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Titolo	The letters of Jerome [[electronic resource] ] : asceticism, biblical exegesis, and the construction of Christian authority in late antiquity / Andrew Cain
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Collana	Oxford early Christian studies
Disciplina	270.2092
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Lingua di pubblicazione	Inglese
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Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. [229]-272) and indexes.
Nota di contenuto	Introduction -- 'The voice of one calling in the desert' -- Epistularum ad diversos liber : structure and contents -- Hieronymus eremita : the textualized 'saint' -- Rhetoric and reproach -- An ascetic conversion story in letters -- Introducing ... Jerome -- A pope and his scholar -- Jerome on Damasus on Jerome : revisionist reminiscences --The great commission --The correspondence : 'Hebrew verity' and Ambrosiaster -- Claiming Marcella -- Ad Marcellam epistularum liber : structure and contents -- Hagiography, hermeneutics, Hebrew, and heretics -- Sealing a spiritual and scholarly legacy -- Expulsion from Rome -- Theological controversy -- The gathering storm : Blesilla's death -- The beginning of the end -- The 'disgrace of a false charge' -- Paula's seducer? -- The case against Jerome : trial and conviction -- Exile of a prophet -- The embattled ascetic saga -- Jerome's personal, theological, and ecclesiastical profiles -- Jerome's spiritual advice -- Legitimization -- The exegetical letters -- Remembering Fabiola, defending Hebrew verity -- From Bethlehem to the furthest reaches of Gaul -- Ep . 120 to Hedibia (Bordeaux) -- Ep . 121 to Algasia (Cahors?) -- Cultivated image.
Sommario/riassunto	In life Jerome's authority was frequently questioned, yet following his

death he was venerated as a saint. Andrew Cain systematically examines Jerome's idealized self-presentation across the extant epistolary corpus, exploring how and why Jerome used letter writing as a means to bid for status as an expert on the Bible and ascetic spirituality. - ;In the centuries following his death, Jerome (c.347-420) was venerated as a saint and as one of the four Doctors of the Latin church. In his own lifetime, however, he was a severely marginalized figure whose intellectual and spiritual authority did n

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