

Jerome

Jerome (/dʒəˈroʊm/; Latin: *Eusebius Sophronius Hieronymus*; Greek: Εὐσέβιος Σωφρόνιος Ἱερώνυμος; c. 342 – c. 347 – 30 September 420), also known as **Jerome of Stridon**, was a Christian priest, confessor, theologian, and historian; he is commonly known as **Saint Jerome**.

Jerome was born at Stridon, a village near Emona on the border of Dalmatia and Pannonia.^{[3][4][5]} He is best known for his translation of the Bible into Latin (the translation that became known as the Vulgate) and his commentaries on the whole Bible. Jerome attempted to create a translation of the Old Testament based on a Hebrew version, rather than the Septuagint, as Latin Bible translations used to be performed before him. His list of writings is extensive, and beside his biblical works, he wrote polemical and historical essays, always from a theologian's perspective.^[6]

Jerome was known for his teachings on Christian moral life, especially to those living in cosmopolitan centers such as Rome. In many cases, he focused his attention on the lives of women and identified how a woman devoted to Jesus should live her life. This focus stemmed from his close patron relationships with several prominent female ascetics who were members of affluent senatorial families.^[7]

Due to Jerome's work, he is recognised as a saint and Doctor of the Church by the Catholic Church, and as a saint in the Eastern Orthodox Church,^[a] the Lutheran Church, and the Anglican Communion. His feast day is 30 September (Gregorian calendar).

Contents

Biography

Early life

Conversion to Christianity

Works

Translation of the Bible (382–405)

Commentaries (405–420)

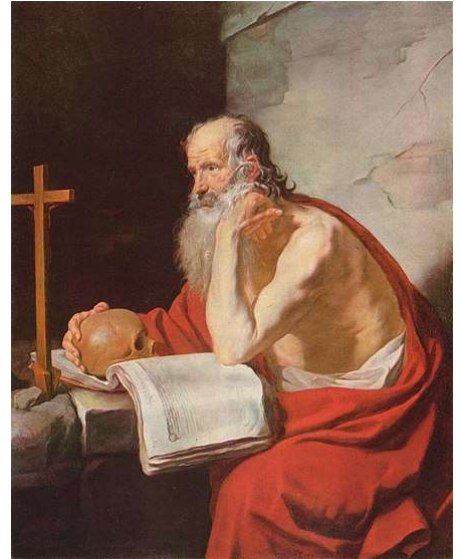
Historical and hagiographic writings

Description of vitamin A deficiency

Letters

Theological writings

Saint Jerome



Painting of Saint Jerome by Jacques Blanchard (1632)

Hermit and Doctor of the Church	
Born	c.  342–347 <div>Stridon (possibly Strido Dalmatiae, on the border of Dalmatia and Pannonia)^[1]</div>
Died	30 September 420 (aged approximately 73–78) ^[2] <div>Bethlehem, Palaestina Prima</div>
Theology career	
Education	Catechetical School of Alexandria
Occupation	Translator, theologian
Notable work	Most of the Vulgate <div><i>De viris illustribus</i> <i>Chronicon</i></div>

through shafts, relieved the horror of the darkness. But again, as soon as you found yourself cautiously moving forward, the black night closed around and there came to my mind the line of Virgil, "Horror ubique animos, simul ipsa silentia terrent".^{[12][b]}



St. Jerome in His Study (1480), by Domenico Ghirlandaio

His quote from Virgil reads: "On all sides round horror spread wide; the very silence breathed a terror on my soul".^[13]

Conversion to Christianity

Although at first afraid of Christianity, he eventually converted.^[14]

Seized with a desire for a life of ascetic penance, Jerome went for a time to the desert of Chalcis, to the southeast of Antioch, known as the "Syrian Thebaid" from the number of eremites inhabiting it. During this period, he seems to have found time for studying and writing. He made his first attempt to learn Hebrew under the guidance of a converted Jew; and

he seems to have been in correspondence with Jewish Christians in Antioch. Around this time he had copied for him a Hebrew Gospel, of which fragments are preserved in his notes. It is known today as the Gospel of the Hebrews which the Nazarenes considered to be the true Gospel of Matthew.^[15] Jerome translated parts of this Hebrew Gospel into Greek.^[16]

As protege of Pope Damasus I, Jerome was given duties in Rome, and he undertook a revision of the Vetus Latina Gospels based on Greek manuscripts. He also updated the Psalter containing the Book of Psalms then in use in Rome, based on the Septuagint.

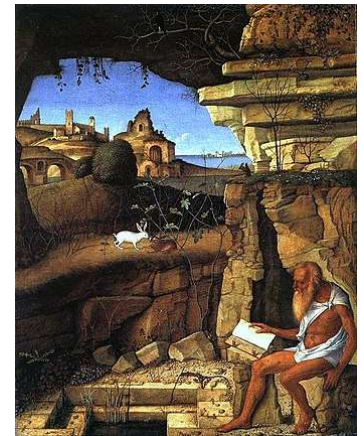
Throughout his epistles he shows himself to be surrounded by women and united with close ties; it is estimated that 40% of his epistles were addressed to someone of the female sex and,^[18] at the time, he was criticized for it.^[19]

Even in his time, Jerome noted Porphyry's accusation that the Christian communities were run by women and that the favor of the ladies decided who could accede to the dignity of the priesthood.^{[20][21]}

In Rome, Jerome was surrounded by a circle of well-born and well-educated women, including some from the noblest patrician families. Among these women were such as the widows Lea, Marcella, and Paula, and Paula's daughters Blaesilla and Eustochium. The resulting inclination of these women towards the monastic life, away from the indulgent lasciviousness in Rome, and his unsparing



St Jerome in the Nuremberg Chronicle



St. Jerome in the Desert, by Giovanni Bellini (1505)



Saint Jerome in His Study, 1451, by Antonio da Fabriano II, shows writing implements, scrolls, and manuscripts testifying to Jerome's scholarly pursuits.^[17] The Walters Art Museum.

criticism of the secular clergy of Rome, brought a growing hostility against him among the Roman clergy and their supporters. Soon after the death of his patron Pope Damasus I on 10 December 384, Jerome was forced to leave his position at Rome after an inquiry was brought up by the Roman clergy into allegations that he had an improper relationship with the widow Paula. Still, his writings were highly regarded by women who were attempting to maintain vows of becoming consecrated virgins. His letters were widely read and distributed throughout the Christian empire and it is clear through his writing that he knew these virgin women were not his only audience.^[7]

Additionally, Jerome's condemnation of Blaesilla's hedonistic lifestyle in Rome had led her to adopt ascetic practices, but it affected her health and worsened her physical weakness to the point that she died just four months after starting to follow his instructions; much of the Roman populace were outraged at Jerome for causing the premature death of such a lively young woman. Additionally, his insistence to Paula that Blaesilla should not be mourned and complaints that her grief was excessive were seen as heartless, which further polarised Roman opinion against him.^[22]

Works

Translation of the Bible (382–

405)



Saint Jerome Writing, by Michelangelo Merisi da Caravaggio, 1607, at St John's Co-Cathedral, Valletta, Malta

Jerome was a scholar at a time when that statement implied a fluency in Greek. He knew some Hebrew when he started his translation project, but moved to Jerusalem to strengthen his grip on Jewish scripture commentary. A wealthy Roman aristocrat, Paula, funded his stay in a monastery in Bethlehem and he completed his translation there. He began in 382 by correcting the existing Latin-language version of the New Testament, commonly referred to as the *Vetus Latina*. By 390 he turned to translating the Hebrew Bible from the original Hebrew, having previously

translated portions from the Septuagint which came from Alexandria. He believed that the mainstream Rabbinical Judaism had rejected the Septuagint as invalid Jewish scriptural texts because of what were ascertained as mistranslations along with its Hellenistic heretical elements.^[c] He completed this work by 405. Prior to Jerome's Vulgate, all Latin translations of the Old Testament were based on the Septuagint, not the Hebrew. Jerome's decision to use a Hebrew text instead of the previous-translated Septuagint went against the advice of most other Christians, including Augustine, who thought the Septuagint inspired. Modern scholarship, however, has sometimes cast doubts on the actual quality of Jerome's Hebrew knowledge. Many modern scholars believe that the Greek

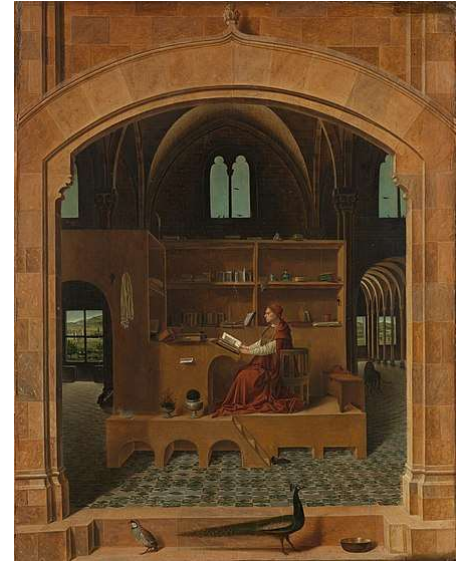


Saint Jerome in His Study, by Niccolò Antonio Colantonio c. 1445–46, depicts Jerome's removal of a thorn from a lion's paw.

Hexapla is the main source for Jerome's "iuxta Hebraeos" (i.e. "close to the Hebrews", "immediately following the Hebrews") translation of the Old Testament.^[23] However, detailed studies have shown that to a considerable degree Jerome was a competent Hebraist.^[24]

Commentaries (405–420)

For the next 15 years, until he died, Jerome produced a number of commentaries on Scripture, often explaining his translation choices in using the original Hebrew rather than suspect translations. His patristic commentaries align closely with Jewish tradition, and he indulges in allegorical and mystical subtleties after the manner of Philo and the Alexandrian school. Unlike his contemporaries, he emphasizes the difference between the Hebrew Bible "Apocrypha" and the *Hebraica veritas* of the protocanonical books. In his Vulgate's prologues, he describes some portions of books in the Septuagint that were not found in the Hebrew as being non-canonical (he called them *apocrypha*);^[25] for Baruch, he mentions by name in his *Prologue to Jeremiah* and notes that it is neither read nor held among the Hebrews, but does not explicitly call it apocryphal or "not in the canon".^[26] His *Preface to the Books of Samuel and Kings*^[27] (commonly called the *Helmeted Preface*) includes the following statement:



St Jerome in His Study by Antonello da Messina

This preface to the Scriptures may serve as a "helmeted" introduction to all the books which we turn from Hebrew into Latin, so that we may be assured that what is not found in our list must be placed amongst the Apocryphal writings. Wisdom, therefore, which generally bears the name of Solomon, and the book of Jesus, the Son of Sirach, and Judith, and Tobias, and the Shepherd are not in the canon. The first book of Maccabees I have found to be Hebrew, the second is Greek, as can be proved from the very style.

Jerome's commentaries fall into three groups:

Historical and hagiographic writings

Description of vitamin A deficiency

The following passage, taken from Jerome's *Life of St. Hilarion* which was written about 392, appears to be the earliest account of the etiology, symptoms and cure of severe vitamin A deficiency:^[28]

From his thirty-first to his thirty-fifth year he had for food six ounces of barley bread, and vegetables slightly cooked without oil. But finding that his eyes were growing dim, and that his whole body was shrivelled



Jerome in the desert, tormented by his memories of the dancing girls, by Francisco de Zurbarán, 1639, Monastery of Santa María de Guadalupe

with an eruption and a sort of stony roughness (*impetigine et pumicea quad scabredine*) he added oil to his former food, and up to the sixty-third year of his life followed this temperate course, tasting neither fruit nor pulse, nor anything whatsoever besides.^[28]

Letters



Saint Jerome by Matthias Stom, 1635

Jerome's letters or epistles, both by the great variety of their subjects and by their qualities of style, form an important portion of his literary remains. Whether he is discussing problems of scholarship, or reasoning on cases of conscience, comforting the afflicted, or saying pleasant things to his friends, scourging the vices and corruptions of the time and against sexual immorality among the clergy,^[29] exhorting to the ascetic life and renunciation of the world, or debating his theological opponents, he gives a vivid picture not only of his own mind, but of the age and its peculiar characteristics. Because there was no distinct line between personal documents and those meant for publication, we frequently find in his letters both confidential messages and treatises meant for others besides the one to whom he was writing.^[30]

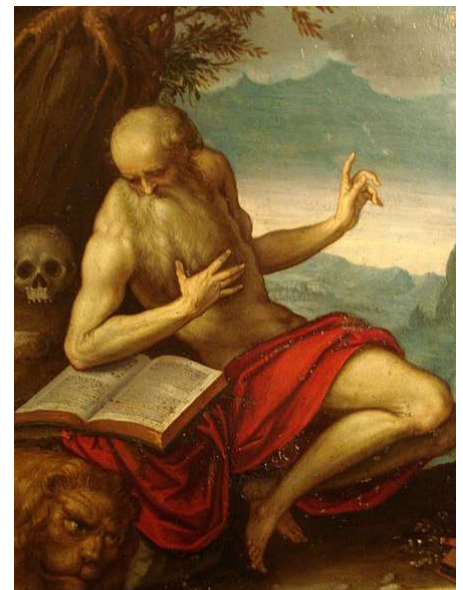
Due to the time he spent in Rome among wealthy families belonging to the Roman upper-class, Jerome was frequently commissioned by women who had taken a vow of virginity to write to them in guidance of how to live their life. As a result, he spent a great deal of his life corresponding with these women about certain abstentions and lifestyle practices.^[7]

Theological writings

Eschatology

Jerome warned that those substituting false interpretations for the actual meaning of Scripture belonged to the "synagogue of the Antichrist".^[32] "He that is not of Christ is of Antichrist," he wrote to Pope Damasus I.^[33] He believed that "the mystery of iniquity" written about by Paul in 2 Thessalonians 2:7 was already in action when "every one chatters about his views."^[34] To Jerome, the power restraining this mystery of iniquity was the Roman Empire, but as it fell this restraining force was removed. He warned a noblewoman of Gaul:^[35]

He that letteth is taken out of the way, and yet we do not realize that Antichrist is near. Yes, Antichrist is near whom the Lord Jesus Christ "shall consume with the spirit of his mouth". "Woe unto them," he cries,



Francesco St Jerome by Jacopo Palma il Giovane, c. 1595

"that are with child, and to them that give suck in those days." ... Savage tribes in countless numbers have overrun all parts of Gaul. The whole country between the Alps and the Pyrenees, between the Rhine and the Ocean, has been laid waste by hordes of Quadi, Vandals, Sarmatians, Alans, Gepids, Herules, Saxons, Burgundians, Allemanni, and – alas! for the commonweal! – even Pannonians.

His *Commentary on Daniel* was expressly written to offset the criticisms of Porphyry,^[36] who taught that Daniel related entirely to the time of Antiochus IV Epiphanes and was written by an unknown individual living in the second century BC. Against Porphyry, Jerome identified Rome as the fourth kingdom of chapters two and seven, but his view of chapters eight and eleven was more complex. Jerome held that chapter eight describes the activity of Antiochus Epiphanes, who is understood as a "type" of a future antichrist; 11:24 onwards applies primarily to a future antichrist but was partially fulfilled by Antiochus. Instead, he advocated that the "little horn" was the Antichrist:

We should therefore concur with the traditional interpretation of all the commentators of the Christian Church, that at the end of the world, when the Roman Empire is to be destroyed, there shall be ten kings who will partition the Roman world amongst themselves. Then an insignificant eleventh king will arise, who will overcome three of the ten kings. ... After they have been slain, the seven other kings also will bow their necks to the victor.^[37]

In his *Commentary on Daniel*,^[37] he noted, "Let us not follow the opinion of some commentators and suppose him to be either the Devil or some demon, but rather, one of the human race, in whom Satan will wholly take up his residence in bodily form."^[37] Instead of rebuilding the Jewish Temple to reign from, Jerome thought the Antichrist sat in God's Temple inasmuch as he made "himself out to be like God."^[37]

Jerome identified the four prophetic kingdoms symbolized in Daniel 2 as the Neo-Babylonian Empire, the Medes and Persians, Macedon, and Rome.^[37](ch. 2, vv. 31–40) Jerome identified the stone cut out without hands as "namely, the Lord and Savior".^[37](ch. 2, v. 40)

Jerome refuted Porphyry's application of the little horn of chapter seven to Antiochus. He expected that at the end of the world, Rome would be destroyed, and partitioned among ten kingdoms before the little horn appeared.^[37](ch. 7, v. 8)

Jerome believed that Cyrus of Persia is the higher of the two horns of the Medo-Persian ram of Daniel 8:3.^[37] The he-goat is Greece smiting Persia.^[37](ch. 8, v. 5)



The Virgin and Child with Saints Jerome and Nicholas of Tolentino by Lorenzo Lotto, 1522



Jerome in his study, made by the Flemish drawer de Bry.^[31]

Reception by later Christianity

Jerome is the second-most voluminous writer – after Augustine of Hippo (354–430) – in ancient Latin Christianity. The Catholic Church recognizes him as the patron saint of translators, librarians, and encyclopedists.^[38]

Jerome translated many biblical texts into Latin from Hebrew, Aramaic, and Greek. His translations formed part of the *Vulgate*; the *Vulgate* eventually superseded the preceding Latin translations of the Bible (the *Vetus Latina*). The Council of Trent in 1546 declared the *Vulgate* authoritative "in public lectures, disputations, sermons, and expositions".^{[39][40]}

Jerome showed more zeal and interest in the ascetic ideal than in abstract speculation. He lived as an ascetic for 4~5 years in the Syrian desert, and later near Bethlehem for 34 years. Nevertheless, his writings show outstanding scholarship^[41] and his correspondence has great historical importance.^[42]

The Church of England honours Jerome with a commemoration on 30 September.^[43]

In art

Jerome is also often depicted with a lion, in reference to the popular hagiographical belief that Jerome had tamed a lion in the wilderness by healing its paw. The source for the story may actually have been the second century Roman tale of Androcles, or confusion with the exploits of Gerasimus (Jerome in later Latin is "Geronimus");^{[44][d]} it is "a figment" found in the thirteenth-century *Golden Legend* by Jacobus de Voragine.^[45] Hagiographies of Jerome talk of his having spent many years in the Syrian desert, and artists often depict him in a "wilderness", which for West European painters can take the form of a wood.^[46]

From the late Middle Ages, depictions of Jerome in a wider setting became popular. He is either shown in his study, surrounded by books and the equipment of a scholar, or in a rocky desert, or in a setting that combines both aspects, with him studying a book under the shelter of a rock-face or cave mouth. His study is often shown as large and well-provided for, he is often clean-shaven and well-dressed, and a cardinal's hat may appear. These images derive from the tradition of the evangelist portrait, though Jerome is often given the library and desk of a serious scholar. His attribute of the lion, often shown at a smaller scale, may be beside him in either setting. The subject of "Jerome Penitent" first appears in the later 15th century in Italy; he is usually in the desert, wearing ragged clothes, and often naked above the waist. His gaze is usually fixed on a crucifix and he may beat himself with his fist or a rock.^[47]

Jerome is often depicted in connection with the *vanitas* motif, the reflection on the meaninglessness of earthly life and the transient nature of all earthly goods and pursuits. In the 16th century *Saint Jerome in his study* by Pieter Coecke van Aelst and workshop, the saint is depicted with a skull. Behind him on the wall is pinned an admonition, *Cogita Mori* ("Think upon death"). Further reminders of the *vanitas* motif of the passage of time and the imminence of death are the image of the Last Judgment visible in the saint's Bible, the candle and the hourglass.^[48]



Statue of Saint Jerome, Bethlehem, Palestine Authority, West Bank

Jerome is also sometimes depicted with an owl, the symbol of wisdom and scholarship.^[49] Writing materials and the trumpet of final judgment are also part of his iconography.^[49]



Saint Jerome in the Wilderness, Leonardo da Vinci, 1480–1490, Vatican Museums

Jerome Penitent in the Wilderness. Copper engraving, Albrecht Dürer 1494–1498



Hieronymus in Gehäus. Copper engraving, Albrecht Dürer 1514

Saint Jerome in the Wilderness by Lucas Cranach the Elder c. 1515



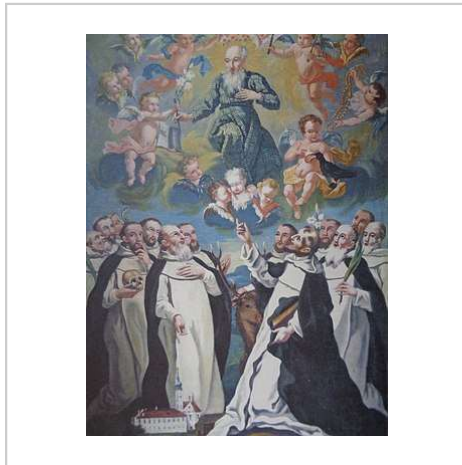
Saint Jerome c. 1520
Netherlandish stained glass
window at MET.



Saint Jerome by Lucas
Cranach the Elder, c. 1525



Saint Jerome in his study,
c. 1530 by Pieter Coecke van
Aelst and Workshop, Walters
Art Museum



Saint Jerome and the Paulines
painted by Gabriel Thaller in the
St. Jerome Church in Štrigova,
Međimurje County, northern
Croatia (18th century)



Saint Hieronymus (1978), by Jose Escada

See also

- [Bible translations](#)
- [Church Fathers](#)
- [Eusebius of Cremona](#)
- [Ferdinand Cavallera](#)
- [Genesius of Arles](#)
- [International Translation Day](#)
- [Letter of Jerome to Pope Damasus](#)
- [Order of St. Jerome](#)
- [Prologus Galeatus](#)

References

Notes

- a. In the Eastern Orthodox Church he is known as *Saint Jerome of Stridonium* or *Blessed Jerome*. "Blessed" in this context does not have the sense of being less than a saint, as it does in the West.
- b. *Patrologia Latina* 25, 373: Crebroque cryptas ingredi, quae in terrarum profunda defossae, ex utraque parte ingredientium per parietes habent corpora sepulcorum, et ita obscura sunt omnia, ut propemodum illud propheticum compleatur: *Descendant ad infernum viventes* (Ps. LIV,16): et raro desuper lumen admissum, horrorem temperet tenebrarum, ut non-tam fenestram, quam foramen demissi luminis putes: rursusque pedetentim acceditur, et caeca nocte circumdatis illud Virgilianum proponitur (Aeneid. lib. II): "Horror ubique animos, simul ipsa silentia terrent."
- c. "(...) die griechische Bibelübersetzung, die einem innerjüdischen Bedürfnis entsprang (...) [von den] Rabbinen zuerst gerühmt (...) Später jedoch, als manche ungenaue Übertragung des hebräischen Textes in der Septuaginta und Übersetzungsfehler die Grundlage für hellenistische Irrlehren abgaben, lehte man die Septuaginta ab." ([Homolka 1999](#), pp. 43–)

- d. **Eugene Rice** has suggested that in all probability the story of Gerasimus's lion became attached to the figure of Jerome some time during the seventh century, after the military invasions of the Arabs had forced many Greek monks who were living in the deserts of the Middle East to seek refuge in Rome. **Rice 1985**, pp. 44–45 conjectures that because of the similarity between the names Gerasimus and Geronimus—the late Latin form of Jerome's name—'a Latin-speaking cleric ... made St Geronimus the hero of a story he had heard about St Gerasimus; and that the author of *Plerosque nimirum*, attracted by a story at once so picturesque, so apparently appropriate, and so resonant in suggestion and meaning, and under the impression that its source was **pilgrims** who had been told it in Bethlehem, included it in his life of a favourite saint otherwise bereft of miracles.'" (**Salter 2001**, p. 12)

Citations

1. **Kurian & Smith 2010**, p. 389: Jerome ("Hieronymus" in Latin), was born into a Christian family in Stridon, modern-day Strigova in northern Croatia
2. "**St. Jerome (Christian scholar)**" (<https://www.britannica.com/biography/Saint-Jerome>). Britannica Encyclopedia. 2 February 2017. Archived (<https://web.archive.org/web/20170324093227/https://www.britannica.com/biography/Saint-Jerome>) from the original on 24 March 2017. Retrieved 23 March 2017.
3. **Scheck 2008**, p. 5.
4. **Ward 1950**, p. 7: "It may be taken as certain that Jerome was an Italian, coming from that wedge of Italy which seems on the old maps to be driven between Dalmatia and Pannonia."
5. **Streeter 2006**, p. 102: "Jerome was born around 330 AD at Stridon, a town in northeast Italy at the head of the Adriatic Ocean."
6. **Schaff, Philip**, ed. (1893). *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church* (<https://books.google.com/books?id=NQUNAAAAIAAJ>). 2nd series. Vol. VI. Henry Wace. New York: The Christian Literature Company. Archived (<https://web.archive.org/web/20140711191259/https://books.google.com/books?id=NQUNAAAAIAAJ>) from the original on 11 July 2014. Retrieved 7 June 2010.
7. **Williams 2006**.
8. **Pevarello 2013**, p. 1.
9. **Walsh 1992**, p. 307.
10. **Kelly 1975**, pp. 13–14.
11. **Payne 1951**, pp. 90–92.
12. Jerome, *Commentarius in Ezzechielem*, c. 40, v. 5
13. **P. Vergilius Maro**, Aeneid Theodore C. Williams, Ed. Perseus Project (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0054%3Abook%3D2%3Acard%3D752>) Archived (<https://web.archive.org/web/20131111105830/http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0054%3Abook%3D2%3Acard%3D752>) 11 November 2013 at the **Wayback Machine** (retrieved 23 August 2013)
14. **Payne 1951**, p. 91.
15. **Rebenich 2002**, p. 211: Further, he began to study Hebrew: 'I betook myself to a brother who before his conversion had been a Hebrew and...'
16. **Pritz, Ray** (1988), *Nazarene Jewish Christianity: from the end of the New Testament*, p. 50, "In his accounts of his desert sojourn, Jerome never mentions leaving Chalcis, and there is no pressing reason to think..."

17. ["Saint Jerome in His Study"](https://web.archive.org/web/20130516145200/http://art.thewalters.org/detail/27087) (<https://web.archive.org/web/20130516145200/http://art.thewalters.org/detail/27087>). *The Walters Art Museum*. Archived from the original (<http://art.thewalters.org/detail/27087>) on 16 May 2013. Retrieved 18 September 2012.
18. D. Ruiz Bueno. (1962). *Cartas de S. Jerónimo*, 2 vols. Madrid.
19. Epistle 45,2-3; 54,2; 65,1; 127,5.
20. Gigon, O. (1966). *Die antike Kultur und das Christentum*. pp. 120.
21. Deschner, Karlheinz (1986). *Christianity's Criminal History. Volume 1*. pp. 164-170.
22. [Salisbury & Lefkowitz 2001](#), pp. 32–33.
23. Pierre Nautin, article "Hieronymus", in: *Theologische Realenzyklopädie*, Vol. 15, Walter de Gruyter, Berlin & New York 1986, pp. 304–315, [309–310].
24. Michael Graves, *Jerome's Hebrew Philology: A Study Based on his Commentary on Jeremiah*, Brill, 2007: 196–198 [197]: "In his discussion he gives clear evidence of having consulted the Hebrew himself, providing details about the Hebrew that could not have been learned from the Greek translations."
25. ["The Bible"](http://www.thelatinlibrary.com/bible/prologi.shtml) (<http://www.thelatinlibrary.com/bible/prologi.shtml>). Archived (<https://web.archive.org/web/20160113204339/http://www.thelatinlibrary.com/bible/prologi.shtml>) from the original on 13 January 2016. Retrieved 14 December 2015.
26. Edgecomb, Kevin P., *Jerome's Prologue to Jeremiah* (<http://www.bombaxo.com/blog/?p=233>), archived (<https://web.archive.org/web/20131231002043/http://www.bombaxo.com/blog/?p=233>) from the original on 31 December 2013, retrieved 14 December 2015
27. ["Jerome's Preface to Samuel and Kings"](http://www.ccel.org/ccel/schaff/npnf206.vii.iii.iv.html) (<http://www.ccel.org/ccel/schaff/npnf206.vii.iii.iv.html>). Archived (<https://web.archive.org/web/20151202094009/http://www.ccel.org/ccel/schaff/npnf206.vii.iii.iv.html>) from the original on 2 December 2015. Retrieved 14 December 2015.
28. Taylor, F. Sherwood (23 December 1944). "St. Jerome and Vitamin A". *Nature*. **154** (3921): 802. Bibcode:1944Natur.154Q.802T (<https://ui.adsabs.harvard.edu/abs/1944Natur.154Q.802T>). doi:10.1038/154802a0 (<https://doi.org/10.1038%2F154802a0>). S2CID 4097517 (<https://api.semanticscholar.org/CorpusID:4097517>).
29. "regulae sancti pachomii 84 rule 104.
30. W. H. Fremantle, "Prolegomena to Jerome", V.
31. ["Hiëronymus in zijn studeervertrek"](https://lib.ugent.be/viewer/archive.ugent.be:6B669DBE-F681-11E9-9639-C36B765DA7FD#?c=&m=&s=&cv=&xywh=-1155,-150,4010,2986) (<https://lib.ugent.be/viewer/archive.ugent.be:6B669DBE-F681-11E9-9639-C36B765DA7FD#?c=&m=&s=&cv=&xywh=-1155,-150,4010,2986>). *lib.ugent.be*. Retrieved 2 October 2020.
32. Jerome. ["The Dialogue against the Luciferians"](https://web.archive.org/web/20140101063014/https://books.google.com/books?id=NQUNAAAIAAJ&pg=PA315#PPT19,M1) (<https://web.archive.org/web/20140101063014/https://books.google.com/books?id=NQUNAAAIAAJ&pg=PA315#PPT19,M1>). In Schaff, Philip; Wace, Henry (eds.). *St. Jerome: Letters and select works, 1893*. A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series. p. 334. Archived from the original (<https://books.google.com/books?id=NQUNAAAIAAJ&pg=PA315#PPT19,M1>) on 1 January 2014 – via Google Books.
33. Jerome. ["Letter to Pope Damasus"](https://web.archive.org/web/20170313134851/https://books.google.com/books?id=NQUNAAAIAAJ&pg=PA19) (<https://web.archive.org/web/20170313134851/https://books.google.com/books?id=NQUNAAAIAAJ&pg=PA19>). In Schaff, Philip; Wace, Henry (eds.). *St. Jerome: Letters and select works, 1893*. A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series. p. 19. Archived from the original (<https://books.google.com/books?id=NQUNAAAIAAJ&pg=PA19>) on 13 March 2017 – via Google Books.
34. Jerome. ["Against the Pelagians"](https://web.archive.org/web/20140101065949/https://books.google.com/books?id=NQUNAAAIAAJ&pg=PT134) (<https://web.archive.org/web/20140101065949/https://books.google.com/books?id=NQUNAAAIAAJ&pg=PT134>). In Schaff, Philip; Wace, Henry (eds.). *St. Jerome: Letters and select works, 1893*. A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series. Book I, p. 449. Archived from the original (<https://books.google.com/books?id=NQUNAAAIAAJ&pg=PT134>) on 1 January 2014 – via Google Books.

35. Jerome. "[Letter to Ageruchia](https://web.archive.org/web/20140101055138/https://books.google.com/books?id=NQUNAAAIAAJ&pg=PA236)" (<https://web.archive.org/web/20140101055138/https://books.google.com/books?id=NQUNAAAIAAJ&pg=PA236>). In Schaff, Philip; Wace, Henry (eds.). *St. Jerome: Letters and select works, 1893*. A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series. pp. 236–237. Archived from the original (<https://books.google.com/books?id=NQUNAAAIAAJ&pg=PA236>) on 1 January 2014.
36. Eremantle, note on Jerome's commentary on Daniel, in NPAF, 2d series, Vol. 6, p. 500.
37. Jerome. "[Commentario in Daniele](http://www.tertullian.org/fathers/jerome_daniel_02_text.htm)" (http://www.tertullian.org/fathers/jerome_daniel_02_text.htm). *tertullian.org*. Archived (https://web.archive.org/web/20100526033151/http://www.tertullian.org/fathers/jerome_daniel_02_text.htm) from the original on 26 May 2010. Retrieved 6 May 2008.
38. "St. Jerome: Patron saint of librarians" (<http://lis.luther.edu/preus40th/jerome>). *Luther College Library and Information Services (lis.luther.edu)*. Decorah, IA: Luther College. Archived (<https://web.archive.org/web/20130704102421/http://lis.luther.edu/preus40th/jerome>) from the original on 4 July 2013. Retrieved 2 June 2014.
39. "Is the *Vulgate* the Catholic Church's official Bible?" (<https://www.ncregister.com/blog/is-the-vulgate-the-catholic-church-s-official-bible>). *National Catholic Register* (blog). Retrieved 8 December 2021. "[This] sacred and holy Synod – considering that no small utility may accrue to the Church of God, if it be made known which out of all the Latin editions, now in circulation, of the sacred books, is to be held as authentic – ordains and declares, that the said old and vulgate edition, which, by the long use of so many years, has been approved of in the Church, be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever' [*Decree Concerning the Edition and Use of the Sacred Books*, 1546]."
40. "Vulgate" (<https://books.google.com/books?id=fUqcAQAAQBAJ>). *The Oxford Dictionary of the Christian Church*. Oxford University Press. 2005. pp. 1722–1723. ISBN 978-0-19-280290-3 – via Google Books.
41. Power, Edward J. (1991). *A Legacy of Learning: A history of western education* (<https://books.google.com/books?id=Upup1CZKAsEC&pg=PA102>). SUNY Press. p. 102. ISBN 978-0-7914-0610-6. "his exceptional scholarship produced ..."
42. Louth, Andrew (2022). "Jerome" (<https://books.google.com/books?id=3CNeEAAAQBAJ&pg=PT2305>). *The Oxford Dictionary of the Christian Church*. Oxford University Press. pp. 872–873. ISBN 978-0-19-263815-1. "His correspondence is of great interest and historical importance."
43. "The Calendar" (<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/churchs-year/calendar>). *The Church of England*. Retrieved 8 April 2021.
44. Hope Werness, *Continuum encyclopaedia of animal symbolism in art*, 2006
45. Williams 2006, p. 1.
46. "Saint Jerome in Catholic Saint info" (<http://www.catholic-saints.info/patron-saints/saint-jerome.htm>). *Catholic-saints.info*. Archived (<https://web.archive.org/web/20140429031454/http://www.catholic-saints.info/patron-saints/saint-jerome.htm>) from the original on 29 April 2014. Retrieved 2 June 2014.
47. Herzog, Sadja. "Gossart, Italy, and the National Gallery's Saint Jerome Penitent." Report and Studies in the History of Art, vol. 3, 1969, pp. 67–70, JSTOR (<https://www.jstor.org/stable/42618036>), Retrieved 29 December 2020.
48. "Saint Jerome in His Study" (<http://art.thewalters.org/detail/35964/saint-jerome-in-his-study/>). The Walters Art Museum. Archived (<https://web.archive.org/web/20120918103639/http://art.thewalters.org/detail/35964/saint-jerome-in-his-study/>) from the original on 18 September 2012. Retrieved 6 September 2012.

49. **The Collection: Saint Jerome** (<http://artdepartment.nmsu.edu/faculty/zarursite/retablo/col-saints.html>) Archived (<https://web.archive.org/web/20121022221000/http://artdepartment.nmsu.edu/faculty/zarursite/retablo/col-saints.html>) 22 October 2012 at the **Wayback Machine**, gallery of the religious art collection of **New Mexico State University**, with explanations. Retrieved 10 August 2007.

Sources

- Andrew Cain and Josef Lössl, *Jerome of Stridon: His Life, Writings and Legacy* (London and New York, 2009)
- Homolka, W. (1999). *Die Lehren des Judentums nach den Quellen* (<https://books.google.com/books?id=6i6VSwAACAAJ>). Die Lehren des Judentums nach den Quellen (in German). Vol. Bd. 3. Munich: Knesebeck. ISBN 978-3-89660-058-5 – via Verband der Deutschen Juden.
- Kelly, J.N.D. (1975). *Jerome: His Life, Writings, and Controversies*. New York: Harper & Row.
- Kurian, G.T.; Smith, J.D. (2010). *The Encyclopedia of Christian Literature* (<https://books.google.com/books?id=dk4G-52QT-8C&pg=PA389>). The Encyclopedia of Christian Literature. Scarecrow Press. ISBN 978-0-8108-7283-7.
- Payne, Robert (1951), *The Fathers of the Western Church*, New York: Viking Press
- Pevarello, Daniele (2013). *The Sentences of Sextus and the origins of Christian asceticism* (<https://books.google.com/books?id=2Fgfxmz2EToC&pg=PA1>). Tübingen: Mohr Siebeck. ISBN 978-3-16-152579-7.
- Rebenich, Stefan (2002), *Jerome* (<https://books.google.com/books?id=nDKJUq2WMgEC>), ISBN 978-0415199063
- Rice, E.F. (1985). *Saint Jerome in the Renaissance* (<https://books.google.com/books?id=VNU5D7ZdhzoC>). Johns Hopkins symposia in comparative history. Johns Hopkins University Press. ISBN 978-0-8018-2381-7.
- Salisbury, J.E.; Lefkowitz, M.R. (2001). "Blaesilla" (<https://books.google.com/books?id=HF0m3spOebcC&pg=PA32>). *Encyclopedia of Women in the Ancient World*. ABC-CLIO E-Books. ABC-CLIO. ISBN 978-1-57607-092-5.
- Salter, David (2001). *Holy and Noble Beasts: Encounters With Animals in Medieval Literature* (<https://books.google.com/books?id=kctEkMyhztQC&pg=PA11>). D. S. Brewer. ISBN 978-0-85991-624-0.
- Scheck, Thomas P. (2008). *Commentary on Matthew* (<https://books.google.com/books?id=j0UmWBivNJgC&pg=PA5>). The Fathers of the Church. Vol. 117. ISBN 978-0-8132-0117-7.
- Streeter, Tom (2006). *The Church and Western Culture: An Introduction to Church History*. AuthorHouse.
- Walsh, Michael, ed. (1992), *Butler's Lives of the Saints*, New York: HarperCollins
- Ward, Maisie (1950). *Saint Jerome*. London: Sheed & Ward.
- Williams, Megan Hale (2006). *The Monk and the Book: Jerome and the Making of Christian Scholarship* (<https://archive.org/details/monkbookjeromema00will>). Chicago: U of Chicago Press. ISBN 978-0-226-89900-8.
- *Biblia Sacra Vulgata* [e.g. edition published Stuttgart, 1994, ISBN 3-438-05303-9]
- *This article uses material from the [Schaff–Herzog Encyclopedia of Religious Knowledge](#).*

Further reading

- Saint Jerome, *Three biographies: Malchus, St. Hilarion and Paulus the First Hermit Authored by Saint Jerome*, London, 2012. limovia.net. ISBN 978-1-78336-016-1

External links

- St. Jerome (<http://www.bartleby.com/210/9/301.html>) (pdf (<http://www.u.arizona.edu/~aversa/jerome.pdf>)) from Fr. Alban Butler's *Lives of the Saints*
- The Life of St. Jerome, Priest, Confessor and Doctor of the Church (<https://web.archive.org/web/20190616074741/http://www.catholicrevelations.com/category/saints/the-life-of-st-jerome-saint-doctor-priest-confessor-bible-translator-of-the-catholic-church.html>)
- Herbermann, Charles, ed. (1913). "St. Jerome" ([https://en.wikisource.org/wiki/Catholic_Encyclopedia_\(1913\)/St._Jerome](https://en.wikisource.org/wiki/Catholic_Encyclopedia_(1913)/St._Jerome)). *Catholic Encyclopedia*. New York: Robert Appleton Company.
- Jewish Encyclopedia: Jerome (<http://jewishencyclopedia.com/view.jsp?artid=239&letter=J&search=Jerome>)
- St. Jerome – Catholic Online (http://www.catholic.org/saints/saint.php?saint_id=10)
- St Jerome (Hieronimus) of Stridonium (<http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=101732>) Orthodox synaxarion
- Further reading of depictions of Saint Jerome in art (<http://www.art-threads.co.uk/>)
- Saint Jerome, Doctor of the Church (<http://www.christianiconography.info/jerome.html>) at the Christian Iconography web site
- Here Followeth the Life of Jerome (<http://www.christianiconography.info/goldenLegend/jerome.htm>) from Caxton's translation of the Golden Legend
- Works of Saint Jerome (<http://roderic.uv.es/handle/10550/2407/browse?value=Jeroni%2C+sant%2C+ca.+342-420&type=author>) at Somni
 - *Beati Hyeronimi Epistolarum liber* (http://roderic.uv.es/uv_ms_0683), digitized codex (1464)
 - *Epistole de santo Geronimo traducte di latino* (http://roderic.uv.es/uv_ms_0378), digitized codex (1475–1490)
 - *Hieronymi in Danielelem* (http://roderic.uv.es/uv_ms_0611), digitized codex (1490)
 - *Sancti Hieronymi ad Pammachium in duodecim prophetas* (http://roderic.uv.es/uv_ms_0893), digitized codex (1470–1480)
- Colonnade Statue in St Peter's Square (<http://www.stpetersbasilica.info/Exterior/Colonnades/Saints/St%20Jerome-137/StJerome.htm>)
- Works by Jerome (<https://librivox.org/author/14959>) at LibriVox (public domain audiobooks) 🔊

Latin texts

- Chronological list of Jerome's Works with modern editions and translations cited (<https://web.archive.org/web/20081228175424/http://www.fourthcentury.com/index.php/jerome-chart>)
- *Opera Omnia* (Complete Works) from Migne edition (*Patrologia Latina*, 1844–1855) with analytical indexes, almost complete online edition (http://www.documentacatholicaomnia.eu/20_40_0347-0420-_Hieronimus,_Sanctus.html)
- Lewis E 82 Vitae patrum (Lives of the Fathers) at OPenn (http://openn.library.upenn.edu/Data/0023/html/lewis_e_082.html)
- Lewis E 47 Bible Commentary at OPenn (http://openn.library.upenn.edu/Data/0023/html/lewis_e_047.html)

Facsimiles

- [Migne volume 23 part 1 \(1883 edition\) \(https://archive.org/details/patrologiaecurs01goog\)](https://archive.org/details/patrologiaecurs01goog)
- [Migne volume 23 part 2 \(1883 edition\) \(https://archive.org/details/patrologiaecurs01goog\)](https://archive.org/details/patrologiaecurs01goog)
- [Migne volume 24 \(1845 edition\) \(https://books.google.com/books?vid=LCCN37001712&id=XXwM AAAAIAAJ&pg=RA2-PA1&lpg=RA2-PA1#PPA13,M1\)](https://books.google.com/books?vid=LCCN37001712&id=XXwM AAAAIAAJ&pg=RA2-PA1&lpg=RA2-PA1#PPA13,M1)
- [Migne volume 25 part 1 \(1884 edition\) \(https://books.google.com/books?vid=OCLC12663742&id=Fv4c9kz9L_cC&pg=RA6-PA815&lpg=RA6-PA815&#PPP13,M1\)](https://books.google.com/books?vid=OCLC12663742&id=Fv4c9kz9L_cC&pg=RA6-PA815&lpg=RA6-PA815&#PPP13,M1)
- [Migne volume 25 part 2 \(1884 edition\) \(https://books.google.com/books?vid=OCLC12663742&id=Fv4c9kz9L_cC&pg=RA6-PA815&lpg=RA6-PA815#PRA6-PA805,M1\)](https://books.google.com/books?vid=OCLC12663742&id=Fv4c9kz9L_cC&pg=RA6-PA815&lpg=RA6-PA815#PRA6-PA805,M1)
- [Migne volume 28 \(1890 edition?\) \(https://books.google.com/books?vid=OCLC01289722&id=Qc98 ulXGPNUC&pg=PP17&lpg=PP17&#PPA11,M1\)](https://books.google.com/books?vid=OCLC01289722&id=Qc98 ulXGPNUC&pg=PP17&lpg=PP17&#PPA11,M1)
- [Migne volume 30 \(1865 edition\) \(https://archive.org/details/patrologiaecurs08goog\)](https://archive.org/details/patrologiaecurs08goog)

English translations

- [Jerome \(1887\). *The pilgrimage of the holy Paula* \(https://archive.org/details/cu31924028534190\). Palestine Pilgrims' Text Society.](https://archive.org/details/cu31924028534190)
- [English translations of Biblical Prefaces, Commentary on Daniel, Chronicle, and Letter 120 \(tertullian.org\) \(http://www.tertullian.org/fathers/\)](http://www.tertullian.org/fathers/)
- [Jerome's Letter to Pope Damasus \(http://www.tertullian.org/fathers/jerome_preface_gospels.htm\): Preface to the Gospels](http://www.tertullian.org/fathers/jerome_preface_gospels.htm)
- [English translation of Jerome's *De Viris Illustribus* \(http://www.istrianet.org/istria/illustri/jerome/works/viris-illustribus.htm\)](http://www.istrianet.org/istria/illustri/jerome/works/viris-illustribus.htm)
- [Translations of various works \(letters, biblical prefaces, life of St. Hilarion, others\) \(https://www.nwadvent.org/fathers/\) \(under "Jerome"\)](https://www.nwadvent.org/fathers/)
- [Lives of Famous Men \(CCEL\) \(http://www.ccel.org/ccel/schaff/npnf203.v.iii.i.html\)](http://www.ccel.org/ccel/schaff/npnf203.v.iii.i.html)
- [Apology Against Rufinus \(CCEL\) \(http://www.ccel.org/ccel/schaff/npnf203.vi.xii.i.i.html\)](http://www.ccel.org/ccel/schaff/npnf203.vi.xii.i.i.html)
- [Letters \(http://www.ccel.org/ccel/schaff/npnf206.toc.html\), The Life of Paulus the First Hermit, The Life of S. Hilarion, The Life of Malchus, the Captive Monk, The Dialogue Against the Luciferians, The Perpetual Virginity of Blessed Mary, Against Jovinianus, Against Vigilantius, To Pammachius against John of Jerusalem, Against the Pelagians, Prefaces \(CCEL\)](http://www.ccel.org/ccel/schaff/npnf206.toc.html)
- [Audiobook of some of the letters \(https://archive.org/details/AssortedLettersOfSt.Jerome\)](https://archive.org/details/AssortedLettersOfSt.Jerome)

Retrieved from "<https://en.wikipedia.org/w/index.php?title=Jerome&oldid=1125479943>"

This page was last edited on 4 December 2022, at 06:19 (UTC).

Text is available under the Creative Commons Attribution-ShareAlike License 3.0; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.