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Vrijeme, prostor i duhovnost: Benediktinsko monaštvo i njegovo naslijeđe

International scientific conference marking 11 centuries of Benedictine presence in Zadar

Time, Space and Spirituality: Benedictine Monasticism and Its Legacy

KNJIŽICA SAŽETAKA
BOOKLET OF ABSTRACTS

VRIJEME, PROSTOR I DUHOVNOST:
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BENEDECTINE MONASTICISM AND ITS LEGACY

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Archetti, Gabriele
Università Cattolica del Sacro Cuore
gabriele.archetti@unicatt.it

Alimentazione e ascesi, la misura del cibo monastico

Abstract: Nella storia del monachesimo l'attenzione al cibo e alla disciplina alimentare fa parte di ogni esperienza di vita eremitica e cenobitica, in Oriente come in Occidente. Precetti, regole e consuetudini si soffermano sulla tipologia degli alimenti, sulla loro quantità, sul tempo della refezione; non esistono divieti assoluti verso nessuna pietanza o bevanda – neppure di fronte alla carne o al vino –, ma le scelte nutrizionali rispondono a motivazioni di carattere biblico-religioso e soprattutto medico-dietetico. Ripercorrere questi temi, con particolare riguardo al periodo medievale e alla regola di san Benedetto, offre una chiave di lettura per comprendere le norme che per secoli hanno caratterizzato l'ascetismo cristiano e preceduto l'odierna "dieta mediterranea", inclusa nella lista dei beni immateriali dell'Unesco.

Gabriele Archetti, è professore ordinario di Storia medievale nella facoltà di Scienze della Formazione dell'Università Cattolica del Sacro Cuore, presiede il Centro studi longobardi (Milano) e la Fondazione Cogeme, dirige alcune collane di interesse storico ed è membro di numerose istituzioni culturali e associative. Attento alle dinamiche della storia politico-istituzionale, si è occupato dello sviluppo delle strutture ecclesiastiche, del monachesimo europeo e della storia materiale, con particolare riguardo ai temi dell'alimentazione, di storia della civiltà e di didattica della storia. Tra le centinaia di pubblicazioni al suo attivo, si segnalano almeno gli atti del convegno *Living and dying in the cloister. Monastic life from the 5th to the 11th century*, edited by Gabriele Archetti and Miljenko Jurković, Brepols, Zagreb-Motovun 2017 (Hortus artium medievalium, 23/1-2).

Archetti, Gabriele
Catholic University of the Sacred Heart
gabriele.archetti@unicatt.it

Nutrition and asceticism: the measure of monastic food

Abstract: In the history of monasticism, the attention placed on nutrition and food discipline is part of any experience of hermitic and cenobitic life, in the East as well as in the West. Precepts, rules and habits take into account types of food, quality and refection time. No food or drink – not even meat or wine – is completely banned, but nutritional choices are based on biblical and religious aspects, and – more importantly – medical and dietary ones. Retracing these themes, with emphasis on the medieval period and Saint Benedict's Rule, provides a key to interpreting the rules that characterized Christian asceticism for centuries and led to the modern "Mediterranean diet", now designated by UNESCO as Intangible World Heritage.

Gabriele Archetti is Ordinary Professor of Medieval History at the Faculty of Educational Sciences at the Catholic University of the Sacred Heart. He heads the Longobard Study Centre in Milan and the non-profit Cogeme Foundation; he edits some magazines of historical interest and is a member of numerous cultural associations and institutions. He focuses on the dynamics of institutional and political history, and has studied the development of ecclesiastical buildings, European monasticism and material history, with particular regard to nutrition, the history of civilisation and the teaching of history. Worthy of note among Archetti's hundreds of publications are the proceedings of a conference entitled *Living and dying in the cloister. Monastic life from the 5th to the 11th century,* edited by Gabriele Archetti and Miljenko Jurkovic, Brepols, Zagreb-Motovun 2017 (Hortus artiim medievalium, 32/1-2).

Badurina Stipčević, Vesna
Staroslavenski institut Zagreb
vstipcev@stin.hr

Pariški zbornik Slave 73 (1375) u kontekstu hrvatskoglagoljske benediktinske baštine

Sažetak: Benediktinci u Hrvatskoj bili su i glagoljaši, osim latinskoga jezika, upotrebljavali su i hrvatskocrkvenoslavenski jezik i pismo glagoljicu. U benediktinsku glagoljsku baštinu ubrajaju se rani i neki od najznamenitijih spomenika hrvatskoga glagoljaštva, kao što su *Bašćanska ploča*, koju su benediktinci postavili oko 1100. godine u Jurandvoru kraj Baške na otoku Krku te hrvatskoglagoljska *Regula Svetoga Benedikta*, sačuvana u prijepisu iz 14. stoljeća, a nastala na temelju starije verzije iz vjerojatno 12. stoljeća. Vrlo je vrijedan i opsežan književni korpus, koji su benediktinci glagoljaši za boravka u Emausu (14. st.) preveli s češkoga jezika, a ovdje se osobito ističe srednjovjekovna enciklopedija *Lucidar*. Na benediktinsku baštinu upućuju i spomeni benediktinskih svetaca u kalendarima glagoljskih misala i brevijara i u oficijima glagoljskih brevijara. Benediktinskom glagoljskom naslijeđu pripada i *ordo missae* u najstarijem hrvatskoglagoljskom zborniku, *Pariškom zborniku Slave 73* (1375.), rukopisu koji se umnogome razlikuje od drugih hrvatskoglagoljskih izvora, jer između ostalog sadrži rijedak primjer glagoljaškog *liber horarum* i predstavnik je onih liturgijskih tekstova koji su općenito nestali iz uporabe nakon franjevačke reforme. Intenzivnijim istraživanjem ovoga zbornika i utvrđivanjem izvora i predložaka na temelju kojih je kodeks sastavljen, zasigurno će se proširiti spoznaje o tragovima benediktinske glagoljske baštine u hrvatskoj kulturi.

Vesna Badurina Stipčević diplomirala je na Filozofskom fakultetu Sveučilišta u Zagrebu studije klasične filologije i arheologije (1985) te magistrirala (1991) i doktorirala (1999) s temama iz hrvatskoglagoljske filologije. Od 1986. zaposlena je u Staroslavenskom institutu u Zagrebu, sada u zvanju znanstvene savjetnice u trajnom zvanju. Članica je Znanstvenog odbora i koordinatorica *Znanstvenog centra izvrsnosti za hrvatsko glagoljaštvo* (Staroslavenski institut i Ministarstvo znanosti, tehnologije i sporta RH, 2014-). Voditeljica je projekta *Istraživanje starije hrvatskoglagoljske zborničke baštine* Hrvatske zaklade za znanost. Članica je Biblijske komisije Međunarodnoga slavističkog komiteta. Sudjeluje u nastavi diplomskih i doktorskih studija (Filozofski fakutet; Hrvatski studiji). 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); zajedno s Vinkom Grubišićem, *Jeronimove hagiografije* (2008); *Hrvatskoglagoljska Knjiga o Esteri* (2012); *Hrvatska srednjovjekovna proza 1, Legende i romani* (2013), a zajedno sa Sandrom Požar i Franjom Velčićem uredila je zbornik *Hrvatsko glagoljaštvo u europskom okružju* (2015). Sudjelovala je u izradi latiničkih izdanja glagoljskih spomenika: *Novi testament iz 1562/1563* (2013; 2015) i *Drugi beramski brevijar iz 15. stoljeća* (2018; 2019).

Badurina Stipčević, Vesna
Old Church Slavonic Institute, Zagreb
vstipcev@stin.hr

Paris Miscellany Slave 73 (1375) in the context of Croatian Glagolitic Benedictine heritage

Abstract: The Benedictines in Croatia were also Glagolitic priests, and apart from Latin, they also used Croatian Old Church Slavonic language and Glagolitic script. Part of Benedictine Glagolitic heritage includes early and some of the most famous monuments of Croatian Glagolitic, such as *Baška Tablet*, which was placed by the Benedictines around 1100 in Jurandvor in the vicinity of Baška on the island of Krk, and Croatian Glagolitic *Rule of Saint Benedict*, preserved in a transcript from the 14th century and generated from an older version most probably dating from 12th century. It is a valuable and extensive corpus of literature translated by the Benedictine Glagolitic priests from the Czech language during their stay at Emmaus (14th century), the most prominent book therein is the medieval encyclopaedia *Lucidar*. Mentioning of Benedictine saints in calendars of Glagolitic Missals and Breviaries, as well as in Offices of Glagolitic Breviaries both point to Benedictine heritage. Part of Benedictine Glagolitic heritage is also *Ordo Missae* in the eldest Croatian Glagolitic Miscellany, *Paris Miscellany Slave 73* (1375), a manuscript differing a great deal from other Croatian Glagolitic sources because it contains – amongst other things – a rare copy of Glagolitic *Liber Horarum* and represents liturgical texts that generally disappeared from use after the Franciscan reform. Intensified research of this miscellany and discovering sources and originals on which basis the miscellany had been composed, will surely contribute to the widening of findings of traces of Benedictine Glagolitic heritage in the Croatian culture.

Vesna Badurina Stipčević got her bachelor's degree from the Faculty of Humanities and Social Sciences of Zagreb University in Classical Philology and Archaeology studies (1985) as well as a master's degree (1991) and a doctor's degree (1999) on Croatian Glagolitic Philology subjects. Since 1986 she has been working at the Old Church Slavonic Institute in Zagreb, currently on the permanent academic position of a research fellow. She is the member of Scientific Committee and a coordinator of *Scientific Centre of Excellence for Croatian Glagolitic* (Old Church Slavonic Institute and Ministry of Science, Technology, and Sports of the Republic of Croatia, 2014). She is the project leader on the project *Research of Ancient Croatian Glagolitic Miscellany Heritage* of the Croatian Science Foundation. She is the member of International Committee of Slavists Biblical Commission. She participates in the teaching within graduate and doctoral studies (Faculty of Humanities and Social Sciences and Faculty of Croatian Studies). She is involved into philology research of Croatian Medieval Literature and critical reviews of publications of Glagolitic Literary Monuments. She has published a large number of academic and professional papers as well as several books: *Hrvatskoglagoljska legenda o svetom Pavlu Pustinjaku* (Croatian Glagolitic Legend on Saint Paul the Hermit, 1992); written in cooperation with Vinko Grubišić: *Jeronimove hagiografije* (Jerome's Hagiographies, 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); in cooperation with Sandra Požar and Franjo Velčić, she was a co-editor of the miscellany *Hrvatsko glagoljaštvo u europskom okružju* (Croatian Glagolitic in the European Environment, 2015). She has participated in the preparation of publicaton of Glagolitic monuments in Latin script: *Novi testament iz 1562/1563* (The New Testament from 1562/1563; 2013; 2015) and *Drugi beramski brevijar iz 15. stoljeća* (The Second Beram Breviary from the 15th Century, 2018; 2019).

Bodrožić, Ivan

Katolički bogoslovni fakultet
Sveučilišta u Splitu

Krepost poslušnosti u zapadnoj monaškoj tradiciji do Pravila sv. Benedikta

Sažetak: Već od početka 4. stoljeća monaški pokret se intenzivno razvija na Istoku, te su se već do polovine stoljeća mogli vidjeti prvi rezultati i steći iskustva o autentičnoj monaškoj duhovnosti. Nakon različitih i raznolikih pokušaja samostalnog pustinjačkog života, postaje razvidno kako je zajednički život najprihvatljiviji za askete koji su nastojali živjeti evanđeoskim životom. Tako se kao treća uporišna točka asketskoga života, uz život u djevičanstvu i siromaštvu razvija potreba kreposti poslušnosti poglavaru zajednice ili duhovnom vođi. Pioniri i oci monaške duhovnosti na Zapadu u drugoj polovici 4. stoljeća pa nadalje, poput Jeronima, Augustina i Kasijana bili su upoznati s njihovim iskustvom, te su ih nastojali usaditi i u temelje duhovnosti na Zapadu. Glede toga se uočava postupni razvoj, te je očito kako krepost poslušnosti postaje sve značajnija i značajnija za monaški život. Od jednostavnog isticanja važnosti zajedničkog života (Jeronim) do oblikovanja odredbe o poslušnosti unutar monaškoga pravila (Augustin). Cijeli taj proces završit će se Benediktovim Pravilom koje će cijelo biti prožeto isticanjem poslušnosti kao jedne od najvažnijih kreposti za monaha jer se na njoj temelji kako odnos prema Bogu, tako isto i prema zajednici.

Ivan Bodrožić, rođen je u Svibu 20. kolovoza 1968. Klasičnu gimnaziju je završio u Splitu (1983.1987.), a teološki fakultet u Splitu i Rimu (1987.-1994.). Na Papinskom institutu Augustinianum u Rimu je magistrirao i doktorirao teologiju obranivši doktorsku tezu pod nazivom *Numerologija u misli svetog Augustina* (2002.). Po završenom doktorskom studiju započeo je raditi na Katoličkom bogoslovnom fakultetu od 2002., a od jeseni 2005. stupio je u redovito radni odnos. U međuvremenu je odlukom Fakultetskog vijeća od 15. siječnja 2004. izabran u znanstveno-nastavno zvanje (naslovnog) docenta, a odlukom od 13. listopada 2005. izabran na radno mjesto u znanstveno-nastavnom zvanju docenta iz znanstvenog područja humanističkih znanosti, znanstvenog polja teologije te iz grane patrologije pri Katedri povijesti kršćanske literature i kršćanskog nauka Katoličkog bogoslovnog fakulteta Sveučilišta u Splitu. Od 2007. obnašao je službu pročelnika Katedre. Odlukom Vijeća društveno-humanističkog područja od 16. prosinca 2009. izabran je u znanstveno-nastavno zvanje izvanrednog profesora, a od 1. ožujka 2010. je redoviti zaposlenik KBF-a

Sveučilišta u Zagrebu pri Katedri povijesti kršćanske literature i kršćanskog nauka, gdje obnaša i službu pročelnika Katedre. Matični odbor za područje humanističkih znanosti dana 16. siječnja 2014. izabrao ga je u znanstveno zvanje znanstvenog savjetnika. Reizabran je na radno mjesto izvanrednog profesora 22. travnja 2015., a Senat Sveučilišta u Zagrebu u listopadu 2017. ga je izabrao za redovnoga profesora. Objavio je više knjiga i nekoliko desetaka članaka na hrvatskom, talijanskom i engleskom jeziku i sudjelovao na više međunarodnih skupova u Hrvatskoj i inozemstvu dajući doprinos kako teološkom istraživanju ranoga kršćanstva, tako isto i vrednovanju kršćanske misli u suvremenom društvu.

Bodrožić, Ivan

Catholic Faculty of Theology
in Split

The Virtue of Obedience in the Western Monasticism Tradition before the Rule of St. Benedict

Abstract: From the beginning of the 4th century, the monasticism movement started to develop intensely in the East and, already by the half of the century, first results were evident and experiences of authentic monks' spirituality gained. After various and diverse attempts at a solitary life of a hermit, it becomes evident that life in a community is the most acceptable to ascetics who tried to live an evangelical life. Thus, as the third strongpoint of the life of an ascetic – besides life in chastity and poverty – a need for the virtue of obedience to the father superior or the spiritual leader is introduced. The pioneers and priests of monastic spirituality in the West in the second half of the 4th century onwards, like Jerome, Augustine, and Cassian, had insight into their experience and tried to instil them into foundations of spirituality in the West. In that regard, a gradual development is observed, and it is evident how the virtue of obedience becomes ever more important for the life of the monks: from the simple emphasis on the importance of the life together (Jerome) to the formulation of the regulation of obedience within the monastic order (Augustine). The whole process will end with the Rule of Saint Benedict that will be as a whole permeated with the emphasis on obedience as one of the most important virtues of a monk because it forms the basis not only of the relationship to God, but also of relationship to the community.

Ivan Bodrožić was born in Svib (Croatia) on the 20th of August in 1968. He attended the philosophical-theological studies at the Faculty of Theology in Split (academic year 1987/8 and 1989/90) and at the University of Santa Croce in Rome, where he graduated in February of 1994. Afterwards, in the same year, he enrolled on the postgraduate studies of patristics at the Patristic Institute Augustinianum in Rome, which he finished in June of 2000, defending his doctoral thesis The Numerology in the Thought of Saint Augustine (Numerologia in sant'Agostino). From the year 2002, he began his post at the Catholic Faculty of Theology as an external collaborator, where he was, on the 13th of October in 2005, elected on a position of an assistant professor on the Chair of the History of the Christian Literature and Christian Doctrine on the Catholic Faculty of Theology, University of Split. On the same university he was the Head of the Chair until the 1st of March in 2010, when he received a position at the Catholic Faculty of Theology, University of Zagreb. In the meantime, on the 16th of December in 2009, he was elected on the position of an associate professor, and on the 16th of January in 2014, the Matriculation committee for humanities elected him on the position of a senior research scientist.

He published many books and several dozens of articles in Croatian and Italian language, and attended many Conferences, in Croatia and abroad, giving his contribution not only to the theological research of the Early Christianity, but also to the evaluation of the Christian Thought in the contemporary society.

Čizmin, Senija (M. Anastazija)
Begić, Gizela (S. Klara)
Samostan sv. Marije Zadar
info@benediktinke-zadar.com

Milenij za nama – osobe i zbivanja u prošlosti samostana i crkve benediktinki svete Marije u Zadru

Sažetak: „U početku stvori Bog nebo i zemlju." (Post, 1,1). Stvori Bog svjetlost, nebo, kopno, mora, biljke, Sunce, Mjesec i zvijezde, sve žive stvorove i naposljetku, stvori Bog čovjeka. „I vidje Bog sve što je učinio, i bijaše veoma dobro." (Post, 1, 31). U Njegovoj zamisli stvaranja očituje se neizmjerna mudrost te nam odzvanjaju riječi iz Knjige mudrosti (8, 28-31): „Kad je u visini utvrđivao oblake i kad je odredio snagu izvoru pradubina; kad je postavljao moru njegove granice da mu se vode ne preliju preko obala, kad je polagao temelje zemlji, bila sam kraj njega, kao graditeljica, bila u radosti, iz dana u dan, igrajući pred njim sve vrijeme: igrala sam po tlu njegove zemlje, i moja su radost djeca čovjekova." (Mudr 8, 28-31).

Taj razigrani poetski izričaj nas upućuje na Bogorodicu, Crkvu, ali i na sve one vjerne, hrabre i Bogu odane žene koje su tijekom tisućljetne povijesti na ovom svetomarijskom prostoru bile graditeljice u radosti, iz dana u dan.

Prošlost Samostana sv. Marije od samih je početaka obilježena jakim, samozatajnim ženama koje su snagu crpile iz Božje Riječi, mudro razlučujući u teškim situacijama i štiteći samostan i benediktinski način života. U ovom izlaganju dat ćemo pregled jedanaest stoljeća povijesti Samostana sv. Marije u Zadru kroz lik i djelo jedanaest opatica: Lampredia, Cicca, Vekenega, Nikolota, Marija Begna, Laura Nassi, Donata Nassi, Glorija Calcina, Lucija Fanfogna, Antonia Seismit i Benedikta Braun. Zajedničko im je da su nakon određenih teških političkih i ekonomskih situacija u stabilnijem razdoblju života samostana pristupale značajnijim građevinskim zahvatima.

Opatica Lampredija spominje se čak 146 godina prije Cicce koja je 1066. godine obnovila samostan te on od tada kontinuirano postoji. Opatica Vekenega u XII. st. donacijom kralja Kolomana gradi kapitularnu dvoranu i zvonik. U XV. st. opatice Marija Begna i Laura Nassis uređuju obnovu zvonika, a nakon požara koncem stoljeća, gradi se gotičko-renesansni trijem. U XVI. st. opatica Donata Nassis pristupa obnovi crkve koja je produžena i povišena te dobiva renesansna obilježja. U XVIII st. za vrijeme opatice Glorije Calcina temeljito je obnovljena unutrašnjost crkve. Nepunih 100 godina kasnije opatica Antonija Seismit pristupa klasicističkom uređenju crkve i kapitula.

Posljednju obnovu samostana srušenog i spaljenog u II. svjetskom ratu vodi Benedikta Braun.

Senija Čizmin – M. Anastazija je rođena 1947. godine. U samostanu benediktinki je od 1962. godine. Prve zavjete položila je 1966., a vječne 1971. godine. Od 1984. godine je opatica Samostana benediktinki Svete Marije u Zadru.

Gizela Begić – S. Klara je rođena 1961. godine. U samostanu benediktinki je od 1982. godine, prve zavjete položila je 1985., a vječne 1988. godine.

Čizmin, Senija (R. M. Anastazija)
Begić, Gizela (Sr. Klara)
Convent of Saint Mary in Zadar
info@benediktinke-zadar.com

The Millennium Behind us – People and Events in the History of the Monastery and Church of Benedictine Sisters of St. Mary in Zadar

Abstract: "In the beginning God created the heavens and the earth." God created the light, sky, land, sea, plants, the Sun, the Moon and stars and all living creatures. Finally, God created a man. „And God saw all that He had done, and it was very good ".

God's immense wisdom is manifested in His conception of creation and the words of the Book of Wisdom (8, 28-31) echo in us: " I was there when he set the clouds above, when he established springs deep in the earth; when he set a boundary for the sea, so that the waters would not surpass His command, when he marked out the foundations of the earth. Then I was beside Him as a master craftsman; and I was daily His delight, rejoicing always before Him, happy with the world and pleased with the human race. "

This playful poetic expression reminds us of the Virgin, the Church, but also all those faithful, brave, and God honored women who, over the course of a thousand years of history, have been joyful architects of St. Mary's sacred place, day in day out.

From the very beginning, the history of the Monastery of St. Mary was marked by strong, self-sacrificing women who drew strength from the Word of God, making wise decisions in difficult situations and protecting the monastery and the Benedictine way of life. In this presentation, we will give an overview of the eleven centuries of history of the Monastery of St. Mary in Zadar through the figure and work of eleven nuns: Lampredia, Cicca, Vekenega, Nikolota, Maria Begna, Laura Nassi, Donata Nassi, Gloria Calcina, Lucia Fanfogna, Antonia Seismit and Benedicta Braun. What they have in common is that, after some difficult political and economic issues, during a more stable period of life in the monastery, the eleven nuns started with major construction work.

The nun Lampredia is mentioned as early as 146 years before Cicca, who rebuilt the monastery in 1066 which has been in existence ever since. Thanks to the donation of King Coloman, the nun Vekenega built a capitular hall and a bell tower in XII c. In the XV c., the nuns Maria Begna and Laura Nassis restored the bell tower, and after the fire by the end of the century, a Gothic Renaissance porch was built. In the XVI c., the nun Donata Nassis began restoring the church, which was extended, elevated and renovated with Renaissance features. In the XVIII c., the interior of the church was thoroughly restored during the life of the nun Gloria Calcina. About 100 years later, the nun Antonia Seismit refurbished the church and capitol with classicist features. The last restoration of the monastery that was demolished and burned in the World War II was led by Benedicta Braun.

Senija Čizmin – R. M. Anastazija was born in 1947. She entered into the Benedictine convent in 1962. She took her first vows in 1966, and the eternal ones in 1971. Since 1984 she has been an abbess of the Benedictine convent of Saint Mary in Zadar.

Gizela Begić – Sr. Klara was born in 1961. She entered into the Benedictine convent in 1982, took her first vows in 1985, and the eternal ones in 1988.

del Bono, Laura
Università degli Studi di Salerno
delbono.laura7@gmail.com

Carità e accoglienza in monastero

Abstract: Il tema della carità monastica è ben codificato dai capitoli della Regola benedettina che ne delinea l'impegno quotidiano e il modello evangelico da seguire. L'esempio, in particolare, del monastero femminile di San Salvatore, poi Santa Giulia di Brescia, alla luce del commento alla *Regula Benedicti* di Ildemaro di Corbie, mostra le forme diversificate di accoglienza verso ospiti di alto rango (*hospitale nobilium*) e ospiti di estrazione povera (*hospitale pauperum*), insieme all'evoluzione materiale degli ambienti dell'*hospitium* claustrale intitolato a san Remigio. La storia dell'ente presenta una realtà molto significativa che si pone tra le strutture di accoglienza meglio dotate e organizzate della diocesi e tra i più significativi della Lombardia, la cui sopravvivenza continuerà fino al XV secolo.

Laura del Bono, sta svolgendo il dottorato di ricerca in Storia medievale presso l'Università degli Studi di Salerno, sotto la direzione del prof. Claudio Azzara. Da molti anni di ruolo nella scuola superiore italiana, è studiosa attenta alle vicende della storia del territorio, allo sviluppo delle comunità e alle istituzioni ecclesiastiche locali nel lungo periodo. È componente del consiglio di amministrazione della Fondazione Cogeme onlus, per la quale si occupa dei progetti formativi e didattici, e di altre istituzioni culturali del territorio bresciano; ha al suo attivo diverse pubblicazione e una ricerca sull'abbazia olivetana di Rodengo, in corso di pubblicazione.

del Bono, Laura
University of Salerno
ldelbono@unisa.it

Charity and reception in monastery

Abstract: The theme of monastic charity is well codified in the chapters of the Benedictine Rule, which outlines the daily commitments and the evangelical model to follow. In the light of Ildemaro of Corbie's comment on the *Regula Benedicti*, the specific example of the women's monastery of San Salvatore, later Santa Giulia, in Brescia, reveals differing forms of hospitality towards high-ranking guests (*hospitale nobilium*) and guests of low extraction (*hospitale pauperum*), along with the material evolution of the rooms of the cloistered *hospitium* named after Saint Remigius. The history of the institution reveals a very significant reality which ranked among the best-equipped and best-organised reception facilities of the diocese and among the most significant in Lombardy, surviving until the 15th century.

Laura Del Bono is doing a PhD in Medieval History at the University of Salerno under the tutorage of Prof. Claudio Azzara. For many years she has been a permanent high school teacher in Italy; she is a scholar of Ildemaro from Corbie's comment on the *Regula Benedicti*, which focuses on local historical events and the long-term development of local communities and ecclesiastical institutions. She is a member of the board of directors of the non-profit Cogeme Foundation, where she deals with training and educational projects, and she is a member of other cultural institutions in the Brescia area. She has published several works, and her research on the Olivetan Abbey in Rodengo Saiano is to be published shortly.

Dundović, Zdenko

Teološko-katehetski odjel Sveučilišta u Zadru
zdundovic@unizd.hr

Posjedi zadarskih benediktinki u 18. st.

Sažetak: Na temelju izvornoga arhivskog gradiva Državnoga arhiva u Veneciji u radu se razmatraju posjedi i gospodarske interakcije benediktinskih monaških zajednica u Zadru u 18. stoljeću. Istraženi podatci pomažu boljem razumijevanju ekonomskoga stanja benediktinskih samostana u Zadru te njihov utjecaj na svakodnevni život redovnika i redovnica. Ujedno, na temelju analize dostupnih podataka o prihodima i rashodima pojedinih samostanskih zajednica može se kvalitetnije oslikati slika zadarskoga društva 18. stoljeća osobito s obzirom na percepciju važnosti pojedinoga benediktinskoga samostana u očima relevantnih crkvenih i svjetovnih čimbenika. U radu će se pokazati da je ta percepcija dijelom bila uvjetovana klasnom pripadnošću benediktinskih redovnika/redovnica unatoč njihovim identičnim regulativnim normama u religijskom smislu.

Zdenko Dundović rođen je u Zadru 31. listopada 1973. godine, gdje je završio osnovnu školu i srednjoškolsko obrazovanje u Nadbiskupskoj klasičnoj gimnaziji. Od 1992. do 1994. godine studirao je i završio filozofiju na Filozofskom fakultetu Družbe Isusove u Zagrebu. Teološki studij upisao je 1994. godine na Filozofsko-teološkom institutu Družbe Isusove u Zagrebu, gdje je i diplomirao 1998. godine. Na Katoličkom bogoslovnom fakultetu Sveučilišta u Zagrebu upisao je 2012. godine poslijediplomski studij iz crkvene povijesti II. i III. ciklusa. Magistrirao je na Katoličkom bogoslovnom fakultetu Sveučilišta u Zagrebu 2015. godine na temu *Ninski kaptol crkve sv. Anselma* pod mentorstvom prof. dr. sc. Ante Gulina. Na istom studiju prijavio je doktorsku disertaciju pod mentorstvom prof. dr. sc. Jadranke Neralić na temu *Zadarski kaptol, njegova dobra i kaptolski dostojanstvenici u posljednjih sto godina vladavine Mletačke Republike (1697.-1797.)*, koju je obranio 11. rujna 2017. godine. Od 2015. godine vanjski je suradnik u suradničkom zvanju naslovnog asistenta na Teološko-katehetskom odjelu Sveučilišta u Zadru. Od 2018. godine docent je na Teološko-katehetskom odjelu Sveučilišta u Zadru. Predsjednik je Društva za povjesnicu Zadarske nadbiskupije "Zmajević".

Dundović, Zdenko
Department of Religious Sciences
of the University of Zadar
zdundovic@unizd.hr

Possessions of Zadar Benedictine Sisters in the 18th century

Abstract: Based on the original archives of the National archives in Venetia, this paper considers estates and economic interactions of Benedictine monastic communities of the 18th-century Zadar. Researched data help acquire a better understanding of the economic situation of Benedictine convents in Zadar as well as its impact on the day-to-day life of monks and nuns. At the same time, based on the analysis of available data on revenues and expenditures of individual monastic communities, a high-quality depiction of 18th-century Zadar society is given, especially in regard to the perceived importance of individual Benedictine convents in the eyes of relevant sacral and secular factors. This paper shows that such perception was partly caused by the class affiliation of Benedictine monks/nuns despite their identical regulative religious norms.

Zdenko Dundović was born on 31st October 1973 in Zadar, where he finished the primary and secondary school in the Archiepiscopal Classical Grammar School. From 1992 to 1994 he had studied and got his bachelor's degree in Philosophy at the Faculty of Philosophy of the Society of Jesus in Zagreb. He enrolled into the Theology studies in 1994 at the Institute of Philosophy and Theology of the Society of Jesus in Zagreb, where he got his bachelor's degree in 1998. In 2012 he enrolled into the Master's studies of the history of church of at the Catholic Faculty of Theology of Zagreb University. He got his master's degree of the Catholic Faculty of Theology of Zagreb University in 2015 on the subject *Nin Chapter of the church of St. Anselm* under the mentorship of PhD. Ante Gulina. He applied for his PhD thesis on the same studies under the mentorship of PhD. Jadranka Neralić on the subject *Zadar Chapter, its estates and Chapter dignitaries in the last hundred years of the reign of the republic of Venice (1697-1797)*, and he defended it on 11th September 2017. Since 2015 he has been working as an external associate acting as a Title Assistant at the Department of Theology and Catechesis of Zadar University. Since 2018 he has been working as an Assistant Professor at the Department of Theology and Catechesis of Zadar University. He is the chairman of the Society for History of Zadar Archbishoprics "Zmajević".

Dürrigl, Marija-Ana
Staroslavenski institut Zagreb
duerrigl@stin.hr

Sveta Hildegarda iz Bingena – književnost i teologija u viziji

Sažetak: Sveta Hildegarda iz Bingena (1098. – 1179.) jedna je od najznačajnijih benediktinki uopće, koja je svojim vrlo individualnim vizijama obogatila srednjovjekovno književno i teološko nasljeđe. Iz svih njezinih djela proviru nadahnuće i upute iz Pravila sv. Benedikta. Za života cijenjena, dugo je vremena njezino djelo bilo zastrto pomanjkanjem zanimanja, da bi u 20. stoljeću bila ''ponovno otkrivena'' kao autorica čija djela – književnost (proza, stihovi, dramsko prikazanje), teologija, glazba, prirodna filozofija – i današnjim primateljima progovaraju kao jedinstven spoj poetske duhovnosti i nabožne umjetnosti. Ona uvijek promatra sve stvorenje kao jedno, kao Božje djelo, stoga traži veze između povijesti svijeta i povijesti spasenja, te među prožimanje stvorenoga, materijalnoga svijeta i Stvoritelja, tj. One stvarnosti koja je neprolazna. Bog je u središtu svega bio postavio upravo čovjeka koji jest *creatura,* ali ima i dostojanstvo da bude *operarius Dei.* Taj panoramski pogled najjasnije dolazi do izražaja u Hildegardinim vizijama, napose u djelu ''Scivias'' (nastalom između 1142. i 1151. g.) koje obuhvaća različite žanrove i diskurse, od stihova preko (kraćih) teoloških traktata, do prirodno filozofskih razmatranja.

Marija Ana Dürrigl je diplomirala na Filozofskom fakultetu Sveučilišta u Zagrebu VII. grupu predmeta (hrvatski ili srpski jezik i jugoslavenske književnosti) 1989. godine. Na Sveučilištu u Zagrebu 1995. godine obranila je doktorsku distertaciju pod naslovom *Genološke i poetološke odrednice hrvatskoglagoljskih vizija i prenja* (mentor: akad. Eduard Hercigonja) i stekla zvanje doktora društvenih, humanističkih i teoloških znanosti s područja filologije. Od 1989. g. zaposlena je u Staroslavenskom institutu u Zagrebu u sklopu istraživanja hrvatske i europske srednjovjekovne književnosti. Suradnica je *Znanstvenoga centra izvrsnosti za hrvatsko glagoljaštvo* (suvoditeljica skupine za književnopovijesna i tekstološka istraživanja). Objavila je osamdesetak znanstvenih i preglednih radova u hrvatskim i inozemnim časopisima i knjigama, te sudjelovala na tridesetak znanstvenih skupova. Objavila je autorske znanstvene knjige „Čti razumno i lipo. Ogledi o hrvatskoglagoljskoj srednjovjekovnoj književnosti“ (Zagreb, 2007) i „Eshatološke vizije u hrvatskoglagoljskoj književnosti“ (Zagreb, 2016), te uredničke knjige „Hrvatska srednjovjekovna proza II: Apokrifi, vizije, prenja, Marijini mirakuli“ (Zagreb, 2013) i „Hrvatska Aleksandrida“ (s akad. E.

Hercigonjom, Zagreb 2017). Bila je su-urednica zbornika *Glagoljica i hrvatski glagolizam* (zajedno s M. Mihaljevićem i F. Velčićem; Zagreb-Krk 2005) te članica uredništva izdanja *Drugi beramski brevijar. Hrvatskoglagoljski rukopis 15. stoljeća* (ur. V. Badurina Stipčević, I. Botica, A. Crnčević, M.-A. Dürrigl, M. Mihaljević, M. Pelc, M. Žagar; gl. ur. M. Mihaljević), Zagreb 2018. Kao gost predavala je na poslijediplomskom studiju kroatologije (Hrvatski studiji Sveučilišta u Zagrebu) i diplomskom studiju kroatistike (Filozofski fakultet u Zagrebu). Od 2000. g. članica je Javnoga kolegija *Mađarske akademije znanosti* u Budimpešti, a od 2019. članica *St.Hildegard Akademie. Zentrum für Wissenschaft, Forschung und europäische Spiritualität* u Eibingenu (Njemačka).

Dürrigl, Marija-Ana
Old Church Slavonic Institute in Zagreb
duerrigl@stin.hr

Saint Hildegard of Bingen – literature and theology in vision

Abstract: Saint Hildegard of Bingen (1098–1179) is one of the most prominent Benedictine nuns that has enriched the medieval literature and theology heritage with her very individual visions. Form all her works, inspiration and regulations of the Rule of St. Benedict emanate. In her lifetime she was highly appreciated, but her works fell into oblivion for a long time, only to be "rediscovered" in the 20th century as an author whose works – literature (prose, poetry, and dramas), theology, music, natural philosophy – speak to today's recipients as a unique combination of poetic spirituality and godly art. She always looks at all creatures as One, as the work of God, therefore, she seeks the connections between the world history and the history of salvation, as well as the permeation of the created, material world and God the Creator, i.e. the imperishable reality. In the centre of everything, God placed man who is a *creatura,* but he also has dignity to be *operarius Dei.* Such a panoramic view is depicted most clearly in Hildegard's visions, especially in the work ''Scivias'' (written between 1142 and 1151) encompassing different genres and discourses, from verses, (shorter) theology tractates to ponderings of natural philosophy.

Marija-Ana Dürrigl got her bachelor's degree in 1989 from the Faculty of Humanities and Social Sciences of Zagreb University, where she studied 7th group of subjects (Croatian or Serbian language and Yugoslavian literature). In 1995 she defended her PhD thesis at the Zagreb University titled *Genealogical and poetic determinants of Croatian Glagolitic visions and debates* (mentor: acad. Eduard Hercigonja), and she acquired the title of Doctor of Social, Humanistic and Theological Sciences in the field of Philology. Since 1989 she has been working at the Old Church Slavonic Institute in Zagreb within the research of Croatian and European medieval literature. She is an associate of the *Scientific Centre of Excellence in Croatian Glagolitic* (she is a co-leader of the group for literature history and textual research). She has published around eighty scientific and research papers in Croatian and European journals and books and she has participated in about thirty scientific conferences. She has published auctorial scientific books "Čti razumno i lipo. Essays on Croatian Glagolitic medieval literature" (Zagreb, 2007) and "Eschatological visions in Croatian Glagolitic literature" (Zagreb, 2016), as well as editorial books "Croatian medieval prose II: Apocrypha, visions, debates, Marian miracle plays" (Zagreb, 2013) and "Croatian Alexandria" (co-published with acad. E. Hercigonja, Zagreb 2017). She was a co-editor of the anthology *Glagolitic and Croatian Glagolitism* (co-edited with M. Mihaljević and F. Velčić; Zagreb-Krk, 2005) and was a member of the editorial board of the edition *The Second Beram Breviary. Croatian Glagolitic Manuscript from the 15th century* (editors V. Badurina Stipčević, I. Botica, A. Crnčević, M.-A. Dürrigl, M. Mihaljević, M. Pelc, M. Žagar; chief editor M. Mihaljević), Zagreb, 2018). As a guest, she taught on the Master's Croatology studies (Faculty of Croatian Studies of Zagreb University) and on graduate Croatian language and literature studies (Faculty of Humanities and Social Sciences of Zagreb University). Since 2000 she has been a member of the Public Collegium of the *Hungarian Academy of Science* in Budapest, and since 2019 a member of *St. Hildegard Akademie. Zentrum für Wissenschaft, Forschung und europäische Spiritualität* in Eibingen (Germany).

Franchi, Roberta
Università di Firenze
velgrecom@virgilio.it

L'incontro tra Benedetto e Scolastica: tra preghiera, amore e visione mistica

Abstract: Nell'episodio descritto da Gregorio Magno al capitolo 33 dei *Dialoghi*, Scolastica e Benedetto hanno trascorso una giornata insieme a conversare. Quando il crepuscolo comincia a calare, rendendosi conto che Benedetto l'avrebbe presto lasciata, Scolastica lo prega di rimanere per la notte. Al netto rifiuto del fratello, impossibilitato a restare fuori dal monastero secondo i dettami della *Regola*, Scolastica comincia a pregare, piangendo. Quasi a voler rispecchiare le sue lacrime, i cieli generano una pioggia torrenziale, impedendo a Benedetto di tornare al suo monastero. A conclusione dell'episodio, Gregorio annota: Scolastica ha potuto di più (*plus potuit*), perché ella ha amato di più (*quae amplius amavit*). Rievocando l'episodio del fariseo e della peccatrice narrato nel vangelo di Luca (7,36-50), in opposizione al legalismo ascetico l'amore è presentato come la chiave che dischiude il tesoro della divina misericordia. Del resto, *Deus caritas est* (*1 Gv* 4,16). Nella *Regola* Benedetto precisa: «Desiderare con tutto l'ardore dell'animo la vita eterna» (RB 4,46). Questa tensione escatologica alla base della *Regola* trova in Scolastica un valido *exemplum*. Come intendere allora il nome di Scolastica? Scholastica è la scolara, una donna istruita nella fede, nella preghiera e nella carità alla *schola* divina, dove ha appreso la sapienza del cuore e dell'amore di Dio. L'incontro tra Benedetto e Scolastica gioca un ruolo centrale nella narrazione: segna non solo la fine di quelli che possono essere chiamati i miracoli d'azione di Benedetto, ma anche l'ingresso nella fase finale della sua vita, quella in cui regnano le visioni gloriose e le conversazioni sull'aldilà. Alimentata dalla preghiera e dalla contemplazione, la *lumen mentis* percepisce sia la radiosità della creazione, espressione della luce di Dio, sia una *lux interior in mente*. È quanto accaduto a Benedetto. Affiancato da Scolastica, continua a splendere sulla terra con la sua regola: è la luce dell'Europa.

Roberta Franchi è docente di Letteratura cristiana antica all'Università di Firenze. È stata ricercatrice presso l'Accademia delle Scienze di Budapest nel Dipartimento di Storia (MTA BTK TTI) e collabora con la Central European University a Budapest. Come *visiting scholar* e membro di gruppi di ricerca internazionali, ha trascorso periodi

di ricerca presso molte Università europee (Vienna, Danimarca, Germania) e in Canada (Waterloo University). È stata Summer Fellow a Dumbarton Oaks, Fellow presso lo Herder-Institut a Marburgo e assegnista di ricerca presso l'Istituto Storico Germanico di Roma. Oltre a numerosi articoli e saggi in riviste specializzate e atti di convegno, ha pubblicato vari volumi: *Nonno di Panopoli, Parafrasi del Vangelo di S. Giovanni, Canto VI. Introduzione, testo critico, traduzione e commento*, Bologna, EDB, 2013; *Metodio di Olimpo, Il libero arbitrio*, Milano, Paoline, 2015; *Dalla Grande Madre alla Madre. La maternità nel mondo classico e cristiano: miti e modelli*, 3 voll., Alessandria, Edizioni dell'Orso, 2018-2019 (vincitrice del premio speciale 2019, "Il paese delle donne", Casa internazionale delle donne, Roma). Si occupa dei rapporti tra cristianesimo e filosofia, di poesia cristiana, letteratura tardobizantina e *gender studies*.

Franchi, Roberta
University of Florence
velgrecom@virgilio.it

When Benedict met Scolastica: prayer, love and mystic vision intertwined

Abstract: In the episode described by Gregory the Great in chapter 33 of the *Dialogues*, Scolastica and Benedict spent one whole day in a conversation. In the twilight, realizing that Benedict would soon leave her, Scolastica begs him to stay for the night. Brother's Benedict refusal was clear, as he was unable to stay outside the monastery according to the dictates of the *Rule*, and Scolastica began to pray and cry. As if to reflect her tears, the heavens generated torrential rain, preventing Benedict from returning to his monastery. At the end of the episode, Gregory wrote: Scolastica could more (*plus potuit*), because she loved more (*quae amplius amavit*). Recalling the episode of the Pharisee and the sinner narrated in the gospel of Luke (7,36-50), in opposition to ascetic legalism, love is presented as the key that opens the treasure of divine mercy. After all, *Deus caritas est* (1 Gv 4.16). In the *Rule* Benedict states: "Wishing for eternal life with all the passion of the soul" (RB 4,46). This eschatological tension at the basis of the *Rule* finds in Scolastica a valid *exemplum*. What is the meaning of the name of Scolastica? Scolastica is a schoolgirl, a woman educated in faith, prayer and charity to the divine *schola*, where she learned the wisdom of God's heart and love. The meeting of Benedict and Scolastica plays a central role in the narrative: it

marks not only the end of what can be called Benedict's miracles of action, but also the entry into the final phase of his life, the one in which the glorious visions and conversations about the afterlife reign. Fueled by prayer and contemplation, the *lumen mentis* perceives both the radiance of creation, an expression of God's light, and a *lux interior in mente*. This is what happened to Benedict. With Scolastica by his side he continues to shine on the earth with his rule: it is the light of Europe.

Roberta Franchi is a Lecturer 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 with the Prize of Women Writers in Rome: Dalla Grande Madre alla Madre. La maternità nel mondo classico e cristiano.

Galović, Tomislav
Filozofski fakultet
Sveučilišta u Zagrebu
galovic.tomislav@gmail.com

Regula mostirska / Pravilo sv. Benedikta i organizacija rogovske opatije u srednjem i ranom novom vijeku

Sažetak: Red sv. Benedikta – *Ordo sancti Benedicti* (OSB) na hrvatskom je političkom i društvenom prostoru tijekom srednjega vijeka bio ne samo navjestiteljem Evanđelja i nositeljem duhovnosti već podjednako kulture, znanosti, umjetnosti i gospodarskih aktivnosti. U ovom ćemo izlaganju – na primjeru hrvatske kraljevske Rogovske opatije (kolektivni naziv za samostan Sv. Ivana Evanđelista u Biogradu osnovanog 1060. godine odnosno od 12. stoljeća njegova stvarnog i pravnog slijednika samostana Svetih Kuzme i Damjana na brdu Ćokovcu kod Tkona na otoku Pašmanu) – pokazati kako je izgledala organizacija jedne benediktinske opatije od utemeljenja i početaka te uspona preko kriza i obnove pa do njezina vrhunca u razvijenom srednjem vijeku i opadanja te gašenja na pragu novoga vijeka. To ćemo ponajprije učiniti putem Pravila sv. Benedikta, odnosno temeljem analize odabranih poglavlja u kojima se određuje kako opatija (samostan) treba biti ustrojena i što sve treba posjedovati kako bi mogla funkcionirati. Rogovska je opatija u tome pogledu izvrstan primjer života i organizacije benediktinskog monaštva na hrvatskom prostoru, a koja je imala i vlastiti starohrvatski prijevod na glagoljici Pravila sv. Benedikta: *To e regula mostirska s(ve)toga Kuzmi i Doměana*, sačuvan u kodeksu iz početka 15. stoljeća.

Tomislav Galović (Nova Gradiška, 1979.) završio je Pazinski kolegij – klasičnu gimnaziju u Pazinu, a na Filozofskom fakultetu Sveučilišta u Zagrebu diplomirao povijest, arhivistiku, latinski jezik i rimsku književnost. Na istom je sveučilištu doktorirao s temom *Libellus Policorion – Rogovski kartular (diplomatičko-povijesna analiza)* (2010.) te postigao docenturu (2014.). Predstojnik je Katedre za pomoćne povijesne znanosti i metodologiju historije na Odsjeku za povijest Filozofskog fakulteta Sveučilišta u Zagrebu. Vanjski je suradnik Katoličkog bogoslovnog fakulteta Sveučilišta u Zagrebu i Znanstvenog centra izvrsnosti za hrvatsko glagoljaštvo pri Staroslavenskom institutu u Zagrebu. Tajnik je i član Predsjedništva Hrvatskog nacionalnog odbora za povijesne znanosti u Zagrebu. Proučava hrvatsku srednjovjekovnu povijest i pomoćne povijesne znanosti te posebice povijest otoka Krka i hrvatsko glagoljaštvo. Autor/koautor nekoliko knjiga i pedesetak znanstveno-stručnih članaka, urednik zbornika te organizator znanstvenih skupova.

Galović, Tomislav
Faculty of Humanities and Social Sciences of Zagreb University
galovic.tomislav@gmail.com

Regula Mostirska / The Rule of Saint Benedict and the Organization of Rogovska Abbey in the Middle Ages and early Modern Age

Abstract: The order of Saint Benedict – *Ordo sancti Benedicti* (OSB) – was in the Croatian political and social area during the Middle Ages not only the harbinger of the gospels and carrier of spirituality, but equally of culture, science, arts, and economy. This paper shows – by the example of Croatian Kings' Rogovska Abbey (a collective name for the convent of St. John the Evangelist in Biograd founded in 1060, i.e. since the 12the century its actual and legal successor, the convent of Saint Cosmas and Saint Damian on the hill Ćokovac near Tkon on the island of Pašman) – the organizational structure of a Benedictine abbey from its foundation and beginnings, its rise and crises, to its climax in the late Middle Ages as well as its decline and closing at the verge of modern age. That is done primarily by the example of the Rule of Saint Benedict, i.e. an analysis of selected chapters defining the organizational structure of the abbey (convent) as well as all of its possessions in order to be able to function. In that regard, Rogovska abbey is an excellent example of the life and organization of Benedictine monks and nuns in the Croatian area, which had its own Old Croatian translation of the Rule of saint Benedict in Glagolitic: *To e regula mostirska s(ve)toga Kuzmi i Doměana*, preserved in a code from the beginning of the 15th century.

Tomislav Galović (Nova Gradiška, 1979.) finished Pazin Collegium high school – a classical grammar school in Pazin, and graduated history, archives science, Latin, and Roman literature on the Faculty of Humanities and Social Sciences of Zagreb University. He defended his PhD thesis on the same University on the subject *Libellus Policorion – The Cartulary of the Benedictine Abbey of St. John the Evangelist in Biograd and Saint Cosmas and Damian on the island of Pašman (diplomatic and historical analysis)* (2010) and climbed to the rank of the Assistant Professor (2014). He is Head of the Department of Auxiliary Historical Sciences, Teaching Methods, and Methodology of History at the department of History of the Faculty of Humanities and Social Sciences of Zagreb University. He is an external associate of the Catholic Faculty of Theology of Zagreb University and of Scientific Centre of Excellence for Croatian Glagolitic at the Old Church Slavonic Institute in Zagreb. He is a Secretary and a member of the Chairmanship of the Croatian National Committee of Historical Sciences in Zagreb. He studies Croatian medieval history and auxiliary historical sciences, especially the history of the island of Krk and Croatian Glagolitic. He is the author/ co-author of several books and about fifty scientific research papers, the editor of an anthology and the organizer of scientific conferences.

Gavinelli, Simona
Università Cattolica del Sacro Cuore
simona.gavinelli@unicatt.it

Pregare con i libri: produzione e circolazione manoscritta a Santa Maria di Zara

I pochi codici superstiti, integri o frammentari, riconducibili alla fase iniziale del monastero benedettino di S. Maria di Zara, fondato nel 1066 con l'appoggio dei vertici civili ed ecclesiastici dall'aristocratica zaratina Čica, si segnalano per l'eccezionale eleganza della scrittura e della decorazione. Sottolineano dunque la disponibilità economica della committente che, come conferma il Cartulario dell'ente monastico, si era impegnata ad assicurare terreni, edifici e suppellettili sacre, deponendo persino nel tesoro abbaziale cera e libri per la preghiera comunitaria. La continuità nella gestione familiare fu garantita dalla figlia Vekenega, entrata nel chiostro da giovane vedova (come la madre) e assurta nel 1095 alla carica di badessa per consolidare la gestione economica e per incrementare convenientemente l'appannaggio librario, sempre appaltato allo *scriptorium* del locale monastero maschile di S. Crisogono, eretto alla fine del sec. X da un esponente della stessa stirpe di Čica nell'ambito dell'espansione benedettino-cassinese in area dalmatica, come documenta l'uso della scrittura beneventana (*Bari type*) fino al secolo XIII, insieme alla circolazione di modelli di importazione italo-meridionale.

Simona Gavinelli, è professore associato di Paleografia latina presso la Facoltà di Lettere e Filosofia dell'Università Cattolica. Si occupa di storia della scrittura latina, con particolare attenzione al periodo altomedievale (produzione longobarda e carolingia) e, nello specifico, alla versatile attività di singoli copisti (scribi notarili o redattori di statuti), alle scritture femminili (laiche ed ecclesiastiche) e al monaco copista altomedievale, presentato al convegno *Living and dying in the cloister. Monastic life from the 5th to the 11th century*, edited by Gabriele Archetti and Miljenko Jurković, Brepols, Zagreb-Motovun 2017 (Hortus artium medievalium, 23/1-2). Ha studiato le biblioteche medievali capitolari e monastiche del Piemonte, della Valle d'Aosta e della Lombardia, intersecando la trasmissione di varie tipologie testuali, in prevalenza liturgico-esegetiche e musicali, ma anche scolastiche, agronomiche, medico-terapeutiche o computistico-astronomiche. È membro dell'Associazione Italiana dei Paleografi e Diplomatisti, dell'Associazione Italiana dei Manoscritti Datati, della Aedes Muratoriana di Modena per l'edizione dei testi di Lodovico Antonio Muratori e del Centro studi longobardi.

Gavinelli, Simona
Catholic University of the Sacred Heart
simona.gavinelli@unicatt.it

Worshipping with books: production and circulation of manuscripts at Saint Mary's in Zadar

Abstract: The few surviving codices – some intact, some fragmentary – dating back to the initial phase of the Benedictine Monastery of Saint Mary in Zadar, which was established in 1066 with the support of the civilian and ecclesiastical leadership of the Zaratina Cica aristocracy, stand out due to their exceptionally elegant writing and decoration. They therefore point to the available income of the client, who, as the monastery's cartulary shows, was committed to securing lands, buildings and sacred furnishings, giving even waxes and community prayer books as part of the abbey's treasure. Continuity in family management was guaranteed by her daughter Vekenega, who entered the cloister as a young widow (as her mother did) and rose in 1095 to the position of abbess to consolidate the financial management and increase the number of books, which was always contracted to the *scriptorium* of the nearby male monastery of Saint Chrysogonus. This was erected in the late 10th century by an exponent of the same Cica lineage as part of the Benedictine-Cassinese expansion in the Dalmatian area, as shown by the use of Beneventan writing (Bari type) until the 13th century, along with the diffusion of South Italian import models.

Simona Gavinelli is Associate Professor of Latin Palaeography at the Faculty of Letters and Philosophy at the Catholic University of the Sacred Heart. She studies the History of Latin Editing with focus on the late Middle Ages (Longobard and Carolingian production) and, more specifically, the versatile activity of individual copyists (notary scribes or statute editors), lay and ecclesiastical female writings and the late medieval copyist monk, whose results were presented at the conference on *Living and dying in the cloister. Monastic life from the 5th to the 11th century,* edited by Gabriele Archetti and Miljenko Jurkovi, Brepols, Zagreb-Motovun 2017 (Hortus artiim medievalium, 32/1-2). She has studied the capitular and monastic medieval libraries in Piedmont, the Aosta Valley and Lombardy, cross-referencing the transmission of various text types, predominantly liturgical and musical, but also scholastic, agronomical, medical and therapeutical, as well as computistic and astronomical. She is a member of the Italian Association of Palaeographers, the Italian Dated Manuscripts Association, *Aedes Muratoriana* in Modena for the edition of books by Lodovico Antonio Muratori, and the Longobard Study Centre.

Jordan Knežević, Ana
Sveučilište u Zadru
ana.jordan.5@gmail.com

Benediktinski samostani kao uporište kulturne obnove tijekom srednjega vijeka na širem zadarskom području

Sažetak: U radu se donose nova zapažanja o djelovanju benediktinskih samostana i njihovoj crkvenoj organizaciji na području Zadra, Nina i Biograda. Istraživanja se temelje na sačuvanim materijalnim dokazima, ali i na prikupljenoj arhivskoj građi. Upravo su sačuvani rukopisi te prve dokumentacije s arheoloških istraživanja značajni za ubiciranje samostana, ali i važnih gradskih crkava uz koje se oni i podižu tijekom ranog srednjeg vijeka, ali i kasnije. Posebna se pažnja daje lokalitetima u Ninu i Biogradu. Također, u širem kontekstu razmatraju se i formirane klesarske radionice koje su imale presudnu ulogu u obnovi brojnih crkava. Upravo su benediktinski samostani postali važna uporišta u realizaciji obnove, ali i izgradnje novih sakralnih objekata.

Ana Jordan Knežević rođena je u Zadru 1979. godine. Osnovnoškolsko i srednjoškolsko obrazovanje (Gimnazija jezičnog smjera) stekla je u Zadru. Diplomirala je na Filozofskom fakultetu Sveučilišta u Zadru 2006. godine., studijsku grupu: arheologija i povijest umjetnosti. Godine 2007. upisala je poslijediplomski doktorski studij *Arheologija istočnog Jadrana*, također na Sveučilištu u Zadru. Tijekom diplomskog i poslijediplomskog studija sudjelovala je u više arheoloških istraživanja na lokalitetima: Podvršje – Glavčine, Dračevac – Crno Vrilo, Nin – Sv. Križ, Nin – Sv. Asel, Nin – Plokata, Nin – Banovac, Nin – Kneževa palača, Pakoštane – Crkvina, Biograd – Katedrala, Biograd – Sv. Ivan Evanđelist, Biograd – Sv. Toma, Podgrađe – Aserija, Novigrad – Sv. Kata, Zadar – Relja, Zadar – Trg Petra Zoranića, Zadar – Sv. Dominik, Pag – Caska, Pag – Sv. Marija, Povljana – Sv. Martin, Starigrad – Sv. Petar, Nin – Plokata, Nin – Banovac, Nin – Kneževa palača, Rogovo, Velim, Udbina – Katedrala. Od 2001. do 2009. radila je kao student te kao diplomirani arheolog u Arheološkom muzeju u Zadru. Od 2012. zaposlena je u suradničkom zvanju na Odjelu za izobrazbu učitelja i odgojitelja Sveučilišta u Zadru gdje održava nastavu iz kolegija *Umjetnost u kontekstu povijesti 1 i 2*. Godine 2016. obranila je doktorsku disertaciju pod nazivom *Arheološka slika ranokršćanskih crkava s kontinuitetom u predromanici na zadarskom području*. Aktivno je sudjelovala na više domaćih i međunarodnih znanstvenih skupova te je objavila znanstvene radove. Također, uključena je u realizaciju nekoliko kulturno-umjetničkih projekata u Hrvatskoj i u inozemstvu. Aktivno se služi engleskim i talijanskim jezikom.

Jordan Knežević, Ana
University of Zadar
ana.jordan.5@gmail.com

Benedictine Monasteries as a Mainstay of Cultural Renewal During the Middle Ages in ihe Wider Zadar Area

Abstract: This paper brings new observations of the activities of Benedictine convents and their organizational church structure in the area of Zadar, Nin, and Biograd. Research is based on the preserved material evidence, but also on the collected archive material. It is exactly the preserved manuscripts and first documents collected during archaeological research that are important for the existence of the convents, but also of important city churches next to which they were erected during the early Middle Ages, but also later on. Special attention is drawn to localities in Nin and Biograd. Furthermore, a wider context is provided for stone-mason's workshops that played a crucial role in the renewal of many churches. It is precisely the Benedictine convents that turned into significant strongpoints of renewal, but also of construction of new sacral facilities.

Ana Jordan Knežević was born in 1979 in Zadar. She finished the primary and secondary school (foreign languages grammar school) in Zadar. She graduated in 2006 from the Faculty of Humanities and Social Sciences of Zadar University, where she studied archaeology and art history. In 2007 she enrolled into the Master's doctoral studies of *Archaeology of the eastern Adriatic*, also on the Zadar University. During her graduate and Master's studies, she participated in research of numerous archaeological sites on the following localities: Podvršje – Glavčine, Dračevac – Crno Vrilo, Nin – Sv. Križ, Nin – Sv. Asel, Nin – Plokata, Nin – Banovac, Nin – Kneževa palača, Pakoštane – Crkvina, Biograd – Katedrala, Biograd – Sv. Ivan Evanđelist, Biograd – Sv. Toma, Podgrađe – Aserija, Novigrad – Sv. Kata, Zadar – Relja, Zadar – Trg Petra Zoranića, Zadar – Sv. Dominik, Pag – Caska, Pag – Sv. Marija, Povljana – Sv. Martin, Starigrad – Sv. Petar, Nin – Plokata, Nin – Banovac, Nin – Kneževa palača, Rogovo, Velim, Udbina – Katedrala. From 2001 to 2009 she had worked as a student and later on as a graduated archaeologist in the Archaeological Museum in Zadar. Since 2012 she has been working as an associate for the Department for the Education of Teachers and Kindergarten Teachers of Zadar University, where she teaches a course titled *Art in the Context of History* to freshmen and sophomores. In 2016 she defended her PhD thesis titled *Archaeological depiction of early Christina churches with continuity in the pre-Romanesque period in Zadar area*. She has actively participated in many national and international scientific conferences and has been publishing academic papers. Furthermore, she is involved into the implementation of several cultural and artistic projects in Croatia and abroad. She is fluent in English and Italian.

Josipović, Ivan
Sveučilište u Zadru
ijosipov@unizd.hr

Benediktinci i predromanička skulptura sjeverne i srednje Dalmacije

Sažetak: U izlaganju će se nastojati istaknuti bitna uloga benediktinskog reda kao jednog od ključnih faktora za nastanak i širenje predromaničke skulpture na istočnoj obali Jadrana. Posebno će se naglasiti važnost zadarskih benediktinaca kao naručitelja nekih od najreprezentativnijih reljefa predromaničkog stila u hrvatskoj ranosrednjovjekovnoj baštini, kao i njihov utjecaj na formiranje i disperziju likovnog ukusa u širem zaleđu grada Zadra, ali i sjeverne i srednje Dalmacije općenito, dakle i na teritoriju ranosrednjovjekovne hrvatske kneževine 9.stoljeća. Štoviše, obradom nekih tek nedavno objavljenih, a u široj javnosti još uvijek gotovo nepoznatih predromaničkih reljefa koji potječu iz crkve Sv. Krševana i Sv. Marije Male, možda se mogu uspostaviti i nešto čvršće indicije o ranijoj prisutnosti benediktinskog reda u Zadru, dakle i prije njegove indirektno dokumentirane prisutnosti početkom 10. stoljeća.

Ivan Josipović je rođen u Makarskoj 30. svibnja 1983. godine. Diplomirao dvopredmetni studij povijesti i povijesti umjetnosti na Sveučilištu u Zadru 2006. godine. Od 1. siječnja 2008. zaposlen kao znanstveni novak-asistent na Odjelu za povijest umjetnosti Sveučilišta u Zadru, a u prosincu 2009. na matičnom je Odjelu izabran u suradničko zvanje asistenta. Od siječnja 2009. godine pohađao je Poslijediplomski doktorski studij povijesti umjetnosti na Filozofskom fakultetu Sveučilišta u Zagrebu, gdje je 6. prosinca 2013. godine obranio doktorski rad pod naslovom *Predromanički reljefi na teritoriju Sklavinije Hrvatske između Zrmanje i Krke do kraja 9. stoljeća* (mentor: prof. emer. dr. sc. Nikola Jakšić). Dosad je izlagao na pet međunarodnih i dva domaća znanstvena skupa, urednik je dvaju zbornika radova sa znanstvenih skupova, a objavio je petnaest znanstvenih i sedam stručnih radova, te jednu knjigu pod naslovom *Pridraga u zaleđu Zadra*. Od 2011. do 2014. godine bio je član uredništva znanstvenog časopisa *Ars Adriatica* i njegov likovni urednik. U listopadu 2015. godine na Odjelu za povijest umjetnosti Sveučilišta u Zadru izabran je u znanstveno-nastavno zvanje docenta u kojem se i danas nalazi. Od 2008. godine na matičnom je odjelu držao predavanja i seminare iz više kolegija iz svjetske i nacionalne povijesti umjetnosti srednjega vijeka i ikonografije. Glavni je urednik *Biblioteke Zephyrus – monografije Odjela za povijest umjetnosti Sveučilišta u Zadru*, a od listopada 2017. godine obnaša dužnost pročelnika Odjela za povijest umjetnosti Sveučilišta u Zadru.

Josipović, Ivan
Department of History of Art,
University of Zadar
ijosipov@unizd.hr

Benedictine monks and nuns and pre–Romanesque sculpture of the Northern and Central Dalmatia

Abstract: This paper is aimed at highlighting the crucial role of the Benedictine order as one of the key factors contributing to the origin and spreading of pre-Romanesque sculpture on the Eastern Adriatic coast. Special emphasis is laid on the importance of Zadar Benedictine monks as procuring entities of some of the most representative reliefs of pre-Romanesque style in the Croatian heritage of the early Middle Ages, as well as their influence on forming and dispersion of the artistic taste in the larger hinterland of the town of Zadar, but in the Northern and Central Dalmatia as a whole, i.e. on the territory of the medieval Duchy of Croatia of the 9th century. Moreover, the conservation of some recently discovered and to the wider public still mainly unknown pre-Romanesque reliefs originating from the church of Saint Chrysogonus and Little Maria may establish somewhat more solid indications on the early presence of Benedictine order in Zadar, i.e. even before its indirectly documented presence beginning of the 10th century.

Ivan Josipović was born on 30th May 1983 in Makarska. He got his bachelor's degree on the history and art history studies from the Zadar University in 2006. From 1st January 2008 he started working as a junior researcher in the Department of History of Art of University of Zadar, and in December 2009 he was elected in the same Department to the academic rank of an Assistant. In January 2009 he enrolled into the Master's Doctoral Art History Studies on the Faculty for Humanities and Social Sciences of Zagreb University, where he on 6th December 2013 defended his PhD thesis titled *Pre-Romanesque Reliefs on the Territory of Sclavonia – Croatia between the rivers Zrmanja and Krka – until the end of the 9th century* (under the mentorship of: Prof. Emer. Nikola Jakšić). So far, he has presented his papers on five international and two national scientific conferences, he is the editor of two collections of papers held on scientific conferences, and has published fifteen scientific and seven research papers, as well as the book titled *Pridraga in Zadar's Hinterland*. From 2011 to 2014 he was a member of the editorial board of the scientific journal *Ars Adriatica* and its visual arts director. In October 2015 he was elected to the scientific and teaching academic rank of an Assistant Professor in the Department for Art History of Zadar University, which he holds to present day. Since 2008 he has been holding lectures and seminars in many courses on the subjects of international and national art history of the Middle Ages and iconography in his parent Department. He is the editor in chief of the series *Biblioteka Zephyrus – monographs of the Department for Art History of Zadar University*, and since October 2017 he has been acting as the Head of the Department for Art History of Zadar University.

Jurić, Radomir
Ogranak Matice hrvatske u Zadru
radomirjuric5@gmail.com

Crkva sv. Petra u Selu Sv. Marije: rezultati arheoloških istraživanja

Sažetak: Na položaju Petrina u Bibinjama nalaze se ostaci crkve sv. Petra (sigurno i sv. Pavla). Bila je dio graditeljskog sklopa Sela sv. Marije (Stomorinavas). Ood 1072. crkva je, darom, u posjedu Samostana benediktinki sv. Marije. Tim činom taj je samostan postao i vlasnik sela.

Petrina je dio bibinjskoga područja s plodnim poljima te manjim i višim uzvisinama. Bio je osobito značajan u srednjem vijeku, ali i kasnije. U neposrednoj blizini se nalazilo nekoliko srednjovjekovnih sela sa sakralnim objektima.

Ostaci crkve sv. Petra već su od ranije poznati u stručnoj literaturi. Međutim, do 2004. nije bilo arheoloških istraživanja. S višekratnim prekidima istraživanja su se provodila i koncem 2008. i početkom 2009., te s puno oduševljenja i 2014. godine. Uspijelo se, zasad, u cijelosti istražiti unutarnji dio crkve, njezin bliži okoliš uz apsidu i južni zid. Postignuti su vrijedni stručni i znanstveni rezultati. Istraženo je pedesetak grobova koji pripadaju razdoblju od druge polovice 9. st. do novog vijeka. Pronađeni su vrijedni nalazi nakita (naušnice i prstenje raznih tipova).

Veliku kulturno povijesnu vrijednost ima par zlatnih naušnica (sljepoočničarki) s okomito postavljenom ukrašenom bademastom jagodom i s po jednom ukrašenom jagodom na bočnim stranama karike.

Kameni ulomci pripadaju ranom i kasnom srednjem vijeku. Svakako, s obzirom na dosadašnje arheološke nalaze i značaj lokaliteta bilo bi važno nastaviti sa sustavnim arheološkim istraživanjima.

Radomir Jurić (1951.) je 1974. na Filozofskom fakultetu u Zadru diplomirao povijest umjetnosti, a 1975. arheologiju. Od 1976. u Arheološkom muzeju Zadar prošao je sva muzejska zvanja od kustosa, višeg kustosa do muzejskoga savjetnika. Više godina je bio voditelj Srednjovjekovnog odjela Arheološkoga muzeja Zadar, a od 1987. do 2005. bio je ravnatelj Arheološkoga muzeja Zadar. Samostalno je vodio više desetaka arheoloških istraživanja u Zadru, na širem zadarskom području, te u Udbini.

Doktor je humanističkih znanosti, polje arheologija, grana srednjovjekovna arheologija. Sudionik je s izlaganjima na više desetaka domaćih i međunarodnih znanstvenih skupova. Autor je brojnih znanstvenih, preglednih i stručnih radova. Isto tako, autor je ili suautor više domaćih i međunarodnih arheoloških i kulturoloških izložbi. Godinama je bio odgovorni urednik *Diadore*, glasila Arheološkoga muzeja Zadar, a uredio je više monografija, kataloga i drugih publikacija Arheološkoga muzeja.

Dugo godina je predavao razne predmete na Odjelu za turizam i komunikacijske znanosti Sveučilišta u Zadru, a bio je i suradnik na Odjelu za arheologiju istoga Sveučilišta.

Član je nekoliko kulturnih i stručnih udruga u Zadru i izvan njega. Od početka lipnja 2018. je predsjednik Ogranka Matice hrvatske u Zadru.

Jurić, Radomir
Matica hrvatska (Matrix Croatica) – Branch in Zadar
radomirjuric5@gmail.com

St. Peter's Church in the Village of St. Mary: Results of Archaeological Research

Abstract: The Church of St. Peter's (certainly of St. Peter, as well) remains are located in Petrina, a hamlet of Bibinje. It was part of the architectural complex of the Village of St. Mary (Stomorinavas). From 1072 the church was, as a gift, in the possession of the Benedictine Monastery of St. Mary, and thus the monastery also became the owner of the village.

Petrina is a part of the Bibinje area with fertile fields and smaller and higher elevations. It was especially significant in the Middle Ages, but also later. There were several medieval villages with sacral buildings in the immediate vicinity.

The remains of the church of St. Peter are already known in the literature. However, until 2004, there was no archaeological research. The research was conducted in late 2008 and early 2009, although with multiple interruptions, and resumed in 2014 with great enthusiasm. So far, the interior of the church, its immediate surroundings along the apse and the south wall have been fully explored. Valuable professional and scientific results have been achieved. About fifty graves dating from the second half of the 9th century to the Early

modern age have been excavated. Valuable finds of jewelry (earrings and rings of various types) were found.

A pair of gold earrings (hair-loops) with a vertically placed decorated almond bead and one decorated bead on each side of the hoop has a great cultural and historical value.

The stone fragments belong to the early and late Middle Ages. Given the archaeological findings so far and the importance of the site, it would certainly be important to continue with systematic archaeological research.

Radomir Jurić (1951) graduated in history of art in 1974 and one year later in archeology at the Faculty of Philosophy in Zadar. Since 1976, he has held all museum titles within the Zadar Archaeological Museum starting as curator, senior curator to museum advisor. For several years he was the head of the Medieval Department of the Zadar Archaeological Museum, and from 1987 to 2005 he was holding the position of the director of the Museum. He independently conducted dozens of archaeological excavations in Zadar, in the wider Zadar area, and in Udbina.

He holds a Ph.D. in humanities, field archeology, branch medieval archeology. He has participated and he was speaker at dozens of domestic and international scientific conferences and is the author of numerous scientific papers, reviews and professional papers. Moreover, he is the author or co-author of several domestic and international archaeological and cultural exhibitions. For years he was the editor-in-chief of Diadora, the bulletin of the Zadar Archaeological Museum, and he was the editor of several monographies, catalogs and other publications of the Archaeological Museum.

Over several years he was a lecturer of various subjects at the Department of Tourism and Communication Sciences of the University of Zadar, where he was also an associate at the Department of Archeology of the same University.

Mr Jurić is a member of a number of cultural and professional associations in Zadar and abroad. Since the beginning of June 2018, he has been holding the position as the President of the Matica hrvatska (*Matrix Croatica*) – Branch in Zadar.

Krasicki, Arkadiusz
Teološko-katehetski odjel
Sveučilišta u Zadru
akrasicki@unizd.hr

Lik monaha u benediktinskom Pravilu prema Matejevom evanđelju.

Sažetak: Benediktinsko Pravilo temelji se na Svetom pismu. Osobito do izražaja dolazi Matejevo evanđelje. Najviše citata direktnih i indirektnih preuzeto je iz petog poglavlja Matejeva evanđelja. Autor Pravila konstruira lik monaha prema evanđeoskim uputama. Egzegetsko-teološko sagledavanje u liku monaha koji je pretpostavljen ali i realan, može i dozvoljava naslutiti da je riječ o Isusovoj otvorenoj antropologiji. Ona regulira odnose unutar zajednice te oblikuje pojedinca.

Arkadiusz Krasicki je rođen 23.8.1976. godine u Swiebodzinu u Poljskoj gdje je diplomirao i maturirao. Godine 2003. zaređen je za svećenika također u Poljskoj u redovničkoj zajednici Družbe Duha Svetoga. Godine 2002. magistrirao je na sveučilištu u Poznaniu s područja Novog zavjeta. Godine 2016. doktorirao je na Katoličkom bogoslovnom fakultetu u Zagrebu također iz egzegeze Novoga zavjeta. Godine 2017. izabran je u znanstveno-nastavno zvanje docenta na Teološko-katehetskom odjelu Sveučilišta u Zadru gdje predaje biblijske predmete.

Krasicki, Arkadiusz
Department for Theology and Catechesis of Zadar University
akrasicki@unizd.hr

Biblical Foundations of the Rule of Saint Benedict

Abstract: The Benedictine Rule is based on the Holy Scriptures. Especially expressive is the Gospel of Matthew. The greatest number of direct or indirect citations is taken from the fifth chapter of the Gospel of Matthew. The author of the Rule construes the character of a monk according to the instructions from the gospels. Exegetical and theological perceiving in the character of a monk – who is only assumed, but also real – can and does lead us to the assumption that it is the open anthropology of Jesus. It regulates the relationships within a community and shapes the individual.

Arkadiusz Krasicki was born on 23rd August 1976 in Swiebodzin in Poland, where he finished primary and secondary school and got his bachelor's degree. In 2003 he was ordained as a priest also in Poland, in the monastic community of the Society of the Holy Ghost. In 2002 he got his master's degree from Poznan University in the field of the New Testament. In 2016 he got his doctor's degree at the Catholic faculty of Theology in Zagreb, also in the field of exegesis of the New Testament. In 2017 he was elected to the academic and teaching rank of an Assistant Professor of the Department for Theology and Catechesis of Zadar University, where he teaches biblical theology subjects.

Lupis, Vinicije B.
Institut Ivo Pilar Dubrovnik
vinicije.lupis@du.t-com.hr

Kulturna baština benediktinskog samostana sv. Marije od Kaštela u Dubrovniku

Sažetak: Benediktinski red, kao i svugdje u Europi, ostavio je dubok trag i na dubrovačkom području. Nekadašnji ženski benediktinski samostan sv. Marije od Kaštela ima iznimno značenje za hrvatsku kulturu i baštinu, sve od spomenika arhitekture hrvatskih renesansnih graditelja – braće Andrijića s početka XVI. stoljeća, do hrvatske književnice Benedikte Gradić koja je djelovala u ovom samostanu. Isto tako od prvog poznatog spomena samostanske glavarice iz 1204., koja je nosila hrvatsko narodno ime Marislava, do francuske okupacije samostana sv. Marije od Kaštela u Dubrovniku je bilo važno marijansko svetište Gospe od Kaštela, čija je izvorna slika 1253. prenesena u romaničku prvostolnicu. Dubrovnik posjeduje vrijednu baštinu iz ukinutih susjednih benediktinskih samostana, kao i vrijednih moćnika i slika sačuvanih danas u dubrovačkoj prvostolnici.

Vinicije B. Lupis diplomirao je 1992. na dvopredmetnom studiju povijesti i arheologije u Zadru, a drugi put je također u Zadru diplomirao 1995. na studiju povijesti i teorije umjetnosti. Magistrirao je 1998. s temom *Liturgijsko srebro Stona do 1600. godine,* a doktorirao je 2004. u Zadru s temom *Moćnik dubrovačke prvostolnice.* Svoj rad u struci započeo je 1992., radom u svojstvu konzervatora arheologa u Regionalnom zavodu u Splitu, a sljedeće godine u svojstvu konzervatora povjesničara umjetnosti u Zavodu za zaštitu spomenika Dubrovnik. U svojstvu konzervatora povjesničara umjetnosti bio je zaposlen u Državnoj upravi za zaštitu spomenika kulture u Dubrovniku. U Državnom arhivu u Dubrovniku obavljao je posao u svojstvu arhiviste specijaliste i voditelja Odjela nove građe XIX. i XX. stoljeća. Tijekom svog dosadašnjeg interdisciplinarnog rada koji se traži u suvremenoj znanosti, povezivao je više humanističkih disciplina: povijest, povijest umjetnosti, arheologiju i arhivistiku. 2007. radi u Institutu društvenih znanosti Ivo Pilar, a 2008. voditelj je Područnog centra Dubrovnik istog Instituta. Objavio je više od dvije stotine znanstvenih radova i više knjiga s temom sakralne baštine, povijesti i povijesti umjetnosti dubrovačkog kraja i Boke kotorske. Urednik je više časopisa i zbornika, isto tako je dobitnik više nagrada i priznanja.

Lupis, Vinicije B.
Ivo Pilar Institute for Social Sciences in Dubrovnik
vinicije.lupis@du.t-com.hr

Cultural Heritage of the Benedictine Convent of Saint Mary of Kaštela in Dubrovnik

Abstract: The Benedictine order left a profound mark in the area of Dubrovnik, like anywhere else in Europe. The former convent for nuns of Saint Mary of Kaštela is extremely important for the Croatian culture and heritage, from the architecture monuments of Croatian renaissance builders – the Andric brothers from the beginning of the 16th century – to the Croatian writer Benedikta Gradin that wrote her works in this convent. Likewise, from the first known mention of the convent Mother Superior dating from 1204, going by the Croatian national name of Marislava, to the French occupation of the convent of Saint Maryof Kaštela in Dubrovnik, the convent was an important Marian shrine of Our Lady of Kaštela, whose original picture was in 1253 transferred to the Romanesque cathedral. Dubrovnik can brag of a valuable heritage from terminated neighbouring Benedictine convents, as well as of valuable reliquaries and pictures, preserved even to the present day in the Dubrovnik cathedral.

Vinicije B. Lupis got his bachelor's degree in 1992 on the history and archaeology studies in Zadar, and in 1995 he got his second bachelor's degree, also in Zadar, on the history and arts theory studies. He got his master's degree in 1998 on the subject *Liturgical Silverware of Ston until 1600,* and in 2004 he got his doctor's degree in Zadar on the subject *The Reliquary of the Dubrovnik Cathedral.* He started his professional life in 1992 as a conservator and archaeologist at the Regional Institute in Split, and the year after as an arts historian and conservator at the Institute for Monument Protection in Dubrovnik. As an arts historian and conservator, he worked also at the Directorate for the Protection of Cultural Heritage in Dubrovnik. At the National Archives in Dubrovnik, he worked as a specialist archivist and Head of the Department of New Material from the 19th and 20th centuries. During his up-to-date interdisciplinary activities sought after in the modern science, he tried to connect many humanities: history, arts history, archaeology, and archives science. In 2007 he was working at the Ivo Pilar Institute for Social Sciences, and in 2008 as the Head of the County Centre of the same Institute in Dubrovnik. He has published over two hundred academic articles and several books on the subject of sacral heritage, history, and arts history of the Dubrovnik and Boka Kotor area. He is the editor of several magazines and anthologies, also a recipient of numerous awards and acknowledgements.

Medved, Marko
Teologija u Rijeci
marko.medved.rijeka@gmail.com

Presenza benedettina a Rijeka (Fiume) e nei dintorni

Sažetak: Opisat će se prisutnost benediktinki u Rijeci, prve ženske redovničke zajednice u gradu, od sredine 17. do sredine 20.st. Iznijet će se osnovni podaci o prvom riječkom biskupu, benediktincu Isidoru Sainu, kao i o djelovanju benediktinaca tijekom talijanske uprave gradom. Dat će se osnovni podaci o prisutnosti benediktinaca u Opatiji, u srednjem vijeku i u 20.st.

Marko Medved predaje na Teologiji u Rijeci (KBF Zagreb); doktorirao crkvenu povijest na Fakultetu crkvene poviijesti Papinskog sveučilišta Gregoriana, arhivar Riječke nadbiskupije; urednik *Riječkog teološkog časopisa*; objavio dvije autorske knjige: *Riječka Crkva u razdoblju fašizma. Nastanak biskupije i prvi talijanski upravitelji*, Zagreb, 2015. i *Povijest župe Svetoga Mateja*, Viškovo, 2015.).

Medved, Marko
Theology in Rijeka
marko.medved.rijeka@gmail.com

Presence of the Benedictines in Rijeka (Fiume) and its Surroundings

Abstract: The paper discusses the presence of Benedictine nuns in Rijeka, the first female monastic community in the town, from the middle of the 17th to the middle of the 20th century. Basic data on the first bishop of Rijeka, the Benedictine monk Isidor Sain, are presented, as well as data on activities of the Benedictine monks during the Italian administration in the town. Also, basic data are presented on the presence of Benedictine monks in Opatija in the Middle Ages and in the 20th century.

Marko Medved teaches at the Catholic Faculty of Theology in Rijeka (Catholic Faculty of Theology Zagreb). He got his doctor's degree in the field of the history of the church from the Faculty of Church History of Pontifical Gregorian University. He is working as the archivist of the Archbishoprics of Rijeka, he is the editor of *Theology Journal of Rijeka.* He has published two auctorial books: *The Church in Rijeka at the Time of Fascism. The Origins of the Diocese and the First Italian Administrators*, Zagreb, 2015 and *The History of the Parish of Saint Matthew*, Viškovo, 2015).

Messina Cicchetti, Dom. Fabrizio
Biblioteca Statale di Abbiazia di Santa Scolastica
f.mc.osb@gmail.com

La vita monastica come conversio e servitum *Dei in Bonifacio Maria Krug (1838–1909)*

Abstract: D. Bonifacio Maria Krug (1838-1909), nato in Germania, emigrato in America e approdato successivamente all'Abbazia di Montecassino. Oltre alla vicenda umana e al servizio apprezzato di Visitatore Apostolico ai monasteri inglesi, il Krug fu musicista, in linea con il movimento ceciliano. "La Vita di Gesù. Pensieri musicali" appare come una risposta *cattolica* e *monastica* alle istanze positivistiche dell'opera letteraria «Vita di Gesù» di Ernest Renan. Possiamo ricondurre quest'opera alla produzione letteraria e artistica del monachesimo benedettino nell'Europa del secondo Ottocento e identificarla come il risultato della personale meditazione dell'Abate Krug, espressione di fede e di spiritualità benedettina.

Fabrizio Messina Cicchetti nato a Palermo il 18 gennaio 1972. Ha emesso i voti monastici il 2 ottobre 1993, ed è stato ordinato Sacerdote il 28 giugno 2000. Ha frequentato il quinquennio filosofico-teologico presso la Pontificia Facoltà Teologica di Sicilia "San Giovanni Evangelista" di Palermo dove consegue il Baccalaureato in S. Teologia (1998). Dal 1998 al 2001 è a Roma per conseguire la Specializzazione in Storia della Chiesa presso la Facoltà di Storia e Beni Culturali della Chiesa della Pontificia Università Gregoriana (2001). Ha frequentato il corso di Archivistica presso la Scuola di Paleografia, Archivistica e Diplomatica dell'Archivio Segreto vaticano, conseguendo il diploma (2018) e il corso biennale di Biblioteconomia presso l'omonima scuola della Biblioteca Apostolica Vaticana (2019). Ha avuto numerosi incarichi monastici e pastorali, nonché accademici e culturali. Attualmente è direttore della Biblioteca Statale annessa al Monumento Nazionale Abbazia di Santa Scolastica in Subiaco (Roma - Italia).

Messina Cicchetti, Dom. Fabrizio
State Library of Abbiazia of Santa Scolastica
f.mc.osb@gmail.com

Monastic life as conversio e servitum *Dei in Bonifacio Maria Krug (1838–1909)*

Abstract: D. Bonifacio Maria Krug (1838-1909), born in Germany, emigrated to America and subsequently arrived at the Abbey of Montecassino. In addition to his personal story and the appreciated service as Apostolic Visitor to the English monasteries, Krug was a musician, in line with the Cecilian movement. "The Life of Jesus. Musical Thoughts" appears as a *Catholic* and *monastic* response to the positivistic demands of Ernest Renan's literary work "Life of Jesus". We can trace this work back to the literary and artistic production of Benedictine monasticism in the Europe in the second half of the nineteenth century and identify it as the result of the personal meditation of Abbot Krug, an expression of faith and Benedictine spirituality.

Fabrizio Messina Cicchetti was born in Palermo on January 18th 1972. He took monastic vows on October 2nd 1993, and was ordained a priest on June 28th 2000. He attended the five-year philosophical-theological graduate course at the Pontifical Theological Faculty of Sicily "St. John the Evangelist" in Palermo where he obtained the Baccalaureate in St. Theology (1998). From 1998 to 2001 he moved to Rome to pursue the Specialization in Church History at the Faculty of History and Cultural Heritage of the Church of the Pontifical Gregorian University (2001). He attended the Course of Archivistics at The Vatican School of Palaeography, Diplomatics, and Archivistics of the Vatican Secret Archive where he graduated in 2018 and the two-year course of Biblioteconomy at the above-mentioned School of the Vatican Apostolic Library (2019). He has held numerous monastic and pastoral positions, as well as academic and cultural roles. He is currently director of the State Library attached to the National Monument Abbey of Santa Scolastica in Subiaco (Rome - Italy).

Milanović, Jozo
Samostan sv. Kuzme i Damjana
Ćokovac
bratjozo@gmail.com

Traženje Boga u Benediktovoj Školi službe Gospodnje

Sažetak:

Uvod: Kršćanin traži Boga po Kristu. Monaški kršćanin trudi se tražiti Boga stvarno, dosljedno. Monah benediktinac traži Boga u *Školi službe Gospodnje,* kako sv. Benedikt zove svoj monaški samostan.

***Benediktova Škola službe Gospodnje**: M*onah je Kristov učenik koji ostavlja svijet da u samostanskoj *Školi* uči slaviti Boga u svemu (RB 57,9). Sv. Benedikt poziva svoje monahe da dođu u *Školu* kako bi učili od Krista krotkost i poniznost (usp. Mt 11,29). *Škola* znači i služenje; u njoj se vojuje Kristu Kralju (usp. RB Proslov 4), služi subraći (RB 31-41) i gostima (RB 53).

U Školi se Boga traži stvarno: Monah, poslušni sinak i ponizni učenik (RB Pr 1) Boga traži stvarno, odgovarajući tako na Božje traženje njega (RB Pr 14). Boga traži stvarno (RB 58,7) **u molitvi** (*Opus Dei, lectio divina,* strelovite molitve), **u poslušnosti** (kroz šutnju i razlučivanje), **u služenju** (braći u samostanu, gostima).

Jozo Milanović rođen je 13. 07. 1951. u Kruševu, župa Stolac, biskupija Trebinjsko-Mrkanska u Bosni i Hercegovini. Nakon prezbiterskog ređenja 1981. odlazi u benediktinski samostan Sv. Kuzme i Damjana na Ćokovcu. Po završetku monaške priprave u samostanu Noci, kod Barija u Italiji, odlazi na poslijediplomski studij Papinskog učilišta Sv. Anzelma u Rimu, gdje godine 1986. postiže magisterij iz teologije – monaška specijalizacija – s radnjom na temu „Mir zajedništva u Pravilu sv. Benedikta ". Po povratku iz Rima 1986. slavi svečane zavjete i monaško posvećenje. U svojoj zajednici obavljao je službu priora od 1987. do 2010. Od 1992. do 2016. na Visokoj teološko-katehetskoj školi - kasnijem Teološko-katehetskom odjelu Sveučilišta u Zadru - predavao duhovno bogoslovlje, liturgiku, patrologiju, mariologiju, pneumatologiju, istočno i ekumensko bogoslovlje. Uz redovite dužnosti u svom samostanu također je i monaški asistent Federacije benediktinskih koludrica u Hrvatskoj te vodi duhovne vježbe i obnove.

Milanović, Jozo
Convent of Saint Cosmas and Damian in Ćokovac
bratjozo@gmail.com

Monastic Search for God in the Benedictine School of the Lord's Service

Abstract: A Christian searches for God through Christ. A monastic Christian tries to search for God truly, consistently. A Benedictine monk searches for God within the *School of Lord's Service,* as Saint Benedict calls his convent for monks.

A monk searches for God truly (RB 58,7): as an obedient son and a humble disciple (RB Pr 1); he searches for Him truly, thus answering to God's search for him (RB Pr 14); he searches for Him through Christ, whose love is surpassed by none (compare RB 4,21;72,11); he searches for Him in the Holy Scriptures (*lectio divina* -RB Pr 8); he searched for Him in the community of brothers (RB 1); … in the *School of Lord's Service (RB Pr 45)*: a monk is a disciple of Christ who leaves the world to learn in the *School* of the convent how to praise the Lord in everything (RB 57,9); he wishes to praise Him in prayer, especially the liturgical one (*Opus Dei*), but also in his work (*Ora et labora* - RB 43,3); he does his penitence in the joy of the Holy Ghost (RB 49,6); he participates in the resurrection of Christ (RB Pr 50); he hurries to his heavenly fatherland (RB 73,8).

Jozo Milanović was born on 13th July 1951 in Kruševo, the parish of Stolac, the diocese of Trebinje-Mrkan in Bosnia and Herzegovina. After having been ordained as a presbyter in 1981, he entered the Benedictine convent of Saint Cosmas and Damian on Ćokovac. Upon completion of his preparations for a monk in the convent Noci near Bari in Italy, he enrolled into the master's studies at the Pontifical Atheneum of Saint Anselm in Rome, where he got his master's degree in theology in 1986 on the subject "The Peace of Togetherness in the Rule of Saint Benedict". Upon his return from Rome in 1986, he took his solemn vows and monastic sanctification. In his community, he worked as a prior from 1987 to 2010. From 1992 to 2016, he was teaching spiritual theology, liturgics, patristics, marianistics, pneumatology, the eastern and ecumenical theology at the School of Theology and Catechesis – later on the Department for Theology and Catechesis of Zadar University. Besides his regular duties in his convent, he is also a monastic assistant to the Benedictine Nuns Federation in Croatia, and guides spiritual exercises and renewals.

Mišković, Ana
Sveučilište u Zadru
amiskovi@unizd.hr

Kapela i kult sv. Krševana u istoimenoj crkvi u Zadru

Sažetak: Monumentalna romanička bazilika sv. Krševana u Zadru trobrodne je podjele od čega je začelje južnog broda bilo namijenjeno kultu akvilejskog mučenika sv. Krševana. Tome u prilog govori arhitektonska forma začelja: dvoetažnost i promišljena osvijetljenost samog prostora. Tako je pod nivoom svetišta koje je sezalo do drugog para stupova oblikovana omanja kripta s podužim i užim pristupnim hodnikom do odaje u kojoj se sve do početka 20. st. nalazila konfesija s ranokršćanskim sarkofagom. Sarkofag se štovao preko omanjeg prozora u središtu zida konfesije te je za pretpostaviti da je imao određenu vezu s kultom akvilejskog mučenika, zadarskog sveca zaštitnika. Povrh konfesije, a u dijelu svetišta južnog bočnog broda nalazio se njegov oltar. Apostolski Vizitator A. Valier svjedoči da se svečevo tijelo nalazilo u sklopu oltara, a to potvrđuje i vizitator nakon njega M. Priuli koji navodi drvenu škrinju, mramorni sarkofag s tijelom te kamen-relikviju *ex-contactu* na kojem je svetac pogubljen. Prilikom rekompozicije baroknog oltara 1743. pronađena je i relikvija lanca kojim je svetac bio privezan, a kojeg spominje još Konstantin VII. Porfirogenet. U crkvi se tijekom ranog novog vijeka nalazila i škrinja s narativnim prizorima iz svečeva života i konfesora Sv. Zoila koja se, po Bianchiju, svečano u procesiji pronosila gradom na blagdan sv. Krševana. Zanimljiv je udvojen i identičan broj svečevih relikvijara u Zadru koji se od 15. st. nalazi u katedralnoj riznici, odnosno u benediktinskom samostanu, potonji danas nestali. Cijeli je ambijent, *capella alla chiesa della parte di garbino*, bio osvjetljen jednim manjim prozorom u apsidi i dvama jednostavnim monoforama na južnom brodu čime se i arhitektonski naglašava važnost kapele.

Ana Mišković docentica je na Odjelu za povijest umjetnosti Sveučilišta u Zadru na kojem je zaposlena od 2004. godine. Doktorsku disertaciju na temu *Liturgijskih ambijenata i instalacija ranokršćanskog razdoblja na zadarskom području* obranila je u Zagrebu 2012. Godine. Njezin istraživački interes usmjeren je uglavnom na povijest liturgije, konkretno na razvoj liturgije na zadarskom području i na utjecaje koje je obred imao pri oblikovanju svetišta i pripadajućih prostora - liturgijskih ambijenata. Jednaku pažnju posvećuje liturgijskom namještaju (oltaru, konfesiji, ciborijima,

ogradama svetišta, itd.) koji su se s vremenom i promjenama liturgije mijenjali. U fokusu istraživanja su i kršćanske procesije urbanog karaktera ili takozvane postajne procesije posvjedočene u Zadru.

Na Odjelu za povijest umjetnosti od početaka je surađivala na više kolegija, a držala je nastavu iz kolegija *Umjetnost drevnih civilizacija,* a trenutno drži nastavu iz *Osnove arhitekture* i *Umjetnost baroka, I* i *Umjetnost baroka, II*. Tijekom više akademskih godina kreirala je niz izbornih kolegija: *Ranokršćanska arhitektura i liturgija*, *Umjetnost i kult relikvija*, *Barok u Španjolskoj*, *Rano kršćanstvo u Iliriku*, *Svetišta na srednjovjekovnim hodočasničkim putovima*, *Ranokršćanska arhitektura i liturgija u Konstantinopolu, Koncil i umjetnost*. Kao član povjerenstva sudjelovala je u obrani više diplomskih i završnih radova. Sudjelovala je na nekoliko međunarodnih znanstvenih simpozija i objavila niz radova na temu namjena i funkcija liturgijskih prostora na zadarskom području. Član je uredništva *Ars Adriatica* od vremena njegova osnivanja, a u posljednje dvije godine je izvršna urednica istog. Član je *Društva za povjesnicu zadarske nadbiskupije Zmajević,* i *Hrvatskog društva za bizantske studije*.

Mišković, Ana

Department of History of Art,
University of Zadar
amiskovi@unizd.hr

The Chapel and Cult of Saint Chrysogonus in the Church St. Chrysogonus in Zadar

Abstract: The monumental Romanesque basilica of Saint Chrysogonus in Zadar is a three-nave basilica with the rear of the southern nave intended for the cult of the Acquileian martyr Saint Chrysogonus. The architectural form of the rear speaks well for that fact: the area is two-storeyed and deliberately lit. Thus, under the storey of the shrine that stretched to the second line of pillars, a rather small crypt is designed with a rather long and narrow access corridor that leads to the chamber, which until the beginning of the 20th century housed a confession with an early Christian sarcophagus. The sarcophagus was worshiped through a rather small window in the middle of the confession wall, therefore, it can be assumed that it was somehow related to the cult of the Acquileian martyr, the patron saint of Zadar. Above the confession, in the area of the southern lateral nave of the shrine, there was his altar. Apostolic Visitator A. Valier testifies that the body of the saint was laid within the altar, which is confirmed by the following Visitator M.

Priuli, who mentions a wooden chest, marble sarcophagus with the body, as well as relic stone *ex-contactu* on which the saint was beheaded. During the recomposition of the baroque altar in 1743, a relic chain was also found, used to chain the saint and mentioned by Constantine VII Porphyrogenitus. During the early modern age, there was also a chest in the church with narrative scenes from the life of the saint and his spiritual guide Saint Zoilus that, according to Bianchi, used to be solemnly in a procession carried through the town on St. Chrysogonus Day. An interesting fact is there are two identical reliquaries of the saint in Zadar, placed since the 15th century in the Cathedral Treasury, i.e. in the Benedictine convent; the latter have gone missing. The whole ambience, *capella alla chiesa della parte di garbino*, was lit by the light coming through a rather small window in the apsis and two plain monophers on the southern nave, laying an architectural emphasis on the significance of the chapel.

Ana Mišković is an Assistant Professor in the Department of History of Art, University of Zadar, where she has been working ever since 2004. In 2012 she defended her PhD thesis on the subject *Liturgical Ambiences and Installations of the Early Christian Period in Zadar Area* in Zagreb. Her research interest is focused mainly on the history of liturgy, more specifically on the development of liturgy in Zadar area and impacts of the rituals on the design of the shrine and accompanying areas – liturgical ambiences. Equal attention she pays to the liturgical furniture (altar, confession, balustrades, etc.) that changed in time and together with the changes of the liturgy. The focus of her research is directed to Christian processions of urban character, the so-called stational processions witnessed in Zadar.

She has been cooperating with the Department of History of Art since the beginning on several courses, and she was also teaching the course *The Art of Ancient Civilizations,* currently she teaches the courses *Architecture Foundations* and *Baroque Art I* and *Baroque Art II*. In many academic years, she has herself designed a number of elective courses: *Early Christian Architecture and Liturgy*, *Relics Art and Cult*, *Baroque in Spain*, *Early Christianity in Illyria*, *Shrines on Pilgrim Routes of the Middle Ages*, *Early Christian Architecture and Liturgy in Constantinople, Council and Art*. As a member of the commission, she has participated in defending numerous graduation thesis and final papers. She has participated in several international scientific symposia and published a number of papers on the subject of the purpose and function of liturgical ambiences in Zadar area. She is a member of the editorial board of *Ars Adriatica* since its launch, being the executive editor for the past two years. She is a member of the *Society for History of Zadar Archbishoprics Zmajević* and of the *Croatian Society for Byzantine Studies*.

Nikolić Jakus, Zrinka
Vedriš, Trpimir
FF Sveučilišta u Zagrebu
tvedriš@gmail.com

Staro i novo: prikaz stanja istraživanja Kalendara–godovnjaka zadarskog samostana Sv Marije (OszK Cod. Lat. 48)

Sažetak: Djelomično sačuvan nekrolog (Kalendar-godovnjak) benediktinskog samostana Sv. Marije u Zadru sadrži unose imena pokojnih Zadrana i još nekih istaknutih pokojnika za koje se održavala liturgijska memorija i za koje su posebno molile koludrice Sv. Marije na godišnjice njihove smrti. Unosi imena se datiraju vremenom od 13. do 15. stoljeća. Danas se čuva u Nacionalnoj knjižnici Széchényi u Budimpešti (Országos Széchényi Könyvtár) pod signaturom Cod. Lat. 48 (Kalendarium et Obituarium S. Mariae), saec. XIII-XIV. Marijan Grgić je prvi upoznao hrvatsku javnost s postojanjem ovog dotad nepoznatog rukopisa u svojoj vrijednoj studiji "Dva nepoznata svetomarijska rukopisa u Budimpešti", *Radovi Instituta JAZU u Zadru* 13-14 (1967). Dobio je mikrofilm nekrologa od mađarskog povjesničara Györffya, ali nije imao priliku sam pregledati izvornik. U svom članku Grgić je objavio imena opatica, koludrica i klerika iz Nekrologa, te izbor od 500 navedenih laičkih imena limitirajući svoj izbor na one koji su imali ili prezime ili neki drugi pobliži oblik identifikacije. Tako je izostavio one sa samo navedenim osobnim imenom. Zbog kvalitete mikrofilma nije uspio sa sigurnošću identificirati neka imena. Tijekom istraživanja u Budimpešti imali smo priliku pregledati izvornik u Nacionalnoj knjižnici te napraviti bolje snimke rukopisa. Na taj način mogle su se korigirati neke Grgićeve transkripcije. Nakana nam je predstaviti projekt objavljivanja izdanja Kalendara te prezentirati neke primjere kako podaci iz Nekrologa mogu pomoći u konstrukciji genealogija zadarskih plemićkih obitelji.

Zrinka Nikolić Jakus (1973.) diplomirala je 1996. povijest na Filozofskom fakultetu u Zagrebu te doktorirala 2004. na Srednjovjekovnim studijama na Srednjoeuropskom sveučilištu u Budimpešti s temom *Formiranje dalmatinskog gradskog plemstva. Primjeri Splita, Trogira i Zadra*. Od 1998. radi na Odsjeku za povijest Filozofskog fakulteta u Zagrebu, od 2019. u zvanju redovitog profesora. Posebno je zanima socijalna povijest s naglaskom na povijest plemstva, obitelji, žena, djece i osoba s teškoćama. Uz više znanstvenih članaka objavila je knjigu *Rođaci i bližnji. Dalmatinsko gradsko plemstvo u ranom srednjem vijeku*, sveučilišni udžbenik *Uvod u studij povijesti. Historiografski praktikum*

te uredila knjigu *Nova zraka u europskom svjetlu. Hrvatske zemlje u ranome srednjem vijeku (oko 550. – oko 1150.)*, prvi svezak u seriji Matice Hrvatske *Povijest Hrvata.*

Trpimir Vedriš (1976.) je docent na odsjeku za povijest Filozofskog fakulteta Sveučilišta u Zagrebu. Diplomirao je povijest i etnologiju na Filozofskom fakultetu Sveučilišta u Zagrebu i studirao filozofiju na Filozofskom fakultetu Družbe Isusove. Magistrirao je 2004. na Odsjeku za srednjovjekovne studije na Srednjoeuropskom Sveučilištu u Budimpešti, gdje je, nakon doktorata na zagrebačkom sveučilištu 2009., obranio doktorat 2015. Područje njegova znanstvenog interesa, uz srednjovjekovnu hagiografiju i kult svetaca, uključuje povijest kršćanstva u kasnoj antici i srednjem vijeku, hrvatsku povijest srednjeg vijeka te probleme moderne percepcije srednjovjekovlja. Objavio je veći broj radova iz tih područja i uredio nekoliko zbornika radova poput *Migration, Integration and Connectivity on the Southeastern Frontier of the Carolingian Empire* (su-uredništvo D. Dzino i A. Milošević) (Brill, 2018) i *Imperial spheres and the Adriatic: Byzantium, the Carolingians and the Treaty of Aachen (812)* (su-uredništvo M. Ančić i J. Shepard) (Routledge, 2018). Predsjednik je *Hrvatskoga hagiografskog društva ‚Hagiotheca'* i urednik niza zbornika radova hagiografskih skupova među kojima *Cuius Patrocinio Tota Gaudet Regio. Saints' Cults and the Dynamics of Regional Cohesion* (su-uredništvo S. Kuzmova i A. Marinković) (Hagiotheca, 2014) i *The saints of Rome: diffusion and reception from Late Antiquity to the Early Modern Period* (su-uredništvo H. Doherty i D. Uhrin (Hagiotheca – Leykam, *2020).* Autor je nedavno objavljene monografije *Hagiografija i rani kult sv. Anastazije i sv. Krizogona u Zadru* (Hagiotheca – Leykam, 2019.)

Nikolić Jakus, Zrinka
Vedriš, Trpimir
Faculty of Philosophy
of Zagreb University
tvedriš@gmail.com

Something old, something new: recent research on the Calendar-necrology of the Benedictine monastery of St Mary in Zadar (OszK Cod. Lat. 48)

Abstract: The partly preserved necrology of the Benedictine monastery of St. Mary in Zadar contains entries of names of deceased Zaratins and some other distinguished people who are to be remembered and prayed for by the nuns of St. Mary on anniversaries of their death. The entries are from the thirteenth until the fifteenth century. Nowadays it is preserved at the National Library in Budapest (Országos Széchényi Könyvtár) as Cod. Lat. 48 (Kalendarium et Obituarium S. Mariae), saec. XIII-XIV. Marijan Grgić was the first one to inform the Croatian public about the existence of this manuscript in his valuable study "Dva nepoznata svetomarijska rukopisa u Budimpešti" [Two hitherto unknown manuscripts from St Mary in Budapest], *Radovi Instituta JAZU u Zadru* 13-14 (1967). He obtained the microfilm of the necrology from the Hungarian historian Györffy but did not have the opportunity to inspect the original himself. In his article Grgić published all the names of the abbesses, nuns, and clerics from the Necrology, but limited his choice of publication of 500 mentioned lay people to only those who have either surname or some other identification mark, therefore omitting those people with only first names. Because of quality of the microfilm he was unable to identify some names with certainty. We have been fortunate to inspect the original and make high quality recording of the manuscript. In this way the correction of some of Grgić's transcription were made. The aim of our paper is to present the state of our publication project and present few examples of how the data of the necrology can be used to help in construction of genealogies of Zaratin noble families.

Zrinka Nikolić, Jakus (1973) graduated in History at the Faculty of Humanities and Social Sciences in Zagreb in 1996 and received her PhD in 2004 in the Medieval Studies at the Central European University in Budapest with the topic *The Formation of Dalmatian Urban Nobility: Examples of Split, Trogir and Zadar*. Since 1998 she has been working at the Department of History at the Faculty of Humanities and Social Sciences in Zagreb, since 2019 as a full professor. She is interested in social history,

with an emphasis on the history of nobility, family, women, children and people with disabilities. In addition to some scientific articles, she has published the book *Rođaci i bližnji. Dalmatinsko gradsko plemstvo u ranom srednjem vijeku* (*Kin and Kith. Dalmatian Urban Nobility in the Early Middle Ages*), an university textbook *Uvod u studij povijesti. Historiografski praktikum* (*Introduction to the Study of History. Historiographic practicum*) and edited the book *New Air in the European Light. Croatian Countries in the Early Middle Ages (ca 550 – ca 1150)*, the first volume in the *Matica Hrvatska* series *History of the Croats*.

Vedriš, Trpimir (1976) is Assistant Professor at Department of History at Faculty of Humanities and Social Sciences, University of Zagreb. He has studied history and ethnography at the University of Zagreb (BA 2001.), philosophy at the Jesuit Faculty of Philosophy and obtained MA in Medieval studies at the Department of Medieval studies at Central European University in Budapest. He holds PhD in history from University of Zagreb (2009) and Medieval Studies from Central European University (2015). His research and teaching focus on medieval hagiography and the cult of the saints, history of Christianity in the Late Antiquity and the Middle Ages, Croatian medieval history and modern receptions of the Middle Ages. Among his recent relevant publications are two edited volumes: Migration, Integration and Connectivity on the Southeastern Frontier of the Carolingian Empire (co-edited with D. Dzino and A. Milošević) (Brill, 2018) and Imperial spheres and the Adriatic: Byzantium, the Carolingians and the Treaty of Aachen (812) (co-edited with M. Ančić and J. Shepard) (Routledge, 2018). He is president of the Croatian Hagiography Society 'Hagiotheca' and has (co)edited a series of conference proceedings including: Cuius Patrocinio Tota Gaudet Regio. Saints' Cults and the Dynamics of Regional Cohesion (co-edited with S. Kuzmova and A. Marinković) (Hagiotheca, 2014) and The saints of Rome: diffusion and reception from Late Antiquity to the Early Modern Period (co-edited with H. Doherty and D. Uhrin (Hagiotheca-Leykam, 2020). He is the author of a monograph Hagiografija i rani kult sv. Anastazije i sv. Krizogona u Zadru (Hagiotheca – Leykam, 2019.)

Parlov, Mladen
KBF Sveučilišta u Splitu
mladenparlov@gmail.com

Papa Pavao VI. i sveti Benedikt

Sažetak: Papa Pavao VI. proglašava sv. Benedikta zaštitnikom Europe 1964., tj. dvadeset godina poslije razaranja samostana Monte Cassino te prigodom završetka obnove istog samostana. No ono što je bilo na srcu papi Montiniju bilo je narušeno jedinstvo Europe, jedinstvo koje se je stoljećima temeljilo na svojim kršćanskim korijenima i temeljima, a koje je postavio upravo sv. Benedikt i njegova duhovna baština. Procesi razaranja jedinstva kulturološkog i duhovnog Europe počeli su krajem srednjeg vijeka, u vrijeme humanizma i renesanse, nastavit će se e Reformacijom i prosvjetiteljstvom, a vrhunac će imati u strašnim ratovima koji su obilježili dvadeseto stoljeće. Proglašavajući sv. Benedikta zaštitnikom Europe papa Pavao VI. ustvari izražava želju za ponovnim jedinstvom europskog kontinenta, donosno za životom u miru i suglasju između europskih naroda, a što bis e moglo postići ponovnim otkrivanjem vlastite kršćanske baštine kojoj je sv. Benedikt postavio temelje.

Mladen Parlov je aktualni dekan Katoličkog bogoslovnog fakulteta Sveučilišta u Splitu; ujedno je pročelnik katedre Povijesti kršćanske literature i kršćanskog nauka. Na rimskom papinskom sveučilištu Gregoriana doktorirao je duhovnu teologiju te je postigao i licencijat iz dogmatske teologije. Područje njegova znanstvenog zanimanja nadasve je povijest teologije i duhovnosti. Objavio je petnaestak knjiga te više od dvjestotinjak znanstvenih, stručnih i znanstveno-popularnih članaka.

Parlov, Mladen
Catholic Faculty of Theology, Univeristy of Split
mladenparlov@gmail.com

Pope Paul VI and St. Benedict

Abstract: Pope Paul VI proclaimed Saint Benedict as the patron saint of Europe in 1964, i.e. twenty years after the destruction of the convent of Montecassino and in lieu of the completion of its renewal. But at heart of Pope Montini, there was the disturbed unity of Europe, unity that had been based for centuries on its Christian roots and foundations, laid precisely by Saint Benedict and his spiritual heritage. Such processes of destruction of cultural and spiritual unity of Europe started at the end of Middle Ages, at times of humanism and renaissance, only to be continued by the Church Reform and period of Enlightenment, and to climax in dreadful wars that have marked the 20th century. By proclaiming Saint Benedict, a patron saint of Europe, Pope Paul VI actually expressed his wish for the renewed unity of the European continent, i.e. for life in peace and harmony among the European nations, which could be attained by renewed discovery of our own Christina heritage, for which Saint Benedict laid the foundations.

Mladen Parlov is the present Dean of the Catholic Faculty of Theology of Split University; at the same time, he is the Head of the Department for History of Christian Literature and Christian Teachings. He got his doctor's degree from the Pontifical Gregorian University in Rome in the field of spiritual theology and he obtained licentiate in dogmatic theology. His academic interests are directed primarily to the history of theology and spirituality. He has published about fifteen books and over two hundred academic, research, and popular science articles.

Punda, Edvard
KBF Sveučilišta u Splitu
donedvard@gmail.com

Rad kao locus theologicus *prema Pravilu sv. Benedikta*

Sažetak: Jamačno najpoznatija misao benediktinskog monaštva jest *moli i radi*. Ta je sintagma puno više od monaškog pravila i referentne točke za *mjeru* monaškog života. Ona je ekvilibrirano geslo ili geslo ekvilibrija kršćanskog života. Zanimljivo je da to *pravilo* u kojem je neosporan primat molitve, ne gubi na svojoj aktualnosti čak ni ondje gdje se pitanje molitve i odnosa s Bogom u cijelosti odbacuje. Preopterećenost poslom, sindrom sagorijevanja i sl. tjeraju čovjeka da se u potrazi za pravom mjerom okreće nutarnjem, duhovnom. S druge strane, čini se, kršćanstvo i teologija ne uspijevaju dostatno obrazložiti važnost rada onkraj vida dužnosti pa i posvećivanja sebe radom.

Ovo se istraživanje, stoga, fokusira na kategoriju rada kao imanentnu čovjekovu rastu i spoznaji. I više: rad se pokazuje kao privilegirano mjesto zajedništva s Bogom. Nije u suprotnosti s molitvom, niti je puki predah od molitve. Rad je poseban vid komunikacije s Bogom i objava istine o čovjeku. Rad je također događaj odnosa s drugima i s prirodom, te neizostavni vid ostvarenja čovjeka i razvoja društva. No, rad istodobno otkriva i čovjekovu krhkost, ranjivost. Odnos rada i grijeha, shvaćanje rada kao kazne, ostaje trajna kušnja. Dovoljno je spomenuti tek mito i korupciju koje pogađaju sva područja ljudskog rada. Na tragu Benediktova Pravila pokušat će se promišljati o radu kao teološkom mjestu i mjestu istine o čovjeku, dakle, neizostavnoj kategoriji cjelokupnog rasta čovjeka.

Edvard Punda rođen je 1979. u Splitu. Svećenik Splitsko-makarske nadbiskupije od 2004. God. 2005. odlazi u Rim, u Papinski hrvatski zavod sv. Jeronima, te na Papinskom sveučilištu Gregorijana upisuje postdiplomski studij iz fundamentalne teologije. Magistrirao je 2007. na temu *Rivelazione e storia in W. Pannenberg e W. Kasper (Objava i povijest kod Pannenberga i Kaspera)*, a doktorirao 2011. na temu *La fede in Teresa d'Avila* (*Vjera kod Terezije Avilske*). Od 2008-2011. Asistent je pri katedri Fundamentalne teologije Papinskoga Sveučilišta Gregorijana. Od 2011. do 2017. duhovnik je u Centralnom Bogoslovnom Sjemeništu u Splitu. Od 2013. predaje kolegije iz fundamentalne i dogmatske teologije na Katoličkom bogoslovnom fakultetu Sveučilišta u Splitu. 2017. imenovan je ravnateljem Nadbiskupskog sjemeništa u Splitu.

Punda, Edvard
Catholic Faculty of Theology of Split University
donedvard@gmail.com

Work as locus theologicus *according to the Rule of Saint Benedict*

Abstract: Certainly, the most widely known thought of Benedictine monastic life is *pray and work*. That syntagm is so much more than a simple monastic rule and reference point for the *measure* of monastic life. It is an equilibrated motto or the motto of equilibrium of Christian life. It is interesting that this *rule* – undobtfully dominated by the prayer – loses nothing of its actuality, not even in places where the issues of prayer and relationship with God are discarded in their entirety. Being overloaded by work, the burn-out syndrome, and the likes drive a man to reach for the inward, spiritual reality in their quest for the right measure. On the other side, Christianity and theology seem not to be able to sufficiently justify the significance of work beyond duty, or even personal sanctification by work.

This paper, therefore, focuses on the category of work as immanent to man's growth and comprehension. Even more so: work is shown as a privileged place of togetherness with God. It is neither in contradiction with prayer, nor is it a mere break from prayer. Work itself is a special kind of communication with God, as well as revelation of the truth of man. Work is, also, an event of interaction with others and with nature, as well as an indispensable aspect of man's self-realization and development of society. However, at the same time, work uncovers man's fragility and vulnerability. The relationship between work and sin, understanding of work as a punishment, that remains an eternal temptation. Suffice it to mention bribery and corruption that afflict all areas of human work. Following the footsteps of the Rule of Saint Benedict, this paper tries to reflect on work as of a place of theology and a place of the truth about man, therefore, an indispensable category in man's growth as a whole.

Edvard Punda was born in Split in 1979. From 2004 he is a priest in the Archbishoprics of Split-Makarska. In 2005 he went to Rome, to the Pontifical Croatian College of Saint Jerome, only to enrol into the master's studies in fundamental theology at the Pontifical Gregorian University. In 2007 he got his master's degree on the subject *Rivelazione e storia in W. Pannenberg e W. Kasper (Revelation and History in the works of Pannenberg and Kasper)*, and in 2011 he got his doctor's degree on the subject *La fede in Teresa d'Avila* (*Faith in Teresa of Avila*). From 2008 to 2011 he was working as an assistant in the Department of Fundamental Theology of the Pontifical Gregorian University. From 2011 to 2017 he is a father confessor at the Central Seminary of Theology in Split. Since 2013 he has been teaching courses in the field of fundamental and dogmatic theology at the Catholic Faculty of Theology of Split University. In 2017 he was appointed as the Head of the Archbishoprics Seminary in Split.

Ražov, Elvis
Teološko-katehetski odjel
Sveučilišta u Zadru
erazov@unizd.hr

Dva Benedikta: Sveti Benedikt i Benedikt XVI.

Potkraj svoga službovanja na mjestu prefekta Kongregacije za nauk vjere, s nadom u zasluženu mirovinu, Ratzinger se bio približio benediktinskom monasticizmu, što je bilo vidljivo iz njegovih sve češćih posjeta samostanima. Smrt pape Ivana Pavla II. zatekla ga je u Subiacu gdje je primio nagradu sv. Benedikta za promicanje života i obitelji u Europi. Nakon svoga izbora za papu uzeo je upravo ime Benedikt htijući odati priznanje svome prethodniku Benediktu XV. za njegovo zauzimanje za mir tijekom I. svjetskog rata. Sv. Benedikt iz Nursije, otac zapadnog monaštva, suzaštitnik Europe, temeljno uporište jedinstva Europe i dokaz neporecivih kršćanskih korijena europske kulture i civilizacije, drugi je uzor za njegovo papinsko ime. Ističući pravilo sv. Benedikta, u kojem nalaže svojim monasima "neka im ništa ne bude važnije od Krista", papa Benedikt želi da Krist bude uvijek u središtu naših života, svjestan da europska moderna civilizacija pati od bolesti zaborava Boga. Sv. Benedikt i njegovo pravilo postaju u pontifikatu pape Benedikta matrica plana za obnovu u vjeri posrnule kršćanske europske civilizacije. Kroz četiri pravila monaškog života benediktinaca papa Benedikt vidi svoje djelovanje na obnovi. Prije svega to je liturgijska obnova koja je središte i osnova monaškog života i života kršćana ("neka se, dakle, ništa ne pretpostavi Djelu Božjem - liturgiji"), zatim monaški humanizam ("moli i radi"), monaška demokracija koja svoju osnovu ima u pogledu prema Bogu iz kojeg proizlazi istinski humanitet te hitnost vraćanja Krista u središte kršćanskog života ("ama baš ništa neka se ne pretpostavlja Kristu"). Započeti posao obnove papa emeritus nastavlja pratiti iz samostana *Mater Ecclesiae* koji je smješten na visini, otkud u kontemplativnoj molitvi i tihom radu, po uzoru na sv. Benedikta, iščekuje susret sa svojim Gospodinom.

Elvis Ražov je rođen u Zadru 17. 1. 1970.. Pohađao je osnovnu školu u Škabrnji, a srednju ekonomsku školu u Zadru od 1984. do 1988. godine. Diplomirao studij filozofije na Filozofskom fakultetu Družbe Isusove u Zagrebu 1990. Iste godine upisao teološki studij na Filozofsko-teološkom institutu Družbe Isusove u Zagrebu koji je diplomirao 1994., s temom *Himan ljubavi iz Pavlove poslanice Korinćanima 13*. Po rukama

blagopokojnog nadbiskupa mons. Marijana Oblaka zaređen za svećenika iste godine. Od 1994. do 1996. na službi župskog vikara u katedrali sv. Stošije u Zadru i djelatnik u Nadbiskupskom ordinarijatu. Službu župnika Obrovca i Jasenica vrši od 1996. do 1999., nakon čega je imenovan župnikom Sv. Filipa i Jakova. Od 2001. do 2004. studira na Američkom katoličkom sveučilištu (*Catholic University of America*) u Washingtonu u SAD-u te 2004. licencira iz dogmatske teologije (*STL - Licentiate in Sacred Theology*) radom po naslovom *Logos and Spirit Christology in the work of Roger Haight*. Po povratku u Domovinu, 2004. godine, upisao poslijediplomski studij III. ciklusa (dr. sc.) na *Katoličkom bogoslovnom fakultetu* Sveučilišta u Zagrebu i vršio službu župnika Jasenica do 2012. Od akademske godine 2005/06. predaje predmete iz dogmatske teologije na Visokoj teološko-katehetskoj školi u Zadru. Dekretom zadarskog nadbiskupa mons. dr. Želimira Puljića imenovan ravnateljem Visoke teološko-katehetske škole u Zadru 2011. Izabran u nastavno zvanje predavača 2012. Doktorirao teologiju na Katoličkom bogoslovnom fakultetu Sveučilišta u Zagrebu 2013., s temom *Simboličko spasenjsko posredovanje Božje prisutnosti i dijalektička struktura Isusova bogočovještva u djelu Rogera Haighta.* Izabran u znanstveno-nastavno zvanje docenta 2015. Službu pročelnika Teološko-katehetskog odjela Sveučilišta u Zadru obavljao od 2015. do 2018.

Ražov, Elvis
Department of Religious Sciences, University of Zadar
erazov@unizd.hr

Two Benedicts: Saint Benedict and Benedict XVI

Abstract: By the end of his service as a prefect of the Congregation for the Doctrine of the Faith, filled with hope for the earned retirement, Ratzinger got closer to Benedictine monasticism, and that was evident from his ever more frequent visits to convents. The death of Pope John Paul II found him in Subiac, where he received the award of Saint Benedict for the promotion of life and family in Europe. Upon his election as a Pope, he took precisely the name of Benedict, thus wishing to pay respects to his predecessor Benedict XV for his advocation of peace during the First World War. Saint Benedict of Nursia, the father of the western monasticism, one of patron saints of Europe, fundamental foothold of European unity, and evidence of undeniable Christian roots of the European culture and civilization, is yet another role model for his name as a Pope. By highlighting the Rule of Saint Benedict, which commands his monks "not to have anything more important than Christ", Pope Benedict want Christ to be at the very centre of our lives, being at the same time aware that the modern European civilization suffers

from the disease of oblivion of God. Saint Benedict and his Rule become in the Pontificate of Pope Benedict the matrix of the plan for faith renewal of the fallen Christian European civilization. In the four Benedictine rules of monastic life, Pope Benedict sees his work on the renewal. That is, in the first place, a liturgical renewal as the centre and the basis of monastic life and life of a Christian ("let, therefore, nothing come before the Work of God – liturgy"), followed by monastic humanism ("pray and work"), monastic democracy based on the view towards God, from whom the true humanism stems, and the urgency of putting Christ back into the centre of Christian life ("let nothing come before Christ"). The initiated work on the renewal, Pope Emeritus continues to monitor from the convent of *Mater Ecclesiae,* placed on the high, where he – in contemplation, prayer, and silent work, just like Saint Benedict – awaits the encounter with his Lord.

Elvis Ražov was born on 17th January 1970 in Zadar. He finished primary school in Škabrnja, and from 1984 to 1988 attended economics and business high school in Zadar. In 1990 he got his bachelor's degree in studies of philosophy from the Faculty of Philosophy of the Society of Jesus in Zagreb. In the same year he enrolled into the studies of theology at the Institute for Philosophy and Theology of the Society of Jesus in Zagreb, from which he got his bachelor's degree in 1994 on the subject *The Hymn To Love of Apostle Paul's First Letter to Corinthians 13*. In the same year, the deceased Archbishop Mons. Marijan Oblak ordained him as a priest. From 1994 to 1996, he was serving as a parish vicar in the cathedral of Saint Anastasia in Zadar and working in the Archbishop's Ordinariate. From 1996 to 1999 he was serving as a parish priest in Obrovac and Jasenice, being afterwards appointed as a parish priest of Saint Philip and James. From 2001 to 2004 he studies at the *Catholic University of America* in Washington, USA, where in 2004 he got his Licentiate in Sacred Theology (*STL*) on the subject *Logos and Spirit Christology in the work of Roger Haight*. Upon his return to Croatia in 2004, he enrolled into the master's studies of III. cycle (PhD.) at the *Catholic Faculty for Theology* of Zagreb University and served as a parish priest of Jasenice until 2012. Since the academic year 2005/06 he has been teaching courses in sacred theology at the High School for Theology and Catechesis in Zadar. By the decree of Zadar's Archbishop Mons. PhD Želimir Puljić, he was in 2011 appointed as the Headmaster of the High School for Theology and Catechesis in Zadar. In 2012 he was elected into the academic rank of a lecturer. In 2013 he got his doctor's degree in Theology at the Catholic Faculty of Theology of Zagreb University on the subject *Symbolic Salvational Mediation of God's Presence and Dialectical Structure of Jesus' Humanity/Divinity in the Work of Roger Haight.* In 2015 he was elected into the academic and teaching rank of an Assistant Professor. From 2015 to 2018 he served as the Headmaster of the Department of Theology and Catechesis of Zadar University.

Stroppa, Francesca
Università Cattolica del Sacro Cuore
francesca.stroppa@unicatt.it

Iconografia claustrale e spazi liturgici

I locali della vita claustrale si sono articolati nel corso dei secoli per rispondere alle esigenze primarie della vita comunitaria, dei suoi ritmi e delle sue funzioni. Lo stesso vale per gli ambienti liturgici modellati in rapporto alla preghiera comune e a quella dei singoli fratelli; immagini, altari e arredi non solo impreziosivano dal punto di vista artistico gli spazi della preghiera, ma erano primariamente funzionali all'incontro dei fratelli con Dio. Alcuni elementi e devozioni, tuttavia, quali l'atrio, il coro, le cappelle o il culto della croce e la memoria dei defunti, hanno assunto un valore simbolico e una pregnanza rituale tali da modificare la percezione e l'articolazione degli spazi stessi. Seguirne l'evoluzione diventa una forma per comprendere l'architettura monastica a servizio dell'*opus Dei* nell'Europa cristiana, anche oltre il medioevo.

Francesca Stroppa è ricercatrice di Storia dell'arte nella facoltà di Scienze della Formazione dell'Università Cattolica di Milano e ha conseguito l'abilitazione scientifica nazionale a professore associato; è segretario del Comitato direttivo del Centro studi longobardi e membro di numerose istituzioni culturali e museali; fa parte della redazione di "Brixia sacra" e di varie collane editoriali. Tra gli ambiti di ricerca ha privilegiato l'architettura cluniacense, quella urbana e pievana della Lombardia fino al Novecento, l'immagine e i simboli del cibo nell'arte, l'evoluzione del monastero di Santa Giulia di Brescia, a cui ha dedicato la monografia: *Desiderio. La basilica di San Salvatore di Brescia: dal monastero al museo*, Prefazione di M. Rotili, Premessa di G. Archetti, Fondazione CISAM, Spoleto 2018 (Centro studi longobardi. Convegni 1.2).

Stroppa, Francesca
Catholic University of the Sacred Heart
francesca.stroppa@unicatt.it

Cloister iconography and liturgical areas

Abstract: The premises involved in cloistered life have been adapted over the centuries to meet the primary needs of community life, its rhythms and functions. The same applies to liturgical environments, which were modelled according to requirements for common worship and prayer by individual monks; images, altars and furnishings not only embellished the areas of worship artistically, they were mainly functional for the friars' meeting with God. However, some elements and devotions, such as the atrium, the choir, the chapels, or the worship of the cross and the memory of the deceased, took on such a symbolic value and ritual importance as to change the perception and articulation of the areas themselves. Following this evolution helps lead to an understanding of monastic architecture in the service of *Opus Dei* in Christian Europe, even after the Middle Ages.

Francesca Stroppa is a History of Art researcher at the Faculty of Educational Sciences at the Catholic University of the Sacred Heart in Milan and she has a national scientific qualification as an Associate Professor. She is secretary of the Longobard Study Centre's steering committee and a member of numerous cultural and museum institutions; she is also a member of the "Brixia Sacra" editorial team and various editorial publications. She has conducted research in numerous areas, with emphasis on Cluniac architecture, urban and parish church architecture in Lombardy until the twentieth century, the image and symbols of food in art, and evolution of the Monastery of Santa Giulia in Brescia, to which she has dedicated a monograph: *Desiderio. La basilica di San Salvatore di Brescia: dal monastero al museo*, Preface by M. Rotili, Introduction by di G. Archetti, Fondazione CISAM, Spoleto 2018 (Centro Studi Longobardi. Convegni 1.2).

Vaglica, Silvia
Palermo
silvia_vaglica@virgilio.it

Bonifacio Maria Krug sulle note del Vangelo

Abstract: La vita di Gesù - pensieri musicali è il nome che attribuì Bonifacio Maria Krug alla raccolta di 6 composizioni pianistiche ispirate ad altrettanti episodi del Vangelo. L'abate compose i sei brani per pianoforte ispirandosi ad una sacralità totalizzante e coerente al movimento ceciliano che tra la fine dell'800 e la prima metà del 900 esaltava il ritorno alle origini della musica liturgica pura, con evidenti riferimenti al canto gregoriano e alla polifonia Palestriniana. L'austera semplicità del linguaggio e il casto fervido lirismo si armonizzano compiutamente formando una sintesi poetico-mistica di ispirazione cattolica che riesce a trasmettere un fascino genuino, fatto di ingenuo misticismo espresso con affettuose pennellate sonore. Ogni brano è numerato da 1 a 6 e presenta un titolo e un sottotitolo con riferimenti precisi: il titolo cita un luogo (eccetto l'ultimo Alleluia), il sottotitolo la descrizione concisa dell'episodio biblico narrato musicalmente. È come se si volesse compiere un viaggio spirituale calandosi nella realtà di quei luoghi dalla forte connotazione simbolica. Nazareth, Bethlem, Genesareth, Gethsemani e Golgotha scandiscono idealmente le tappe del percorso esistenziale di Cristo sulla Terra, per terminare con l'alleluia, inno d'esultanza per la risurrezione dell'Uomo-Dio. L'intervento proposto intende fornire un'analisi armonico-formale delle 6 opere sacre per pianoforte composte da Bonifacio Maria Krug, esaminando le scelte formali e tecniche dell'abate benedettino e le sue implicazioni simboliche legate alle Sacre Scritture; l'argomentazione è supportata da ascolti esemplificativi di alcuni brani o parte di essi, incisi e raccolti nel cd pubblicato dalla TACTUS, che delineano il profilo creativo musicale dell'Abate- compositore.

Silvia Vaglica si diploma in pianoforte e musica da camera con lode e menzione d' onore al conservatorio di Palermo; sin da bambina si esibisce di fronte al grande pubblico dimostrandosi una pianista dotata di grande talento ottenendo importanti riconoscimenti. Durante la sua carriera si e distinta in diversi concorsi pianistici sia nazionali che internazionali vincendo numerosi premi e ha partecipato come allieva effettiva a diverse *Master classes* con Docenti di fama internazionale. La sua naturale curiosità musicale e l'amore per la ricerca la portano a suonare un ampio e variegato

repertorio di generi musicali dal barocco alla musica contemporanea anche se predilige i grandi compositori romantici. Da novembre 2018 e pubblicato a livello internazionale il suo CD di musiche per pianoforte con la rinomata etichetta Tactus, un progetto discografico unico per aver registrato una raccolta di brani pianistici inediti di Bonifacio Maria Krug accostandoli alle opere pianistiche sacre di Liszt. Nello stesso anno ha debuttato a Detroit (Michigan, USA) in concerto da solista, evento ''sol out'' organizzato dalla *Society of international music artists* riscuotendo unanime consenso di pubblico e di critica. Silvia è invitata regolarmente ad esibirsi come solista in recitals, con orchestre e in formazioni cameristiche suonando per organizzazioni musicali private di rilievo e istituzioni pubbliche prestigiose in Italia e all' estero.

Vaglica, Silvia
Palermo
silvia_vaglica@virgilio.it

Bonifacio Maria Krug gospel notes

Abstract: The Life of Jesus - Musical Thoughts is the name that Bonifacio Maria Krug gave to the collection of six piano compositions inspired by as many episodes of the Gospel. The Abbot composed the six piano pieces inspired by an all-encompassing and coherent sacredness to the cecilian movement that between the end of the 1800s and the first half of the 1900s exalted the return to the origins of pure liturgical music, with clear references to Gregorian and Palestrinian polyphony. The austere simplicity of language and the chaste fervent lyricism harmonize fully by forming a poetic-mystical synthesis of Catholic inspiration which manages to convey a genuine fascination, made of naive mysticism expressed with affectionate sound brushstrokes. Each track is numbered from 1 to 6 and has a title and a subtitle with precise references: the title mentions a place (except the last one Alleluia), while the subtitle consists of a concise description of the narrated biblical episode expressed in music. It seems like departing to a spiritual journey by descending into the reality of places with a strong symbolic connotation. Nazareth, Bethlem, Genesareth, Gethsemane and Golgotha ideally mark the stages of the existential journey of Christ on Earth, to end with the alleluia, a hymn of exultation for the resurrection of the Man-God.

The proposed intervention is intended to provide a harmonious-formal analysis of the 6 sacred works composed by Bonifacio Maria Krug, examining the formal and technical choices of the Benedictine abbot and its symbolic implications of the Holy Scriptures; the argument is supported by exemplary listening of some songs or parts registered and collected in the CD published by TACTUS, outlining the creative and musical profile of the Abbot-composer.

Silvia Vaglica graduated in piano and chamber music *cum laude* and with honorable mention at the Palermo Conservatory; since she was a child, she has performed in front of the general public, proving to be a pianist with great talent, and gaining important recognition. During her career she distinguished herself in several national and international piano competitions by winning numerous awards and participated as student in several Master classes with internationally renowned teachers. Her natural musical curiosity and love for research lead her to play a wide and varied repertoire of musical genres from baroque to contemporary music even though she prefers the great romantic composers. Since November 2018 and released internationally his CD of piano music with the renowned Tactus label, a unique record project for recording a collection of unreleased piano pieces by Bonifacio Maria Krug juxtaposing them with the Liszt's sacred piano works. In the same year she debuted in Detroit (Michigan, USA) in a solo concert, a sold-out event organized by the Society of international music artists, gaining unanimous public and critical acclaim. Silvia is regularly invited to perform as a soloist in recitals, orchestras and chamber ensembles playing for major private music organizations and prestigious public institutions in Italy and abroad.

Zrno, s. Katarina
KBF Sveučilišta u Splitu
s.katarinazrno@gmail.com

Utjecaj sv. Hildegarde na Crkvu i društvo svoga vremena

Ovaj rad govori o velikoj i utjecajnoj benediktinki, svetoj Hildegardi iz Bingena koja je svojim životom i djelovanjem dale znatan doprinos izgradnji Crkve i društva svoga vremena. Njezin život rječito govori o veličini i snazi vjere, njenoj sveobuhvatnosti, uključivosti i otvorenosti svim dimenzijama življenja, bogatstvu duhovnog, a osobito ljepoti Bogu posvećenog života. Još glasnije i jasnije isti opovrgava sve neistine i poluistine kako o vjeri, tako i Crkvi te statusu i ulozi žene unutar nje same. Ujedno ruši predrasude koje vladaju o monaškom životu kao zatvorenom, izoliranom, kukavičkom, monotonom i zatupljujućem obliku življenja. Hildegarda se istakla na mnogim područjima ljudskog stvaralaštva te je učinila značajne iskorake u povijesti Crkve, ali i društva od kojeg nikad nije bježala nego mu je bila sasvim blizu, na jedan drukčiji način. Ona je, dakle, po svom pozivu, prije svega redovnica, i to monahinja. Po definiciji je stoga tražiteljica Boga, nastoji odgovoriti na njegov poziv zajedništva s njim te čezne za njegovom blizinom. Kao vjerna predstavnica benediktinske duhovnosti i reda te autentični tumač Benediktove misli i djela, riječju i životom, Hildegarda je sjajan primjer zdrave i zrele osobnosti i duhovnosti, koja može i treba biti nadahnuće i poticaj svim Kristovim vjernicima. Hildegardina djelatnost doticala je široko područje ljudskog rada i stvaralaštva. Od duhovnosti, teologije, filozofije, kozmologije, etike, preko prirodoslovlja, medicine, pa sve do književnosti i glazbe. No, na osobit način u ovom radu će biti istaknuto kako je nosač i pokretač njenog života i djelovanja bio je odnos s Bogom.

Katarina Zrno rođena je 05.01. 1979. godine u Livnu, BiH. Iz mjesta Kupres. Najstarija od petero djece Jure i Marije Zrno. God. 2001., u 21. godini života pridružuje se ženskoj monaškoj zajednici ss. Benediktinki u Samostanu sv. Nikole u Trogiru. Trenutno, studentica 4. godine Integriranog filozofsko – teološkog studija na KBF-u u Splitu.

Zrno, s. Katarina
Catholic Faculty of Theology
of Split University
s.katarinazrno@gmail.com

The Influence of Saint Hildegard of Bingen on the Church and Society of her Time

Abstract: The paper discusses the great and influential Benedictine nun, Saint Hildegard of Bingen, whose life and activities contributed significantly to the building of the Church and society of her time. Her life speaks eloquently of the greatness and power of faith, its comprehensiveness, inclusion, and openness to other dimensions of living, to the wealth of the spiritual realm, and especially to the beauty of a life dedicated to God. Even louder and clearer, her life rebuts all untruths and half-truths about faith and the Church, as well as the status and the role of women within it. At the same time, it tears down the prevalent prejudices of monastic life as of a secluded, isolated, coward, monotonous, and dull form of living. Saint Hildegard was distinguished in many areas of human creativity and made significant breakthroughs in the history of the Church, but also of the society, from which she never fled, but got very near to it, in a different way. Therefore, by her vocation, she was a sister, namely a nun. By definition, she is a seeker of God, she tries to answer his calls for unity with Him, and she longs for His closeness. As a true representative of Benedictine spirituality and order and as an authentic interpreter of thoughts and acts of Saint Benedict, Saint Hildegard is – in her word and her life – an excellent example of a healthy and mature personality and spirituality, that can and should be an inspiration and encouragement to all believers in Christ. The activities of Saint Hildegard touched a wide spectrum of human work and creativity. From the spirituality, theology, philosophy, cosmology, ethics, to natural science, medicine, literature, and music. However, this paper is aimed at highlighting her relationship with God as a spiritus movens of her life and activities.

Sr. Katarina Zrno was born on 5th January 1979 in Livno, Bosnia and Herzegovina, town of Kupres. She is the eldest of five children born to Jure and Marija Zrno. In 2001, at the age of 21, she entered the monastic community of Benedictine nuns at the convent of Saint Nicholas in Trogir. At present, she is the 4th-year student of the Integrated Studies of Philosophy and Theology at the Catholic Faculty of Theology in Split.