Patrology (Ph.D. in Theology-Patrology, M.A. in the Classics, Habilitation in the Classics. He is employed as a teacher at said University's Department of Church History and Patrology (as an assistant since 2008, as an adjunct since 2010, and an associate professor since 2016). His objects of academic interest are eschatology of the Early Church, relations between persecutions and the development of Christian doctrine, and Latin Christian epistolography of the 4th and 5th centuries. He is a member of the Polish Theological Society, Scientific Society KUL, North American Patristic Society, Canadian Society of Patristic Studies, Patristic Section at the Polish Bishops Conference, and the International Association of Patristic Studies (AIEP). He authored approximately 250 research articles and encyclopedia entries, and is the editor-in-chief of the *Vox Patrum* journal for patristic studies.

JERONIM KAO POVJESNIČAR U DJELU *DE VIRIS ILLUSTRIBUS*

DELPHINE VIELLARD

SAŽETAK

U predgovoru djela *Vita Malchi*, datiranog u 386. odnosno 390. godinu, Jeronim navodi kako mu je cilj opisati povijest Kristove crkve „od apostola do vremena u kojem živi, i kako je Crkvu progonstvo tim više jačalo, a mučeništvo okrunilo”. U predgovoru djela *De Viris illustribus* Jeronim obznanjuje da je svrha teksta „predstaviti sažeti pregled svih autora koji su pisali svrhovito i dojmljivo o Svetom pismu, u razdoblju od muke našega Gospodina do četrnaeste godine vladavine cara Teodozija”. Kasnije još navodi kako će „pogane podučiti o tome koliko je bilo, i kakvog su karaktera bili ljudi koji su osnovali, izgradili i oveličanstvenili [Crkvu]”. Sličnost je između ovih dvaju djela zapanjujuća, unatoč različitoj formi (*De Viris illustribus* sadrži više biografija). Autorica naposljetku razmatra nije li cilj opisan u predgovoru djela *Vita Malchi* uistinu i realiziran u *De Viris illustribus* te analizira djelo kao povijesno, pritom uspoređujući kakvu to povijest piše sveti Jeronim: književnu povijest, povijest književnosti, ili povijest Crkve?

Ključne riječi: *Jeronim, Vita Malchi, De Viris illustribus*

DELPHINE VIELLARD rođena je 1966. godine u Belfortu u Francuskoj. Srednjoškolsko obrazovanje završila je pri školi Lycée Fustel de Coulanges u Strasbourg, a visokoškolsko pri sveučilištima u Strasbourg (1984. – 1989.) i Parizu (Paris IV-Sorbonne, 1995. – 2004., diplomski rad obranjen pod nazivom „Les liminaires chez les auteurs latins des IVe et Ve siècles, ap. J.-C. / Predgovori latinskih autora u 4. i 5. stoljeću”, ur. J.-Cl. Fredouille). Zaposlena je kao profesorica u jednoj strazburškoj srednjoj školi. Njezino prethodno radno iskustvo uključuje i mjesto asistentice na sveučilištima Clermont-Ferrand i Strasbourg. Članica je Međunarodnog udruženja za patrističke studije (IAPS/AIEP) i pridružena članica Istraživačkog centra za antičku povijest i izvore (HISOMA-UMR 5189, Lyon) te Istraživačkog centra za antičku religioznu retoriku (CARRA – Centre d’Analyse des Rhétoriques Religieuses de l’Antiquité, Équipe d’Accueil, EA br. 3094, Strasbourg). Autorica je brojnih publikacija o svetom Jero-

nimu, a 2011. godine objavila je prijevod i komentar djela *De Viris illustribus* svetog Jeronima, i to u zborniku naziva *Les Pères dans la foi*. U pripremi publikacije pod nazivom *The Prefaces of St Jerome* (SC 592, 2017) bila je u ulozi suradnice. Autorica je natuknice „Jéronim” za *Dictionnaire de l'épigramme littéraire dans l'antiquité grecque et romaine / Rječnik književnih epigrama u antičkoj Grčkoj i Rimu* (ur. C. Urlacher-Becht, Turnhout, Brepols, 2022.). Nedavno je održala sljedeća izlaganja: „Autoritet žena kojima je Jeronim posvetio predgovore u svojim komentarima (Izaija i Ezekiel)”, „Učitelj i njegove učenice – žene, spol i autoritet kod Jeronima: nove perspektive” (Zagreb, 24. – 25. listopada 2019., ur. Ivan Bodrožić i Roberta Franchi), „Kako Jeronim definira renomiranog čovjeka u djelu *De viris illustribus*?” (međunarodni znanstveni skup o svetom Jeronimu – Hieronymiana II) i „Sanctus Hieronymus Dalmatiae vir illustris” (Split 24. – 26. rujna 2020., ur. Ivan Bodrožić).

JEROME THE HISTORIAN IN *DE VIRIS ILLUSTRIBUS*

DELPHINE VIELLARD

ABSTRACT

In the *Vita Malchi*'s preface, dated from 386 and 390, Jerome writes that he would like to establish a history of the church of Christ “from the apostles to the dregs of time in which he lives, and how, as it gained strength, it grew by persecution and was crowned with martyrdom.” In the preface of *De Viris illustribus*, he announces that he intends to “briefly set before you all those who have published any memorable writing on the Holy Scriptures from the time of our Lord's passion until the fourteenth year of the Emperor Theodosius” and later, he adds that “the pagans will learn how many and what sort of men founded, built and adorned [the Church].” The resemblance between the two projects is striking, even if the realization is different, because the *De Viris illustribus* is a series of biographies. Consequently, we wonder whether the project set out in the *Vita Malchi* has not become

the *De Viris illustribus*. We will study this work as a historical work and see what kind of history Jérôme writes: a literary history, a history of literature, or a history of the Church?

Keywords: *Jerome, Vita Malchi, De Viris illustribus*

DELPHINE VIELLARD was born in Belfort (1966). After studying at Lycée Fustel de Coulanges of Strasbourg and Universities of Strasbourg (1984-1989) and Paris IV-Sorbonne (1995-2004), she obtained the Classics Agrégation (1998) and graduated from the University of Paris IV-Sorbonne with a thesis on: “Les liminaires chez les auteurs latins des IV^e et V^e siècles ap. J.-C.,” dir. J.-Cl. Fredouille. (Introductory of the Latin authors from the 4th and 5th centuries) (2004). She currently teaches in a secondary school near Strasbourg and, and was also an assistant at the universities in Clermont-Ferrand and Strasbourg. She is a member of the International Association of Patristic Studies (IAPS/AIEP), and an associate member of HISOMA-UMR 5189 (Lyon) and of the CARRA (Centre d’Analyse des Rhétoriques Religieuses de l’Antiquité, Équipe d’Accueil EA n° 3094, Strasbourg). She wrote many publications about St Jerome and in 2011, she published a translation and commentary of Jerome’s *De Viris illustribus*, in the Collection *Les Pères dans la foi*. She collaborated on *The Prefaces of St Jerome*, SC 592 (2017). Her last publication is the entry “Jerome” for the *Dictionnaire de l’épigramme littéraire dans l’antiquité grecque et romaine*, dir. C. URLACHER-BECHT, Turnhout, Brepols, 2022. She has recently given the following presentations: “Female Dedicators’ Authority in the Prefaces of Jerome’s Commentaries (Isaiah and Ezekiel),” The Master and His Female Disciples Women, Gender and Authority in Jerome: New Perspectives.” (Zagreb, 24-25 October 2019, dir. Ivan Bodrožić and Roberta Franchi), and “What is an illustrious man for Jerome in the *De Viris Illustribus*?” (International scientific congress on Saint Jerome – Hieronymiana II), “Sanctus Hieronymus Dalmatiae vir illustris.” (Split 24th -26th September, 2020, dir. Ivan Bodrožić.)

SVETI JERONIM – NASLJEDOVATELJ SIROMAŠNOG KRISTA

VANDA KRAFT SOIĆ

SAŽETAK

Sv. Jeronim znamenit je kao asket i duhovni vođa koji je neumorno poticao na prigrbljivanje evanđeoskog ideala savršenstva, odnosno asketskog života. Slijedom Mt 19,21: „Hoćeš li biti savršen, idi, prodaj sve što imaš i podaj siromasima, onda dođi i idi za mnom”, razdavanje svega imetka siromasima i dragovoljno prihvaćanje siromaštva jedan je od njegovih bitnih čimbenika i njegov prvi korak. Njime se nasljeduje siromašnog Krista čije siromaštvo Jeronim izjednačuje s poniznošću koja krajnju točku doseže u događaju križa. Siromaštvo po sebi prema Jeronimu nije krepost i ne donosi ni duhovne ni spasenjske koristi nije li prihvaćeno dragovoljno radi Krista. Prihvativši siromaštvo, prema Mt 19,21 nužno je potom „ići za Isusom”: siromaštvo nositi bez grijeha, kreposno; služiti, a ne biti služen, što je vlastito apostolima i kršćanima. Ne posjedovati ništa osim Krista pridonosi priljubljanju Kristu i posvemašnjem oslanjanju na Božju providnost; materijalno siromaštvo prati promjena dispozicije duše – siromaštvo duhom – koje Jeronim izjednačuje s krotkošću, poniznošću srca koju Gospodin poziva usvojiti po uzoru na vlastitu. Kršćani koji žive u svijetu siromasima, s kojima se Krist poistovjećuje, po Jeronimu trebaju davati izdašnu milostinju zajedno sa svojom dušom, pomoći im u svemu iz suosjećanja i s radošću, čime ih se u potpunosti, a ne tek djelomice siti.

Ključne riječi: *sv. Jeronim, siromaštvo, nasljedovanje Krista, evanđeosko savršenstvo, askeza.*

VANDA KRAFT SOIĆ magistrirala je 2011., a doktorirala 2013. godine na Katoličkom bogoslovnom fakultetu Sveučilišta u Zagrebu. Magistarski rad naslovljen *Sveti Jeronim u hrvatskoj glagoljaškoj kulturi srednjega vijeka i humanizma* izradila je pod mentorskim vodstvom akademika Franje Šanjeka, a doktorski rad naslova *Krist između poniženja i slave*. Značenje utjelovljenja u De Trinitate Hilarija iz Poitiersa pod mentorskim vodstvom prof. dr. sc. Ivana Bodrožića. Zaposlena je kao docentica na Kate-

dri povijesti kršćanske literature i kršćanskog nauka na Katoličkome bogoslovnom fakultetu Sveučilišta u Zagrebu, gdje predaje obvezne kolegije „Uvod u misterij Krista i povijesti spasenja” i „Proseminar” te izborne kolegije i seminar. Članica je Međunarodnog udruženja za patrističke studije, Hrvatskog mariološkog instituta, Europskog društva za katoličku teologiju – Hrvatska sekcija. Tajnica je i članica Upravnog odbora Društva bivših studenata Katoličkoga bogoslovnog fakulteta Sveučilišta u Zagrebu od njegova osnutka 2016. godine.

SAINT JEROME - FOLLOWER OF THE POOR CHRIST

VANDA KRAFT-SOIĆ

ABSTRACT

St. Jerome is well known as an ascetic and spiritual leader who tirelessly encouraged people to embrace an ascetic life, the evangelical ideal of perfection. Following Christ's words in Matthew 19:21 ("If you want to be perfect, go and sell your possessions and give to the poor, and you will have treasure in heaven; then come and follow Me"), giving away all you possess to the poor and gladly embracing poverty is one of the essential elements and the first step towards perfection. This is how one truly follows the Poor Christ, whose poverty Jerome equates with humility, fully and finally manifested on the Cross. According to Jerome, poverty is not a virtue in and of itself and will not bring spiritual benefits or aid in one's salvation unless it is embraced gladly for the sake of Christ. Having accepted poverty, according to Matt 19:21, it is necessary to then "follow Jesus": bear poverty without sin, virtuously; to serve and not be served, which is inherent to apostles and Christians. To possess nothing but Christ means our souls cling to Christ completely and rely entirely on God's providence. Material poverty is accompanied by a change in the disposition of the soul - poverty in spirit - which Jerome equates with having a meek and humble heart, like our Lord Jesus Christ. According to Jerome, Christians who live in the world should give generous alms to the poor of this world, with whom Christ identifies. In addition,

Christians need to perform these acts of almsgiving with a joyful soul and help the poor with great compassion, thus fulfilling their needs completely and not only partially.

Keywords: *St. Jerome, poverty, following Christ, evangelical perfection, asceticism*

VANDA KRAFT-SOĆ received a Master of Arts in 2011 and a Ph.D. in 2013 at the Faculty of Catholic Theology in Zagreb. Her MA thesis was titled *Saint Jerome in the Medieval Croatian Glagolitic Culture and Humanism* (under the mentorship of the academician Franjo Šanjek, O.P.), and her Ph.D. thesis was titled *Christ Between Humiliation and Glory: The Meaning of the Incarnation in St. Hilary of Poitiers' "De Trinitate"* (under the mentorship of Fr. Ivan Bodrožić, Ph.D.). She is employed as an assistant professor at the Department of the History of Christian Literature and Christian Doctrine at the Catholic Faculty of Theology in Zagreb, where she teaches the core courses "Introduction to the Mystery of Christ and the History of Salvation" and "Proseminar," as well as other elective courses. She is a member of the International Association for Patristic Studies, the Croatian Mariological Institute, and the European Society for Catholic Theology - Croatian Section. She is the secretary and member of the Executive Committee of the Alumni Association of the Catholic Faculty of Theology in Zagreb since its establishment in 2016.

LICE SVETOG JERONIMA KAO REDOVNIKA

BAZYLI DEGÓRSKI

SAŽETAK

Svetog Jeronima naziva se pustinjskim monahom iz Betlehema, no rijetko se ustvari pristupalo opširnijoj analizi njegova asketskog identiteta. Većinom se svetog Jeronima portretiralo kao poznavatelja Svetog pisma, polemičara u srazu s hereticima, ili pokajnika koji se udara u prsa. Pomnim iščitavanjem nekih njegovih tekstova uočava se živopisnije i 'zajedničarsko' lice redovnika Jeronima. Nekoliko pisama, propovijedi održanih u betlehemskim samostanima te svjedočanstva trojice pustinjaka (Pavla, Ilariona

i Malka) podastiru nam autobiografsku sliku velikog redovnika. O njegovu životu u samostanima i o tome tko su mu bili subraća, ne zna se gotovo ništa, ali samostanski život u zajednici opisan je u dvama tekstovima: jednom na temu poslušnosti, i drugom na temu odbjeglog redovnika. Jeronim je bio čovjek koji je volio i vjerovao u svoj redovnički poziv te ga je shvaćao kao radikalno življenje evanđelja, ispunjeno ljubavlju prema Bogu i pažnjom prema subraći koji su s njim dijelili ovaj sveti ideal. Kad se sve ovo uzme u obzir, onda vidimo kako nam se polako razotkriva lice čovjeka koji je živio ispunjenim i poniznim redovničkim životom.

Ključne riječi: *Halkida, pustinja, post, prijatelji, pustinjač, poniznost, redovnik, poslušnost*

BAZYLI DEGÓRSKI (Łasin, 1955.) redovnik je i svećenik Reda svetog Pavla Prvog pustinjača. Studirao je na Teološkom institutu svoga Reda u Krakovu, a doktorirao je na studiju teologije i patristike na Sveučilištu Augustinianum (1987.). Habilitirani je doktor teologije na Katoličkom sveučilištu u Lublinu (2002.). U zvanje redovitog profesora teoloških znanosti (2008.) imenovao ga je predsjednik Republike Poljske. Poljsku nagradu 'Zlatni Feniks' dodijelilo mu je Društvo katoličkih nakladnika (2015.). Profesor je patrologije i doktrine na Angelicum i Teresianumu te član sljedećih institucija: Patrističke sekcije Povjerenstva za doktrinu pri Poljskoj biskupskoj konferenciji, Međunarodnog udruženja patrističkih studija (AIEP), i Komisije za kršćansku arheologiju pri Katoličkom sveučilištu u Lublinu. Autor je brojnih publikacija o kodeksima Jeronimova djela *Vita S. Pauli*.

THE FACE OF SAINT JEROME THE MONK

BAZYLI DEGÓRSKI

ABSTRACT

St. Jerome has been referred to as the hermit of Bethlehem, but in reality little has been made of his ascetic identity. The face of the biblical scholar and the polemicist against heretics, or of the penitent beating his chest has prevailed. By delving into some of his writings it is possible to trace a livelier

and 'communitarian' face of the monk Jerome. A few letters, some homilies given in the monasteries of Bethlehem and the three lives of the hermits Paul, Ilarion and Malchus lift the veil on an almost autobiographical image of the great monk. Almost nothing is known about his life in the male monasteries and who his brothers were, but two texts also speak of monastic life in community: one on obedience and another on the defection of monk. He was a man who loved and believed in his own vocation as a radicalness of the evangelical life, love for God and attention to other people who shared the holy ideal with him. Taken together, they reveal the face of a man who made himself a humble and fulfilled monastic rule.

Keywords: *Calcede, desert, fast, friends, hermit, humility, monk, obedience*

BAZYLI DEGÓRSKI (Łasin, 1955) is a monk and priest of the Order of St Paul the First Hermit. He studied at the Theological Institute of his Order in Kraków, and he received his Ph.D. in Theology and Patristic Studies at the Augustinianum (1987). He is a Doctor habilitatus in Theology at the Catholic University of Lublin (2002). He was appointed to the title of Full Professor of Theological Sciences (2008) by the President of the Polish Republic. He was awarded the Polish 'Golden Feniks' prize by the Society of Catholic Publishers in 2015. He is a Professor of Patrology and Doctrine at the Angelicum and Teresianum, and a member of the following institutions: Patristic Section of the Commission for Doctrine at the Polish Bishops' Conference; the International Association of Patristic Studies (AIEP); and the Commission for the Research on Christian Antiquities at the Catholic University of Lublin. His publications on the Codices of Jerome's *Vita S. Pauli* are numerous.

SVETI JERONIM KAO ODGAJATELJ ASKETA

LUCIANA MIRRI

SAŽETAK

Odnos svetog Jeronima sa ženama česta je tema rasprava. Je li monah Jeronim bio ženomrzac ili pak vrhunski podučavatelj Svetog pisma plemkinjama svoga doba? Općepoznato je njegovo pismo Eustohiji o odgoju kršćanske djevice, kao i njegovo prijateljstvo s velikom svetom Paulom, Eustohijinom majkom. Brojni kontakti svetog Jeronima sa ženama različite dobi i društvenog statusa zanimljiv su objekt istraživanja Jeronima kao duhovnog oca asketskih žena, bilo djevice, udovica, udanih, starih ili mladih, priprostih ili učenih. Jeronimova pisma sjajan su izvor u kojem svjedočimo njegovoj posvećenosti kao duhovnog oca i odgojitelja u kršćanskoj askezi, posebice žena. Suživotom sa svojim asketama sveti Jeronim uvježbao se u vjerodostojnom i toliko željenom životu u Kristu te je rastao u mudrosti i milosti. Zanimljive ženske ličnosti sazrijevale su duhovno pod njegovim asketskim vodstvom, a ova njegova uloga osvjetljava nam svetog Jeronima kao uzornog duhovnika koji je jako dobro poznao i cijenio ljepotu ženske duše. Sveti Jeronim posjedovao je najistančanije ljudske osobine – bio je izuzetno vješt pedagog, ali i dobrodušna očinska figura.

Ključne riječi: *ravnateljica, žena, pedagog.*

LUCIANA MIRRI rođena je 1956. godine u Bologni. Nakon završenog školovanja pri Liceo Scientifico, diplomirala je na Sveučilištu u Bologni s temom o svetom Ambroziju Milanskom. Usporedno je pohađala teološki studij u Bologni i Rimu, gdje je na Angelicumu stekla doktorat iz teologije s temom o svetom Jeronimu. Specijalizirala je studije patristike, antičkog monaštva, ekumenizma, bizantske teologije, dogmatike i duhovnosti. Do 2020. predavala je dogmatske predmete na Franjevačkom i Dominikanskom studiju u Bologni, pridruženom Teološkom fakultetu Emilia Romagna [FTER]. Članica je Međunarodne udruge patrističkih studija (IAPS/AIEP). Sudjelovala je na međunarodnim konferencijama o patristici, sindonologiji, mariologiji, duhovnosti i povijesti istočne Europe u 20. stoljeću. Autorica je brojnih publikacija te natuknica u sljedećim djelima: *Russian Catholic Encyclopaedia*

/ *Ruska katolička enciklopedija* (Moskva, 2002. –2011.), *Encyclopaedia of Prayer / Enciklopedija molitve* (Vatikan, 2006.) i *New Dictionary of Mysticism / Novi rječnik mističizma* (Vatikan, 2016.).

THE FACE OF SAINT JEROME, A TEACHER OF ASCETICS

LUCIANA MIRRI

ABSTRACT

St Jerome's relationship with the female world has often been a focus of discussion. Misogynist monk or a master teacher of the Holy Scripture to noble women? His letter to a young woman Eustochium on the training of a Christian virgin, is famous, as is his friendship with the great saint Paula, Eustochium's mother. Saint Jerome's many relationships with women of different ages and personal status makes it interesting to explore his face as a trainer of ascetic women, be they virgins, widows, married, elderly or children, simple or learned. The Epistolary reveals itself to be a privileged source of Saint Jerome as a spiritual guide and educator in Christian asceticism, and as such for the female world. He formed himself with his ascetics in order to authentically live the life in Christ so longed for, and to grow in wisdom and grace. Under his ascetic direction, interesting female personalities matured an authentic spiritual experience and also allowed him to leave us with the face and model of a great educator and admirer of the female soul, in which emerge the most exquisitely human traits of one who, in addition to being a skillful pedagogue, also took on the good-natured face of a grandfather.

Keywords: *director, female, educator*

LUCIANA MIRRI was born in Bologna (1956). After studying at Liceo Scientifico, she graduated from the University of Bologna with a thesis on St Ambrose of Milan. She simultaneously pursued Theological studies in Bologna and Rome, where she obtained a Doctorate in Sacred Theology at the Angelicum with a thesis on St Jerome. She specialised in studies of Patristics, Ancient Monasticism, Ecumenism,

Byzantine Theology, Dogmatics, and Spirituality. She taught Dogmatic subjects at the Franciscan and Dominican Studium in Bologna, affiliated to the Theological Faculty of Emilia Romagna [FTER], until 2020. She is member of the International Association of Patristic Studies (IAPS/AIEP). She has participated in International Conferences on Patristics, Sindonology, Mariology, Spirituality, and the History of Eastern Europe in the 20th Century. Her publications are numerous. In particular, she has entries in the *Russian Catholic Encyclopaedia* (Moscow 2002-2011), *Encyclopaedia of Prayer* (Vatican 2006), and the *New Dictionary of Mysticism* (Vatican 2016).

OD EROTSKE DO ASKETSKE ŽUDNJE: JERONIMOVA PISMA I PJESMA NAD PJESMAMA

ROBERTA FRANCHI

SAŽETAK

Krajem 383. ili početkom 384. godine Jeronim je preveo dvije Origenove *Homilije o Pjesmi nad pjesmama* Papi Damazu Prvom. Nije slučajno da je Jeronimovo zanimanje za Origenovu egzegezu *Pjesme nad pjesmama* inspirirano i početkom njegove uloge kao branitelja djevičanstva (*virginitatis defensor*). Jeronimova se asketska teorija temeljila na ideji da je posvećeno djevičanstvo samo po sebi vrsta braka. „Teško je ljudskoj duši ne voljeti”, piše Jeronim, „i potrebno je da naš um bude zaokupiran nekom vrstom predanosti” (Ep. 22, 17). Žudnja je neizbježni dio ljudskog stanja. Kako je prevladati? Ljubav prema tijelu nadilazi se ljubavlju prema duhu. Duhovna žudnja pobija tjelesnu. Jeronimova anegdota o boravku u pustinji Halkida dobro opisuje ovu borbu: u nadi da postigne svetost tijela i duše, Jeronim je tijekom svojih asketskih borbi otkrio tijesnu povezanost i međuovisnost tijela i duše. Dok je bio u pustinji, Jeronim je zamolio Rufina da mu pošalje primjerak Reticijeva komentara *Pjesme nad pjesmama*. Čini se da su mu, gorućem od „vrućine” u to vrijeme, bile potrebne tekstualne slike erotike kako bi zadovoljio vlastito plamteće tijelo. Zašto je odabrao ovaj komentar? Prema Jeronimu, nije moguće boriti se protiv žudnje, već je treba usmjeriti u odnos s Kristom. On poziva Eustohiju, opisanu kao nevjestu u *Pjesmi nad pjesmama*, da svoju fizič-

ku žudnju pretoči u duhovnu. Svoju ljubav mora usmjeriti u molitvu, čitanje Svetoga pisma i ljubav prema Kristu. Krajnji cilj svih ovih sredstava sjedinjenje je nevjeste s mladoženjom u njezinim odajama. Erotska žudnja postat će asketska žudnja. Tijelo će postati prijemčivo za Kristovu moćnu prisutnost. „Dragi moj promoli ruku kroz otvor, a sva mi utroba uzdrhta” (Pj 5, 4). Eustohija mora uroniti u tekst Svetoga pisma, kao što je i sam Jeronim uronio, upotrebljavajući više od tri stotine citata iz Biblije u svom djelu *Libellus de Virginitate Servanda* (Knjižica o očuvanju djevičanstva). Tjelesno tijelo usko je povezano s tijelom Svetoga pisma, koje postaje mjesto Kristova „erotskog” susreta s čitateljem.

Ključne riječi: *Jeronim, želja, pisma, Pjesma nad pjesmama*

ROBERTA FRANCHI predaje starokršćansku književnost na Sveučilištu u Firenci u Italiji. Bila je zaposlena kao znanstveni suradnik u Istraživačkom centru za humanističke znanosti – Institutu za povijest (MTA BTK TTI) pri Mađarskoj akademiji znanosti u Budimpešti, zatim Centru za istraživanje Dumbarton Oaks, Herder-Institutu u Marburgu, na Njemačkom povijesnom institutu u Rimu te nekolicini visokoškolskih ustanova u inozemstvu (Beč, Danska i Kanada). Autorica je kritičkog izdanja s uvodom i komentarom šestog poglavlja *Prepjeva Evanđelja po Ivanu* grčkog književnika Nona iz Panopola (Bologna, 2013.) te prvog talijanskog prijevoda s uvodom i komentarom dijaloga *O slobodnoj volji* Metodija Olimpijskog (Milano, 2015.). Njezina tri sveska o majčinstvu nagrađena su nagradom za ženske spisateljice u Rimu: *Dalla Grande Madre alla Madre. La maternità nel mondo classico e cristiano.*

FROM EROTIC TO THE ASCETIC DESIRE: JEROME'S LETTERS AND THE SONG OF SONGS

ROBERTA FRANCHI

ABSTRACT

In late 383 or early 384, Jerome translated two of Origen's *Homilies on the Song of Songs* for Pope Damasus. It is not accidental that Jerome's interest in Origen's exegesis of the Song was piqued at the moment that he was beginning to position himself as a *virginitatis defensor*. Jerome's ascetic theory came to hinge on the idea that consecrated virginity is itself a kind a marriage. "It is hard for human soul not to love," Jerome writes, "and it is necessary that our mind be drawn into some sort of affection" (*Ep.* 22:17). Desire is inevitable, is inside the human condition. How to overcome it? Love of the flesh is overcome by love of the spirit. Desire is quenched by desire. This battle is well illustrated by Jerome's anecdote about his sojourn in the desert of Chalcis. During his ascetic struggles, Jerome discovered the intimate connection and interdependence between the body and soul, while he hoped to achieve holiness in body and spirit. While in the desert, Jerome asked Rufinus to send him a copy of the commentary on the Song of Songs, written by Rhetitius. It would seem that, burning with "heat" as he was at that time, he needed textual images of eroticism to gratify his own blazing body. Why did he choose this commentary? According to Jerome, one cannot fight against desire, but one should channel it into one's relationship with Christ. He invites Eustochium, described as the *sponsa* of the Song, to convert her desire into a spiritual desire. She has to channel her love into prayer, reading of Scripture, and love for Christ. These factors are the vehicles for the bride's communion with the bridegroom in her chamber. Erotic desire will become ascetic desire. The body will become receptive to Christ's powerful presence. "He will come behind the wall and He will put His hand through the opening and will touch your belly" (*Song* 5:4). Eustochium has to immerse herself in the text of Scripture, as Jerome has immersed himself her through his over three hundred citations of the Bible in the *Libellus*. The corporeal body is

strictly connected with the body of the Holy Scriptures, which become the site of Christ's "erotic" encounter with the reader.

Keywords: *Jerome, desire, letters, the Song of Songs*

ROBERTA FRANCHI teaches Ancient Christian Literature at the University of Florence in Italy. She has been a Research Fellow at the Research Centre for the Humanities – Institute of History (MTA BTK TTI) at the Hungarian Academy of Sciences in Budapest. Previously, she awarded several positions abroad (Vienna, Denmark, and Canada). She was also a summer fellow at Dumbarton Oaks Research Centre, fellow at the Herder-Institut in Marburg, and summer fellow at the German Historical Institute in Rome. She has published a critical edition with introduction and commentary of the sixth chapter of the *Paraphrase* of Nonnus of Panopolis (Bologna, 2013), and the first Italian translation, with introduction and commentary of the dialogue *On Free Will* by Methodius of Olympus (Milano, 2015). Her three volumes on motherhood have been awarded the Prize of Women Writers in Rome: *Dalla Grande Madre alla Madre. La maternità nel mondo classico e cristiano*.

„ODGOJITELJ” ODGOJITELJICÂ. SAVJETI MAJKAMA U PISMIMA SVETOG JERONIMA.

ANDREA FILIĆ

SAŽETAK

U pismima svetog Jeronima, među mnogim temama, moguće je pronaći brojne savjete majkama. Premda se najveći broj savjeta tiče njemu osobito drage teme, naime odgoja posvećenih djevoja, Jeronimovi stavovi o ulozi majčinstva djeluju zadivljujuće napredni i primjenjivi i na suvremeni odgoj. Iz detalja razasutih u Jeronimovim pismima želi se složiti mozaik koji će prikazati svu dubinu njegovih pogleda o majčinstvu koji uključuju gotovo sve faze majčina života – od nakane da postane majkom pa sve do njezine smrtne postelje. Ukazat će se na univerzalnu korisnost Jeronimovih promišljanja o nezamjenjivoj ulozi majke u prvim godinama djetetova života, s

naglaskom na potrebi uključivanja šire obitelji u odgoj djeteta, prvotnosti odgoja vlastitim primjerom, učenju kroz igru, važnosti fizičkog posla, odabiru djetetova društva, brizi o ispravnoj prehrani i vanjskom izgledu. Obradit će se, također, Jeronimovi savjeti majkama suočenima s bolnim otpuštanjem odrasle djece u samostalni život, ali i s drugim velikim prekretnicama u životu: bolešću i smrću djeteta te s udovištvom.

Ključne riječi: *sveti Jeronim, pisma, majčinstvo, odgoj*

ANDREA FILIĆ magistrirala je (2011.) i doktorirala (2012.) na Katoličkom bogoslovnom fakultetu Sveučilišta u Zagrebu. Doktorski rad naslova „Efeška kristološka kontroverzija prema djelima T. J. Šagi-Bunića – od raskola (431.) do sjedinjenja (433.)” izradila je pod mentorskim vodstvom prof. dr. sc. I. Karlića. Trenutno je zaposlena na istome fakultetu kao izvanredna profesorica na Katedri povijesti kršćanske literature i kršćanskog nauka. Predaje obavezne kolegije „Uvod u misterij Krista i povijest spasenja”, „Patrologiju” i Proseminar te u ciklusima izborne kolegije o Kaledonskom saboru, povijesti teologije i sv. Ireneju. Bavi se i teološkom mišlju T. J. Šagi-Bunića. Članica je uredništva Bogoslovske smotre, Međunarodnog udruženja za patrističke studije, Hrvatskog mariološkog instituta, Europskog društva za katoličku teologiju – Hrvatska sekcija, Društva bivših studenata KBF-a. Dopisna je članica Papinske međunarodne marijanske akademije. Autorica je dviju knjiga i više znanstvenih, stručnih i popularnih članaka. Udana je i majka troje djece.

“THE EDUCATOR” OF THE EDUCATORS. ADVICE TO MOTHERS IN THE LETTERS OF SAINT JEROME

ANDREA FILIĆ

ABSTRACT

Among many themes found in St. Jerome’s letters are many pieces of advice to mothers. Although he mainly advises on how to raise consecrated virgins, a subject he was much invested in, St. Jerome’s views on the role of motherhood seem astonishingly advanced and applicable to modern

education as well. The author aims to complete a mosaic from many details scattered throughout St. Jerome's letters to show how deeply insightful his views on motherhood were. In his letters, St. Jerome addressed all the phases in a mother's vocation - from a woman's intention to become a mother to her very deathbed. The paper points out the general applicability of St. Jerome's insights about the critical role the mother plays during the first few years of the child's life, his emphasis on the involvement of the extended family in the child's upbringing, teaching a child by setting an example, learning through play, the importance of physical work, selecting the child's company, ensuring that the child is adequately nourished, and the child's physical appearance. The author also analyzes St. Jerome's advice to mothers experiencing pain while letting go of adult children making a life of their own, but also with other significant milestones in life, such as illness and death of a child, as well as widowhood.

Keywords: *Saint Jerome, letters, motherhood, upbringing*

ANDREA FILIĆ received a Master of Arts (2011) and a Ph.D. (2012) at the Catholic Faculty of Theology in Zagreb. Her doctoral dissertation titled *The Ephesian Christological Controversy as Addressed in the Writings of Fr. Tomislav Janko Šagi-Bunić - from Schism (431) to Unification (433)*, was mentored by Fr. Ivan Karlić, Ph.D. Andrea Filić is the associate professor at the Catholic Faculty of Theology in Zagreb, where she teaches the following courses at the Department of the History of Christian Literature and Christian Doctrine: "Introduction to the Mystery of Christ and the History of Salvation," "Patristics" and "Proseminar" (mandatory courses), and elective courses on the Council of Chalcedon, History of Theology and St. Irenaeus. Her subject of academic interest is the theological thought of Fr. Tomislav Janko Šagi-Bunić. She is a member of the editorial board of the *Bogoslovska smotra* journal (Theological Review) and a variety of associations such as the International Association of Patristic Studies, the Croatian Institute of Mariology, the Croatian section of the European Society for Catholic Theology, and the FCT Alumni Association. In addition, Andrea Filić is a corresponding member of the Pontifical International Marian Academy and an author of two books and many scholarly and popular articles. She is married and the mother of three children.

JERONIMOVO MLADENAČKO POIMANJE PRIJATELJSTVA U SVJETLU ANTIČKOGA IDEALA PRIJATELJSTVA

MAJA RONČEVIĆ

SAŽETAK

Sveti Jeronim u svojim pismima pokazuje intenzivnu potrebu za prijateljstvom te često apostrofira prijateljstvo kao jedan od važnijih ideala kojemu teži i na koji potiče svoje sugovornike. Trudio se uvijek biti prijatelj te je nastojao zadržati stare i stjecati nove prijatelje. Kad je otišao sv. Jeronim na Istok u pustinju zapreka mu je bila fizička udaljenost, no on se i dalje trudio premostiti udaljenost pisanjem pisama iz kojih se iščitava da mu je u mladenačkoj dobi neobično stalo imati prijatelje i biti prijatelj. U ovom ćemo se istraživanju ograničiti na propitivanje pisama napisanih do 382. godine u kojima ističe važnost i ljepotu prijateljstva. U svom nastojanju da bude prijatelj te da to izrazi u svojoj korespondenciji, Jeronim slijedi antičke uzore svjedočeći da njegovo poimanje prijateljstva nije samo obilježeno kršćanskim sadržajima i vrijednostima već se naslanja i na velike filozofske tradicije, što će pokazati citirajući više klasičnih autora koji su isticali vrijednost prijateljstva. U tom je smislu jedan od važnijih ciljeva ovog rada istražiti antička vrela koja oblikuju Jeronimovo mišljenje i poimanje prijateljstva te način na koji on uklapa antički ideal u koncepciju monaškoga života za koji se odlučio.

Ključne riječi: *Jeronim, prijateljstvo, antički ideal prijateljstva, Jeronimova pisma*

MAJA RONČEVIĆ rođena je 1990. godine u Splitu. Osnovnu i srednju školu pohađala je u Splitu. Diplomirala je 2014. godine na Katoličkom bogoslovnom fakultetu u Splitu na temu „Augustinovo obraćenje - hermeneutski ključ suvremenih obraćenja”. Na istom fakultetu 2021. godine upisuje Poslijediplomski studij Povijest teologije i kršćanskih institucija. Sudjelovala je na Internacionalnoj konferenciji Past, Present, Future: The Other: Stereotype and Prejudice in History Healthy Philosophy u organizaciji Filozofskog fakulteta, Odsjeka za povijest u Puli te IV. Internacionalnoj patrističkoj konferenciji The Christians of the Patristic Period in Relation to the Nature u organizaciji Katoličkog sveučilišta u Lublinu. Udana je i majka dvoje djece.

YOUNG JEROME'S UNDERSTANDING OF FRIENDSHIP IN LIGHT OF CLASSICAL ANTIQUITY'S IDEAL OF FRIENDSHIP

MAJA RONČEVIĆ

ABSTRACT

Saint Jerome's letters reveal his intense need for friendship, and he frequently highlights friendship as one of his most important ideals while encouraging others to nurture this noble goal. Saint Jerome took his friendships seriously - he put time and effort into maintaining old friendships and was keen to make new friends. Even when he journeyed East to live as a hermit in the desert, and the physical distance proved an obstacle in nurturing his friendships, St. Jerome ensured he stayed close to his friends. He did this mainly through letters in his younger years, revealing how greatly he cared to have friends and to be a friend. This paper thus focuses on analyzing letters written before 382 AD, in which a young St. Jerome highlights the importance and beauty of friendship. While striving to be a friend to others, shown in his written correspondence, St. Jerome looks to the fine minds of classical antiquity. This reveals that his understanding of friendship was not only informed by the tenets and values of Christianity but that he also drew from the great philosophical traditions, whose authors he frequently cited in the letters when they spoke highly and in praise of friendship. In that sense, one of the more important goals of this paper is to research classical sources that inform St. Jerome's opinion and understanding of friendship and how he incorporates classical antiquity's ideal into the concept of the monastic life he had chosen.

Keywords: *St. Jerome, friendship, classical antiquity's ideal of friendship, St. Jerome's letters*

MAJA RONČEVIĆ was born in 1990 in Split, Croatia, where she completed elementary and secondary schooling. In 2014, she received a Bachelor of Arts at the Catholic Faculty of Theology in Split, with the thesis titled *Augustine's Conversion - The Hermeneutic Key to Contemporary Conversions*. In 2021, she enrolled in the Ph.D. program (History of Theology and Christian Institutions) at the same Faculty. Maja

Rončević participated in the following international research conferences: Past, Present, Future: The Other Stereotype and Prejudice in History (organized by the Faculty of Humanities and Social Sciences in Pula, Department of History), and the Fourth International Patristic Conference - Christians of the Patristic Period in Relation to Nature (organized by the Catholic University of Lublin). She is married and the mother of two children.

SVETI JERONIM U HRVATSKOGLAGOLJSKIM IZVORIMA

VESNA BADURINA STIPČEVIĆ

SAŽETAK

Među mnogim hrvatskim srednjovjekovnim legendama o svetom Jeronimu osobito se ističu svečeve glagoljske hagiografije. Jeronimov se životopis nalazi u glagoljskim brevijarima iz razdoblja od 14. do 16. stoljeća, u sanktoralu na 30. rujna, uz himan posvećen Jeronimu i odlomak Jeronimove poslanice Eustohiji (Ep. 22, 6–7). Potvrđen je i glagoljski brevijarski tekst Translacije tijela svetoga Jeronima. U glagoljskom neliturgijskom Petrisovu zborniku (1468) zapisano je opširno Čtenije svetago Eronima Hrvatina. I najpopularnije srednjovjekovno djelo o svetom Jeronimu Vita et Transitus sancti Hieronymi čita se u više glagoljskih spomenika. U glagoljskim je izvorima sveti Jeronim prikazan kao marljivi prevoditelj Biblije i kao isposnik koji prolazi kroz tešku pokoru u pustinji. U nekim je glagoljskim tekstovima sačuvana i poznata srednjovjekovna priča o Jeronimu i ranjenom lavu, a postoje i tekstovi koji sadrže opis svečevih čuda i opis njegove smrti. Raznovrsne glagoljske legende o svetom Jeronimu potvrđuju posebno mjesto koje je ovaj svetac, prema tradiciji smatran autorom i zaštitnikom glagoljice i glagoljaštva, imao u hrvatskoj kulturi.

Ključne riječi: *sveti Jeronim, glagoljski spomenici, glagoljska hagiografija*

VESNA BADURINA STIPČEVIĆ diplomirala je na Filozofskom fakultetu Sveučilišta u Zagrebu studije klasične filologije i arheologije te magistrirala i doktorirala s

temama iz hrvatskoglagoljske filologije. Od 1986. zaposlena je u Staroslavenskom institutu u Zagrebu, sada u zvanju znanstvene savjetnice u trajnom izboru. Voditeljica je projekta Istraživanje starije hrvatskoglagoljske zborničke baštine Hrvatske zaklade za znanost. Članica je Znanstvenog odbora Znanstvenog centra izvrsnosti za hrvatsko glagoljaštvo, Biblijske komisije Međunarodnoga slavističkog komiteta i Matičnog odbora za filologiju. Bavi se filološkim istraživanjima hrvatske srednjovjekovne književnosti i kritičkim izdavanjem glagoljskih književnih spomenika. Objavila je veći broj znanstvenih i stručnih radova te nekoliko knjiga: Hrvatskoglagoljska legenda o svetom Pavlu Pustinjaku (1992); Jeronimove hagiografije (koautor V. Grubišić, 2008); Hrvatskoglagoljska Knjiga o Esteri (2012); Hrvatska srednjovjekovna proza 1, Legende i romani (2013), Hrvatskoglagoljske Makabejske knjige (2020), uredila je zbornik Hrvatsko glagoljaštvo u europskom okružju (zajedno sa S. Požar i F. Velčić; 2015). Sudjelovala je u izdanjima glagoljskih spomenika: Novi testament iz 1562/1563 (2013; 2015), Drugi beramski brevijar (2018; 2019) i Prvi beramski brevijar (2021). Dobitnica je Državne nagrade za znanost (2021).

SAINT JEROME IN CROATIAN GLAGOLITIC SOURCES

VESNA BADURINA STIPČEVIĆ

ABSTRACT

The saint's Glagolitic hagiographies stand out among the many Croatian medieval legends about Saint Jerome. Jerome's biography can be found in Glagolitic breviaries from the 14th to 16th centuries, in the sanctorale on September 30, with a hymn dedicated to Jerome and a passage from Jerome's epistle to Eustochia (Ep. 22, 6–7). Another relevant source is the Glagolitic Breviary text of the *Translation of the Body of St. Jerome*. The Glagolitic non-liturgical *Petris Miscellany* (1468) contains an extensive text on St. Jerome (Čtenije svetago Eronima Hrvatina), and several written Glagolitic monuments refer to the most popular medieval work on St. Jerome - *Vita et Transitus Sancti Hieronymi*. In the Glagolitic sources, St. Jerome is depicted as a diligent translator of the Bible and an ascetic who goes through severe penance in the desert. In some Glagolitic texts, the well-known medieval story of Jerome and the wounded lion has been preserved, and some texts

contain a description of the saint's miracles and a description of his death. Various Glagolitic legends about St. Jerome, traditionally considered the author and protector of the Glagolitic alphabet and Glagolitic culture, confirm this saint's special place in Croatian culture in general.

Keywords: *Saint Jerome, Glagolitic literary monuments, Glagolitic hagiography*

VESNA BADURINA STIPČEVIĆ received a Bachelor of Arts in classical philology and archaeology and a Master of Arts and Ph.D. in Croatian Glagolitic philology at the Faculty of Humanities and Social Sciences in Zagreb. She is a tenured senior research fellow at the Old Church Slavonic Institute in Zagreb, is the head of the project titled "Research of the Old Croatian Glagolitic Miscellany Heritage," financed by the Croatian Science Foundation, is a member of the Scientific Committee of the Scientific Center of Excellence for Croatian Glagoliticism, the Commission on Biblical Studies of the International Committee of Slavists, and the Scientific Field Committee for Philology. Her subjects of interest are philological research of Croatian medieval literature and the publication of Glagolitic literary monuments. She has published many scholarly articles and books: *Hrvatskoglagoljska legenda o svetom Pavlu Pustinjaku* (Croatian Glagolitic Legend on Saint Paul the Hermit, 1992); *Jeronimove hagiografije* (Jerome's hagiographies, co-authored with V. Grubišić, 2008); *Hrvatskoglagoljska Knjiga o Esteri* (Croatian Glagolitic Book of Esther, 2012); *Hrvatska srednjovjekovna proza 1, Legende i romani* (Croatian Medieval Prose, Legends and Novels, 2013), *Hrvatskoglagoljske Makabejske knjige* (Croatian Glagolitic Books of the Maccabees, 2020). She was a co-editor of the miscellany *Hrvatsko glagoljaštvo u Europskom okruženju* (Croatian Glagolitic in the European context, together with S. Požar and F. Velčić, 2015) and participated in preparing the publication of the following Glagolitic literary monuments: *Novi testament iz 1562/1563* (The New Testament from 1562/1563, 2013; 2015), *Drugi beramski brevijar iz 15. stoljeća* (The Second Beram Breviary from the 15th century, 2018; 2019) and *Prvi beramski brevijar* (The First Beram Breviary, 2021). She is the recipient of the National Award for Science (2021).

LICA SVETOG JERONIMA U MARKA MARULIĆA

MLADEN PARLOV

SAŽETAK

Marko Marulić (1450. – 1524.), humanist, pjesnik i trojezični pisac, bio je ustrajni i oduševljeni čitatelj i štovatelj sv. Jeronima. Napisao je i životopis velikog Dalmatinca (Vita sancti Hieronymi) te polemički spis protiv onih koji su sv. Jeronima smatrali Talijanom (In eos qui beatum Hieronymum italium fuisse), a on dokazuje njegovo dalmatinsko porijeklo. Spisi sv. Jeronima poslužili su mu kao nadahnuće za poneko njegovo djelo, poput De viris illustribus koji je poslužio kao nadahnuće za Marulićeve Starozavjetne ličnosti, a poglavito kao izvor za brojne njegove misli. Autor u članku istražuje koji su vidovi života sv. Jeronima bili posebno zanimljivi Maruliću, kako ih predstavlja te koje pouke iz toga izvlači.

Ključne riječi: *Marulić, Jeronim, primjeri, pokora, odricanje, učenje*

MLADEN PARLOV redoviti je profesor u trajnom zvanju na Katoličkom bogoslovnom fakultetu Sveučilišta u Splitu. Na KBF-u u Splitu obavljao je u dva navrata službu prodekana za znanost te dekana. U više je navrata bio pročelnik katedre Povijesti kršćanske literature i nauka. U razdoblju od 2015. do 2020. bio je glavni urednik časopisa „Crkva u svijetu”. Na pastoralnom planu, uz službe župnog pomoćnika (Trilj) i župnika (Dugopolje), obavljao je i službu duhovnika u Centralnom bogoslovnom sjemeništu u Splitu (od 1997. do 2002.) te službu ravnatelja Nadbiskupskog sjemeništa u Splitu (od 2002. do 2013.). Područje njegova znanstvenog i stručnog interesa je danasve povijest teologije i duhovnosti. Objavio je više od dvije stotine i pedeset znanstvenih i stručnih radova. Uz priređenih dvadesetak knjiga i znanstvenih zbornika objavio je i osamnaest vlastitih znanstvenih i stručnih knjiga. Za izdavačku kuću „Verbum”, iz Splita, preveo je dvadesetak knjiga duhovnog i teološkog sadržaja.

THE FACES OF SAINT JEROME IN MARKO MARULIĆ'S LITERARY WORK

MLADEN PARLOV

ABSTRACT

Marko Marulić (1450-1524), a humanist, poet, and trilingual writer, was a devoted admirer of the life and work of Saint Jerome. Marko Marulić wrote a great deal about this great Dalmatian. In addition to his biography (*Vita sancti Hieronymi*), Marulić also wrote a polemical piece to refute those who claimed St. Jerome was Italian (“In eos qui beatum Hieronymum italum fuisse”), in which he passionately argued and proved the saint’s Dalmatian origin. Naturally, Marulić also found great inspiration in St. Jerome’s texts. *De viris illustribus* inspired Marulić’s text on the Old Testament figures, and his other works informed many of Marulić’s ideas. In this paper, the author analyzes which aspects of St. Jerome’s life were particularly interesting to Marulić, how Marulić writes about them, and what lessons he learns from them.

Keywords: *Marulić, Jerome, examples, penance, renunciation, learning*

FR. MLADEN PARLOV, Ph.D., is a tenured professor at the Catholic Faculty of Theology in Split, where he also served in other administrative functions on more than one occasion: as the Faculty Dean, as the Faculty Vice Dean for Research, and the Head of the Department of the History of Christian Literature and Christian Doctrine. On a pastoral level, Fr. Mladen Parlov served as the parochial vicar (in the town of Trilj) and the parish priest (in the town of Dugopolje). He was also the spiritual counselor at the Theological Seminary in Split (1997-2002) and the director of the Archdiocesan Seminary in Split (2002-2013). The subject of his scholarly focus is the history of theology and spirituality. His academic output includes more than 250 research articles, 18 authored books, and approximately 20 publications as the editor. He also translated more than 20 books on spirituality and theology for the Verbum publishing house and was the editor-in-chief of the journal *Crkva u Svijetu* (2015-2020).

LICE SVETOG JERONIMA U ŠTRIGOVSKOJ POBOŽNOSTI I UMJETNOSTI

KRISTIJAN KUCHAR

SAŽETAK

Mjesto Štrigova u Međimurju u kartama srednjega i ranog novog vijeka označena je kao rodno mjesto svetoga Jeronima, naslovljena imenom „Strido” ili „Stridon”. Sredinom 15. stoljeća podiže se crkva u čast svetome Jeronimu te začinje kult koji je svoj vrhunac imao u prvoj polovici 18. stoljeća, a odigrao je značajnu ulogu u protureformaciji sjeverozapadne Hrvatske. Od 1730.-ih godina oci pavlini u Štrigovi grade crkvu, koju freskama ukrašuje pavlinski slikar Ivan Krstitelj Ranger. Uz lice sv. Jeronima u liturgijskom kultu, u Štrigovi se stvaraju narodni običaji i pučka pobožnost vezana uz svečev blagdan, koji opstaju do današnjice. Ovim izlaganjem prikazuje se nastanak, razvoj, značenje i opstanak kulta svetoga Jeronima u sjeverozapadnoj Hrvatskoj, u Štrigovi, te se prikazuju običaji i pučka pobožnost koja se temelji na kultu svetoga Jeronima.

Ključne riječi: *Štrigova, Stridon, sveti Jeronim, pučka pobožnost, liturgija*

KRISTIJAN KUCHAR, znanstveni je suradnik na Staroslavenskom institutu u Zagrebu. Radi na dva kompetitivna projekta Hrvatske zaklade za znanost te na istraživanjima Znanstvenoga centra izvrsnosti za hrvatsko glagoljaštvo. Polje znanstvenoga interesa vezano je uz hrvatskoglagojsku liturgijsku tradiciju i baštinu, povijest liturgije te liturgijsku tekstologiju hrvatskoglagojskih liturgijskih tekstova. Pored znanstvenoga rada, trenutno vrši službu župnika župe sv. Marije Magdalene u Štrigovi (Varaždinska biskupija).

THE FACE OF SAINT JEROME IN THE POPULAR PIETY AND ART OF ŠTRIGOVA TOWN

KRISTIJAN KUHAR

ABSTRACT

In medieval and early modern maps, the town of Strido / Stridon (present-day Štrigova in the region of Međimurje) was depicted as the birthplace of Saint Jerome. A church dedicated to Saint Jerome was erected in Štrigova in the mid-15th century, starting the saint's cult, which culminated in the first half of the 18th century and played a significant role in the counter-reformation movement in northwestern Croatia. Pauline Fathers began constructing a church in Štrigova in the 1730s. Upon completion, the Pauline painter Ivan Krstitelj Ranger decorated this church with frescoes. In addition to the face of St. Jerome in the liturgical cult, the local folk also created many customs and expressions of popular piety related to St. Jerome, many of which are still preserved. This paper outlines the origin, development, meaning, and survival of the St. Jerome cult in Štrigova, northwestern Croatia, and describes the customs and popular piety based on the St. Jerome cult.

Keywords: *Štrigova, Stridon, Saint Jerome, popular piety, liturgy*

FR. KRISTIJAN KUHAR, Ph.D., is a research fellow at the Old Church Slavonic Institute in Zagreb. In addition to participating in two research projects funded by the Croatian Science Foundation, he is also part of the research team at the Scientific Center of Excellence for Croatian Glagolism. His objects of scholarly interest are Croatian Glagolitic liturgical tradition and heritage, the history of liturgy, and the liturgical textology of Croatian Glagolitic liturgical texts. In addition to his academic work, he is also a diocesan priest, currently serving in the parish of St. Mary Magdalene in Štrigova (Varaždin Diocese).

SVETI JERE NIKOLE FIRENTINCA U KAPELI BL. IVANA TROGIRSKOG

JOSIP BELAMARIĆ

SAŽETAK

U prilogu će se raspravljati o autorstvu i izvornoj kolokaciji kipa sv. Jere u kapeli bl. Ivana Trogirskog oko čega je u dosadašnjoj literaturi bilo dosta prijedora. Pripisivalo ga se Andriji Alešiju, Nikoli Firentincu ili ga se smatralo djelom radionice prvog ili drugog. U pogledu izvornog smještaja, prevladala je ideja da je bio prvotno zamišljen za oltar sv. Jeronima u u Sv. Mariji na trgu u Trogiru. Autor smatra da je riječ nedvojbeno o Firentinčevom autografu, i baš za Kapelu bl. Ivana. Uz to kani razmatrati ikonografski predložak kipa, nadasve u pogledu njegove fizionomije.

Ključne riječi: *sv. Jeronim; Nikola Firentinac; Andrija Aleši; kapela bl. Ivana u trogirskoj katedrali; Sv. Marija na trgu u Trogiru*

JOSIP BELAMARIĆ u Splitu završio je Klasičnu gimnaziju, a na Sveučilištu u Zagrebu interfakultetski studij povijesti umjetnosti i muzikologije. Na tamošnjem Filozofskom fakultetu je potom magistrirao i doktorirao. Od 1979. bio je zaposlenik službe za zaštitu spomenika kulture u Splitu, a od 1991. do 2009. na dužnosti ravnatelja Regionalnog zavoda za zaštitu spomenika kulture (danas Konzervatorski odjel Ministarstva kulture) u Splitu. Od 2010. zaposlen je u Institutu za povijest umjetnosti kao voditelj novoosnovanog Centra Cvito Fisković u Splitu. Iste godine izabran je u zvanje znanstvenog savjetnika te redovitog profesora na Odsjeku za povijest umjetnosti splitskog Filozofskog fakulteta. Objavio je više knjiga te niz priloga i studija o povijesnom urbanizmu, odnosno o srednjovjekovnoj i renesansnoj umjetnosti na hrvatskoj obali. Bio je i urednik niza izložbi i edicija.

SAINT JEROME BY NICHOLAS OF FLORENCE IN THE CHAPEL OF THE BLESSED JOHN OF TROGIR

JOSIP BELAMARIĆ

ABSTRACT

The paper discusses the authorship and the original location of the St. Jerome statue in the Chapel of the Blessed John of Trogir, a subject of much debate in scholarly literature. Some have attributed it to Andrija Aleši, some to Nicholas of Florence, and some thought it was carved in either Aleši's or Florentine master's workshop. Most art historian scholars believe it must have been originally commissioned for the altar of St. Jerome in St. Mary's church in the main town square. The author considers the statue to be undoubtedly a work of Nikola Firentinac and that the Florentine master sculpted it originally for the Chapel of the Blessed John of Trogir. In addition, the author analyzes the statue's iconographic template, especially regarding its physiognomy.

Keywords: St. Jerome, Nicholas of Florence, Andrija Aleši, the Chapel of the Blessed John of Trogir in the Trogir Cathedral, St. Mary's Church in the Trogir town square

JOSIP BELAMARIĆ, Ph.D., completed his secondary schooling at the Classical Preparatory School in Split and his Bachelor of Arts at the University of Zagreb's inter-university study program in art history and musicology. He received his Master of Arts and Ph.D. at the University of Zagreb's Faculty of Humanities and Social Sciences. In 1979, he started working in the then-Office for the Protection of Cultural Heritage in Split. Between 1991 and 2009, he was the Head of the Regional Institute for the Protection of Cultural Monuments (presently the Croatian Conservation Institute, Department in Split). In 2010, he became the head of the newly founded Cvito Fisković Center (a subsidiary of the Institute of Art History in Zagreb). That same year, he was elected as a research advisor and full-time professor at the Department of Art History at the Faculty of Humanities and Social Sciences in Split. He published a series of books, articles and studies on historical urbanism, that is, medieval and Renaissance art on the Croatian coast. He also edited a series of exhibitions and publications.

SVETI JERONIM U UMJETNOSTI NOVOGA DOBA U DALMACIJI

RADOSLAV TOMIĆ

SAŽETAK

Autor analizira određeni broj umjetnina sa šireg dalmatinskog prostora. Na njima je prikazan sv. Jeronim u ikonografskim shemama koje su tipične za povijesnu tradiciju koja se oblikovala u urbanim sredinama i ruralnim prostorima pod utjecajem humanista i lokalnog klera. Među njima najzanimljiviji su prikazi sv. Jeronima kao autora glagoljice. Takve se umjetnine mogu vidjeti na nekoliko lokaliteta. Istodobno autor ukazuje i na ikonografske obrasce u kojima se sv. Jeronima prikazuje: svetac kao isposnik, svetac kao obrazovana osoba i prevoditelj svetoga pisma okružen knjigama, svetac kao kardinal. Upozorava se i na povezanost književnih predložaka i povijesnih izvora s prikazima svetačkoga lika u likovnim umjetnostima.

Ključne riječi: sv. Jeronim, Dalmacija, Novi vijek, glagoljica, slikarstvo, kiparstvo

RADOSLAV TOMIĆ povjesničar je umjetnosti i vodeći hrvatski stručnjak za slikarstvo i kiparstvo Dalmacije od 15. do 19. stoljeća. Rođen je 1957. u Splitu gdje je završio osnovnoškolsko i gimnazijsko obrazovanje. Doktorsku radnju s temom „Barokno kiparstvo u mramoru na području Dalmacije” obranio je na Filozofskom fakultetu u Zagrebu 1994. godine. Od 2001. godine nositelj je znanstvenog projekta Ministarstva znanosti, u okviru djelatnosti Instituta za povijest umjetnosti, pod naslovom „Slikarstvo i skulptura od 15. do 19. stoljeća u Priobalnoj Hrvatskoj”. Iz toga područja objavio je brojne publikacije u zemlji i inozemstvu. Suradnik je Likovne enciklopedije i Hrvatskoga biografskog leksikona. Član je Društva povjesničara umjetnosti, Matice hrvatske i PEN kluba. Član je uredništva Književnoga kruga u Splitu. Godine 2004. izabran je za člana suradnika HAZU (Razred za likovne umjetnosti), a za redovnog člana Akademije izabran je 2010. godine.

SAINT JEROME IN THE ART OF THE MODERN PERIOD IN DALMATIA

RADOSLAV TOMIĆ

ABSTRACT

In this paper, the author analyzes a selected number of artworks found across Dalmatia, depicting St. Jerome in iconographic schemes typical of the historical tradition formed in urban as well as rural context, under the influence of the humanistic circle and the local clergy. The most interesting pieces, found in multiple locations, are depictions of St. Jerome as the author of the Glagolitic alphabet. At the same time, the author also points to the iconographic patterns in which St. Jerome is depicted as the following: a hermit saint, a cardinal saint, and an erudite saint, surrounded by books and engaged in translating the Holy Bible. The paper also reveals how literary and historical sources may have influenced depictions of St. Jerome in visual arts.

Keywords: *St. Jerome, Dalmatia, the Modern period, Glagolitic alphabet, painting, sculpture*

RADOSLAV TOMIĆ is an art historian and the leading Croatian expert on painting and sculpture in Dalmatia from the 15th to 19th centuries. He was born in 1957 in Split, where he completed his elementary and secondary schooling. In 1994, he acquired his Ph.D. on the topic of *Baroque Marble Sculpture in Dalmatia*. In 2001, he became head of the project titled "Painting and Sculpture from the 15th to 19th Centuries in Adriatic Croatia." The Croatian Ministry of Science financed this project as part of the regular activity of the Art History Institute. The results of the said project are numerous research papers in Croatia and abroad. He is a contributor to the Croatian Encyclopedia of Visual Arts and the Croatian Biographical Lexicon and a member of the Croatian Society of Art Historians, the Matrix Croatia Cultural Society, the P.E.N. Club, and the editorial board of the Literary Circle in Split. In 2004, he was elected an associate member of the Croatian Academy of Sciences and Arts (HAZU) in the Department of Visual Arts and was promoted to full membership in 2010.

PRIKAZ SVETOG JERONIMA U HRVATSKOJ CRKVI SV. JERONIMA U RIMU

ANAMARIJA RUNTIĆ

SAŽETAK

U radu se prikazuje ikonografski razvoj fresaka i umjetničkih djela koja se nalaze u crkvi sv. Jeronima u Rimu. Naglasak je stavljen na figuru svetog Jeronima koja se u dekoraciji crkve ponavlja više puta u djelima iz različitih umjetničkih perioda. Također, prikazana je povezanost crkve svetog Jeronima s Hrvatima i hrvatskom kulturom općenito, ali i utjecaj talijanske kulture i politike na prikaz određenih motiva u crkvi na kojima se nalazi svetac. Cilj je predavanja prepoznavanje klasičnih simbola koji uglavnom prate prikaze ovog sveca te upoznavanje s povijesnom dimenzijom, ulogom papinstva i kardinala toga doba koji su ulagali u izgradnju i dekoraciju crkve te razlikama u prikazu sv. Jeronima tijekom više stoljeća. Naposljetku, pojašnjavaju se razlozi odabira ovoga svetca kao zaštitnog imena hrvatske crkve koja se nalazi u centru Rima već 570 godina.

Ključne riječi: *crkva svetog Jeronima, ikonografija, Rim, sveti Jeronim*

ANAMARIJA RUNTIĆ studentica je druge godine diplomskog studija Povijesti umjetnosti na rimskom sveučilištu La Sapienza. Završila je preddiplomski studij Povijesti umjetnosti na istom sveučilištu 2021. godine sa završnim radom na temu: L'isola di Rab dalla Tarda Antichità al periodo Mediobizantino (Otok Rab između kasnoantičkog i srednjebizantskog perioda).

DEPICTIONS OF SAINT JEROME IN THE CROATIAN CHURCH OF ST. JEROME IN ROME

ANAMARIJA RUNTIĆ

ABSTRACT

This paper presents an iconographic development of the frescoes and other works of art in the Church of St. Jerome in Rome. The analysis focuses on the figure of St. Jerome depicted in several art pieces found in this church, dating from various artistic periods. The author also describes the connection of the Church of St. Jerome with Croats and Croatian culture in general and the influence of Italian culture and politics on specific motifs in the artwork showing St. Jerome in this church. This paper aims to identify classical symbols that usually accompany the depictions of this saint and sheds light on the historical dimension, the role of the papacy, and the cardinals of the time, who have invested in the construction and decoration of this church. In addition, the author shows the differences in the depictions of St. Jerome over the centuries, and lastly, explains the reasons why this saint was selected as the titular saint of the Croatian church erected in the center of Rome 570 years ago.

Keywords: *the Church of St. Jerome, iconography, Romem Saint Jerome*

ANAMARIJA RUNTIĆ is a second-year student in the Art History graduate study program at La Sapienza University in Rome. She completed her undergraduate study in Art History at the same university in 2021, with the thesis titled *L'isola di Rab dalla Tarda Antichità al periodo Mediobizantino* (The Island of Rab between Late Antiquity and the Middle Byzantium).

Međunarodni znanstveni skupovi:

SANCTUS HIERONYMUS DALMATIAE VIR ILLUSTRIS

(Split, 24. – 25. rujna), 1995.

THE MASTER AND HIS FEMALE DISCIPLES. WOMEN, GENDER AND
AUTHORITY IN JEROME: NEW PERSPECTIVES

(Zagreb, 24. – 25. listopada 2019.)

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Pokrovitelj:



SPLITSKO
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