

## Uvodnik / Editorial

Hieronim si svojega svetništva in slovesa – za razliko od kakega drugega velikega moža krščanske antike – ni prislužil s teološkim udejstvovanjem, saj se v zgodovino ni zapisal z rešitvijo kakšne zahtevne doktrinalne zagate ali z izvirno inovativnostjo svoje misli. Sicer se je srečal s trinitaričnimi spori (konkretno okrog bitke za škofijski sedež v Antiohiji, o čemer priča njegovo *Pismo* 15 papežu Damazu), se pozneje znašel v vrtincu origenistične krize (pri čemer je v svojih stališčih prešel od občudovalca aleksandrijskega učenjaka do njegovega zmernega nasprotnika), nasploh je goreče branil nicejski in konstantinopelski nauk ter ostro polemiziral z nasprotniki, vendar je pri vsem tem, kot je zapisal Stefan Rebenich, eden boljših poznavalcev Hieronimovega dela, Stridončan »cenil bolj polemično posploševanje kot subtilno distinkcijo, bolj konzervativnost nauka kot sveže ideje, bolj retorično razkazovanje kot trdne argumente, bolj učene prisposodbe kot diskurzivno presojanje, bolj dogmatično pomiritev kot intelektualno dovtetnost, bolj avtoritativno odločanje kot neodvisno presojo«.

To, po čemer betlehemeski učenjak slovi še danes, je predvsem njegova predanost Božji besedi. Papež Benedikt XV. mu je leta 1920 v okrožnici Spiritus Paraclitus nadel epitet *doctor maximus explanandis Scripturis*, saj je bil po njegovem Cerkev podarjen zavoljo boljšega razumevanja Svetega pisma, ki mora biti srce vsake teologije. A razmerje med teologijo ter svetopisemsko filologijo in eksegezo ni najbolj enoznačno. To kažejo prispevki številnih avtorjev, ki so oktobra 2019 nastopili na mednarodnem znanstvenem simpoziju *Hieronymus noster*. V pričujoči številki so zbrani članki, ki se *lato sensu* ukvarjajo s preučevanjem Stridončanovega prispevka za teologijo in svetopisemsko eksegezo.

Simpozij je ob 1600. obletnici njegove smrti potekal med 23. in 27. oktobrom 2019 na Slovenski akademiji znanosti in umetnosti (SAZU) pod častnim pokroviteljstvom predsednika Republike Slovenije Boruta Pahorja. Na pobudo zaslužnega profesorja dr. Rafka Valenčiča je organizacijo prevzel Inštitut za patristične študije *Victorinianum* na Teološki fakulteti UL, v sodelovanju z uglednimi domačimi (Odelka za zgodovino in klasično filologijo Filozofske fakultete UL, SAZU, ZRC SAZU) in tujimi znanstvenimi ustanovami (Institut des Sources chrétiennes, Univerza v Cádizu – mednarodna mreža Europa Renascens, projekt DANUBIUS na Université de Lille, Fakulteta Artes Liberales Univerze v Varšavi, Oddelek za srednjeveške študije Srednjeevropske univerze na Dunaju CEU). Povabilu organizacijskega odbora, v katerem je sodelovalo šest slovenskih in šest tujih članov, je sledil nesluten odziv zainteresirane svetovne akademske javnosti, kar je na koncu privedlo do kar 111 aktivnih udeležencev, ki so nastopili z referati. Pri tem so prevladovali mednarodni

strokovnjaki (poleg 22 slovenskih kar 89 tujih sodelujočih iz 17 držav). S tako udeležbo je ljubljanski simpozij dodobra presešel konceptualno podoben kongres, ki je potekal leta 2006 na waleški univerzi v Cardiffu, in tako postal doslej največja znanstvena konferenca za hieronimijanske študije.

Ena izmed glavnih značilnosti raziskovanja Hieronimovega dela je interdisciplinarnost. Med otvoritvenim večerom je v svojem nagovoru tedanji predsednik SA-ZU-ja akad. dr. Tadej Bajd poudaril izjemno vlogo latinskega jezika pri oblikovanju izobraženca, saj spodbuja večjezičnost, ki je tako zaželena v današnji akademski sferi, obenem pa tako omogoča vstop v spoznavanje rimske literature, filozofije, prava, kot tudi pomaga pri drugih znanstvenih panogah, denimo pri računalniških programskih jezikih. Dekan Teološke fakultete UL dr. Robert Petkovšek je ob otvoritvi omenil veličino Hieronimove osebnosti in njegovega dela, ki povezuje in ne deli: vsa zahodna kultura temelji tudi na njegovem prevodu Svetega pisma. »Ni ga in ga tudi ni bilo, človeka v našem izročilu, ki bi vsaj kdaj ne slišal stavka ali besede iz Hieronimovega prevoda. Že v tem se simbolno kaže njegova povezovalna moč, kakor nakazuje že naslov simpozija: *Hieronymus noster*, naš Hieronim. Želim, da bi nas v tam času inflacije besede Hieronim kot *philologos*, ljubitelj besede, navdihoval, da bi v Besedi prepoznali nekaj, kar je ljubezni vrednega.« Dekan Filozofske fakultete dr. Roman Kuhar je podobno ovrednotil pomen Hieronimovega dela v prizmi premoščanja meja, povezovanja narodov in odpira vrata k novim svetovom, pogledom in izkušnjam. »Prevodi so pravzaprav tisto, kar ta svet omogoča in ga poganja naprej; Hieronimov doprinos k temu je neprecenljiv.«

Tematski blok, ki ga sestavljajo izbrani prispevki s simpozija, v svoji raznovrstni celoti seveda ne podaja sinteznih odgovorov na velika vprašanja o vlogi Svetega pisma za teologijo *et vice versa*, saj se avtorji Hieronimovemu delu posvečajo z vidikov, ki so tudi metodološko zelo različni. A po drugi strani ta raznolikost raziskovalnih področij – od razmerja do klasikov, odmevov v liturgični tradiciji, zgodovinskih in arheoloških vidikov meništva pa vse do ožje teoloških in eksegetskih tem – dokazuje pomen Stridončana in njegove zapuščine, ki še po toliko stoletjih vznemirja tako akademske raziskovalce kot širše občinstvo. To so dokazali tudi številni dogodki, organizirani v jubilejnem letu.

Vsem velja povabilo papeža Frančiška, ki ga je zapisal v apostolskem pismu ob 1600-letnici smrti svetega Hieronima septembra 2020, Gorečnost za Sveto pismo (*Scripturae Sacrae Affectus*, zbirka Cerkevni dokumenti 164), da bi ljubili, kar je ljubil Hieronim. Slovenci smo zaradi zanesljive bližine njegovega rojstnega kraja Stridon, katerega natančna ubikacija je vsaj za zdaj še vedno zavita v meglo poza-be, k temu še posebej nagovorjeni.

One of the main characteristics of the research on Jerome's work is interdisciplinarity. In his address on an opening evening, the then President of SAZU, Academician Dr Tadej Bajd, emphasized the exceptional role of the Latin language in the formation of the educated person, as it promotes multilingualism, which is so desirable in today's academic sphere. At the same time, it provides an entry into Roman literature, philosophy, law, as well as helping in other scientific disciplines, such as computer programming languages. Dr Robert Petkovšek, Dean of the Faculty of Theology at the University of Ljubljana, mentioned at the opening the greatness of Jerome's personality and work, which unites and does not divide: all Western culture is also based on his translation of the Bible. »There is not, and never has been, a person in our tradition who has not at least heard a sentence or a word from Jerome's translation. This is already a symbolic indication of his power to connect, as the symposium's title suggests: *Hieronymus noster*, our Jerome. In this time of the inflation of words, I wish that Jerome, as a *philologos*, a lover of the Word, may inspire us to recognize in the Word something that is worthy of love.« The Dean of the Faculty of Arts, Dr Roman Kuhar, similarly evaluated the importance of Jerome's work in the prism of bridging borders, connecting peoples and opening doors to new worlds, perspectives and experiences. »Translations are, in fact, what make this world possible and propel it forward; Jerome's contribution to this is invaluable.«

The present thematic issue of *Bogoslovni vestnik (Theological Quarterly)* encompasses selected papers on St. Jerome *lato sensu* concerning theology and Biblical exegesis, presented at the *Hieronymus noster* international symposium, which took place between October 23 and 27 in Ljubljana, at the Slovenian Academy of Sciences and Arts, under the honorary patronage of Mr Borut Pahor, the President of the Republic of Slovenia. Over 110 participants and the scholars present discussed a wide range of topics, from the relations between Christian and Pagan classical literature, liturgy, historical and archaeological aspects of monasticism to the more strictly theological and exegetical questions. While Jerome himself got involved in different doctrinal polemics from time to time (for instance, in the Meletian schism in Antioch or the Origenistic controversy in Jerusalem), he is not primarily known theologian who would have resolved difficult doctrinal questions. As Stefan Rebenich has written, Jerome »preferred polemical simplification to subtle distinction, doctrinal conservatism to fresh ideas, rhetorical display to substantial argument, learned allusions to discursive ramifications, dogmatic reassurance to intellectual receptivity, and the authoritative decision to independent judgment.« Nevertheless, Jerome's weakness as a theologian was more than successfully substituted by his extraordinary work as a Biblical scholar, translating and commenting on the Holy Scriptures. The variety of present papers, now offered to a broader audience, reveals this complicated relationship between theology and exegesis in his work.

In the following, we also present some concluding remarks, *Invitatiuncula*, written by Dr David Movrin as a final summarizing speech of the symposium:

First, I am pleased to announce that we have reached the research goal around which the symposium was organized. The subtler and more perceptive among you may have noticed the hidden tension bubbling under the surface. The fric-

tion between the two prevailing regional orthodoxies involves the ubication of Jerome's birthplace, Stridon – described by Jerome himself as »oppidum Stridonis, quod a Gothis eversum, Dalmatiae quondam Pannoniaeque confinium fuit«, »a town which, before the Goths destroyed it, had been on the border between Dalmatia and Pannonia«. It is an age-old and vexed question, and studies such as the one titled *Natale solum magni ecclesiae doctoris sancti Hieronymi in rud-eribus Stridonis occultatum*, published back in 1752, have barely scratched the surface of its complexity. To make a long story short, there are two local schools of thought. One of them tends to pinpoint this elusive settlement among the hills that we visited yesterday. The competing doctrine claims that the translator of the Vulgate was born further South. It would be unfair and indeed patronizing to look for nationalist motivations in what is surely nothing else but a pure academic thirst for knowledge. However, it is true that by a bizarre geographical coincidence, the proponents of the former camp tend to come from the northern side of the Slovenian-Croatian border, while the adherents of the latter faction tend to hail from its southern side.

It took three days of intense and frequently passionate deliberations – and a neutral scholar from across the pond – to provide a convincing solution. I am happy to report that after centuries, scholarly consensus has finally emerged. In an inspiring lecture, Craig Caldwell pointed out a telling description that Jerome himself provided about his birthplace. Perhaps it makes sense to repeat it for the benefit of those who were at the parallel sessions. In his seventh letter, addressed to Chromatius, Jovinus, and Eusebius, the Stridonian states: *In mea enim patria, rusticitatis vernacula, deus venter est et de die vivitur: sanctior est ille, qui ditior est*. Let me attempt a translation: »My country is enslaved to rustic behaviour, their god is their belly, and the richer you are, the more saintly you are held to be.« We discussed this with a Croatian colleague, and we both realized that Jerome's eloquent and precise description fits, like a glove, both Slovenian *and* Croatian milieu. There is no need to exclude anybody. Both countries should share the right to own these proud Latin phrases and to use them self-referentially on their promotional materials as they see fit.

Secondly, these last several days made us realize that it still takes a village to raise a child, as the African proverb has it. Even more so if that child is a problem child, such as an academic symposium; it has been almost two years now since we started organizing, and some of you are familiar with the phrase »terrible twos«. We feel indebted to several friends for helping us out with our unruly toddler, even if some of them could not be here today. Among them are Rajko Bratož, Slovenian Academy of Sciences and Arts; Alenka Cedilnik, History Department, Faculty of Arts, University of Ljubljana; Antonio Davila Perez, Department of Classical Philology, University of Cádiz – Europa Renascens International Network; Laurence Mellerin, Institut des Sources chrétiennes (HISOMA-UMR 5189 research centre); Dominic Moreau, DANUBIUS Project (Université de Lille/HALMA-UMR 8164 research centre); colleagues at the Department of Classical Philology, Faculty of Arts, University of Ljubljana; Elżbieta M. Olechowska, Faculty of Artes

Liberales, University of Warsaw; Katalin Szende, Department of Medieval Studies, Central European University, Vienna; Marjeta Šašel Kos, Institute of Archaeology, Research Centre of the Slovenian Academy of Sciences and Arts, Ljubljana; Miran Špelič and Rafko Valenčič, Faculty of Theology, University of Ljubljana. There is, however, one very young village elder that bore the lion's share of responsibilities and deserves to be mentioned outside of the alphabet. Jan Dominik Bogataj, Victorinianum Patristic Institute, Faculty of Theology, University of Ljubljana, was the symposium's secretary and the unstoppable *spiritus movens* behind much of what we have seen during these days. We hope that this applause will convey some of our gratitude to all of them for their fantastic service.

Speaking of African proverbs, this is perhaps the time to mention the story of Cornelia Africana, the mother of the Gracchi. You all know about her friends who questioned Cornelia about her mode of dress and personal adornment. They were surprised by her lack of jewellery and attire, far more simple and understated than usual for a woman of her rank and station. Valerius Maximus describes how Cornelia calmly pointed towards her children and said: »These are my jewels«. This symposium would not have been possible without our incredible students, who made sure everything ran smoothly. Even more, they did it with flair, panache, and style. I do not dare to mention any names because there were many on several locations at once; my capabilities of bilocation are still limited, and I would undoubtedly miss and forget some. I promise that I will get the list and thank them in person. For the time being, please join me in a particularly warm round of applause and perhaps stomping of feet: as Cornelia Africana would say – *haec ornamenta sunt nostra*.

Finally, we all want to thank you, the participants. It was your extraordinary response that made the experience of these past few days possible, and we felt that you had brought the warmth of community and the light of knowledge. I am not even sure that this is a mere worn-out and hackneyed metaphor. Do not wait for the 1700<sup>th</sup> anniversary. Send back some of your illuminating research before that – and the next time you will be in the region, do not be strangers. You will always be welcomed with open arms.

*Aemonae seu Labaci, 26/10/2019.*

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uredniki posebne številke / guest editors