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THE RECEPTION-HISTORY OF THE BOOK OF JONAH

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Contents

Die Rezeptionsgeschichte des Jona-Buches in christlicher Literatur

Nenad Bozovic, Tobias Nicklas, Vladan Tatalović,
Vorwort 9

Manuel Vogel, *Menschensohn und Jonazeichen.
Exegetische und theologische Beobachtungen zu
Mt 12,28-42 / Lk 11,29-32* 13

The saying about the “sign of Jonah” is first subjected to a thorough exegetical analysis with regard to its position in the immediate literary context as well as in the macro-context of the respective Gospel. In a second step, the figure of the Old Testament prophet Jonah as a preacher of doom and repentance is related to early Christian views of the Final Judgment by the example of the future of Israel.

Keywords: Jonah, Israel, Final Judgment, Son of Man.

Katharina Bracht, *Die Rezeption des Jona-Buches bei
Hieronymus von Stridon: Der Jona-Kommentar
als heteronomer Text* 29

The Latin Jonah’s commentary by Jerome of Stridon (396 A.D.) is, alongside the Greek commentary by Theodor of Mopsuestia, the earliest surviving commentary that fully comments on the entire Book of Jonah. It follows the Biblical text without omission from the first to the last verse, conforming itself in its structure and articulation to his own “pre-text.” In this respect, it is an example of a late antique Christian “heteronomous text.” With the three elements pretext, reader community and commentary, the article takes a look at the cornerstones of a triangular relationship within which Jerome acts and communicates. The biblical Book of Jonah is the pretext, for which Jerome’ Jonah Commentary forms the heteronomous meta or paratext; the reader community refers to the readers of the biblical Book of Jonah at the time in question. Jerome himself is perceived in this article as an autonomous author who—in his self-understanding depending on the work of the Holy Spirit—consciously develops strategies with which he can make understandable the canonical Book of Jonah for contemporary readers.

Keywords: Jerome of Stridon, Reception History, Book of Jonah, Typological Exegesis, Historic Exegesis.

Boško Erić, <i>Prophet Jonah and the Ninevites in the Madrashe on Virginitiy by Ephrem the Syrian</i>	53
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In *The Madrashe on Virginitiy* 42–50 Ephrem uses the Book of Jonah as a tool for teaching and bringing the salvific truths to the listeners, while the way of performing the *madrashē* enables his addressees and performers (through the symbols) to participate in events related to Jonah by enlivening them. In the *madrashē*, Ephrem connects things and events that are chronologically distant, writes dialogues and speeches that are found nowhere else, addresses Jonah directly and asks him questions, and polysemy is indispensable. The article tries to translate Ephrem’s thoughts into “modern way of communication.”

Keywords: Reception History, Book of Jonah, Ephrem, Biblical Interpretation, Biblical Theology.

Rodoljub Kubat, <i>Reception of the Book of Jonah in the Exegesis of Theodore of Mopsuestia</i>	73
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The first commentary on the Book of Jonah, which was preserved in its entirety, was compiled by Theodore of Mopsuestia (350–428). As a typical representative of the Antiochene tradition, Theodore insisted on the historical sense of the text. Reconstruction of a wider frame narrative is one of the key moments of Theodore’s *Commentary*. Reconstruction of context on the basis of the text is a further characteristics of Theodore’s exegesis. Almost in Kantian spirit, Theodore rationally limits the possibility of human cognition. He touches the limit human reason can reach with his exegesis. The analysis of the text ends where the power of reasoning ceases, but this opens a new perspective. That is the existential space for the faith.

Keywords: Reception History, Book of Jonah, Theodore of Mopsuestia, Human Cognition, Biblical Theology.

Dragan Radic, <i>The Reception of the Book of Jonah by Theodoret of Cyrus</i>	89
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The reception of the Book of Jonah by Theodoret of Cyrus was primarily conditioned by the general context of Theodoret’s own life, and it was, therefore, directed to his contemporaries with the desire to help them fight prejudice and religious narrow-mindedness. The Book of Jonah is for Theodoret a perfect example of how God’s mercy cannot and should not be privatized for a single individual, since God is the one who determines the plan and the way of his action in the world.

Keywords: Reception History, Book of Jonah, Theodoret of Cyrus, Biblical Interpretation, Biblical Theology.

Ivaylo Naydenov, <i>Jona im orthodoxen Gottesdienst</i>	101
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In the Orthodox tradition, the biblical prophets are without exception recognized as saints, and there is also a particular date of commemoration designated for every one of them. For the prophet Jonah that date is September 22. However, according to the limited evidence provided by the liturgical texts and prayers dedicated to the Prophet there is no complete liturgical office (“*akolouthia*”) for him.

Keywords: Reception History, Book of Jonah, Orthodox Liturgy, Prayer, Biblical Theology.

Eva-Maria Gummelt, <i>Reception History and its Value— a German Lutheran View</i>	109
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The article explores the question of the relevance of reception history for current protestant exegesis, whereby reception history is defined as a written exegetical examination of biblical texts. In view of the growing reference to reception history in protestant exegesis, questions are asked about the compatibility of reception history with the *sola Scriptura* as it is presented in Martin Luther's *Assertio*. The article proposes an approach to the written interpretation verified on the biblical text. These approach to reception history from a protestant point of view is then illustrated using exemplary interpretations of Matthew 8: 23-27 and presented as the basis for a further ecumenical perspective. As the article is based on works of Ulrich Luz, it is also written in honour of him.

Keywords: Reception History, *Wirkungsgeschichte*, Martin Luther, Ulrich Luz, Mt 8:23–27.

Cosmin Pricop, <i>Bibel-Rezeption durch liturgische Texte: Das Beispiel des orthodoxen Verlobungsgottesdienstes</i>	121
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The most important contribution of the reception of biblical stories in liturgical texts is the extension and expansion of such stories up to the present of the people that make memory of them. In this way, they can become *inhabitants* of these biblical narratives. The important concept of *inhabiting* biblical narratives is the main feature of liturgical Bible reception. It presupposes that the persons for whom the narratives are actualized do not act as passive objects or as spectators of the remembered narratives, but rather as active participants to the original histories that are now being continued.

Keywords: Bible, Reception, Liturgics, Betrothal, Text.

Moschos Goutzioudis, <i>The Narrative of Jesus' Baptism and its Reception in the Worship of the Church</i>	137
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The article presents the effect that the various elements of the four versions of the narrative of Jesus' baptism had on the worship of the Church. In particular, the elements which are mentioned are on the one hand, the ones that were used by the worship of the Church and on the other hand, the new facts which, though they are not in the Gospel, were incorporated into ceremonial practices during their evolution. We study the choice of narration as a liturgical reading in the Orthodox Church, its position in the Christian calendar, the connection of the baptism of Jesus with the baptism of the Christians, the theological connection to the death of Christ, the importance of the Jordan River for the Christian world and lastly, the theme of Jesus' baptism in the Christian art of the early centuries.

Keywords: Jesus's Baptism, History of Reception, Hermeneutics, Worship, Jordan river, first Christians.

Darko Krstić, <i>Stephan Nemanja, Ruler and Seer. The Reception of Apocalyptic Visions in Purpose of the Theological Articulation of "translatio imperii" in the Hagiography of Saint Symeon by Stephan II Nemanjic (the First-Crowned)</i>	151
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Stephan II writes the *Hagiography of Saint Symeon* five years after the death of Alexius III. In the legal and political vacuum of the Byzantine imperial legitimacy, Stephan II exploits the reception of Apoc 21:2, 10 by describing the erection of the monastery of Studenica in order to present his father, as well as himself, as Christian rulers that experienced the apocalyptic vision of the New Jerusalem following the prototype of Constantine the Great. This inventive

theological and political construct of Stephan II implies the perception of the Serbian medieval state in the light of *translatio imperii*. After the fall of Constantinople the Constantine-like Serbian rulers and seers, Stephan Nemanja and his son, Stephan II are now the bearers of the Constantinian ruling theology.

Keywords: Apocalyptic, Visions, Ruling ideology, Constantine the Great, Stephan Nemanja, Stephan the First-Crowned, *translatio imperii*.

Vladan Tatalović, <i>The Reception of Jesus' First Sign in Serbian Medieval Fresco Painting</i>	165
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After introductory presuppositions for researching the biblical reception in the sacral art of medieval Serbia, this paper presents the ways of visual interpretation of Jesus' first sign in the Gospel of John (2:1–11). The most representative portrayal of the wedding in Cana in Serbian fresco painting, located in the monastery of Kalenić (15th century), was selected as the subject of concrete analysis. The paper shows that the original solutions in Serbian fresco painting may be treated as the outcome of the actualization of the original meanings and not just the result of reliance on influential source models.

Keywords: Reception, Wedding in Cana, Fresco painting, Medieval art, Kalenić, Serbia.

Early Christianity

Jan Bremmer, <i>Early Christians in Corinth (A.D. 50–200): Religious Insiders or Outsiders?</i>	181
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The Christians' exaltation of Christ may have looked in Corinth not wholly outside the norm, but the combination of their absence of sanctuaries, of their opposition to sacrifice, of their 'political' vocabulary with the minimisation of their own social status, of the special position of their women, of their secretive meal practices, and of their stubborn willingness to die for their god put the early Christians beyond what was acceptable for the civic and imperial elites. Their proselytising activities might also have drawn attention to them as a threat. The early Christians attempted in reality to radically change their host culture. Obviously, local attitudes changed according to time and place. Yet when all is said and done, it is clear that the Jesus movement developed on a collision course with traditional pagan religion. At A.D. 200, though, the result of that collision was still far from decided.

Keywords: Early Christianity, Corinth, Change of Culture, Proselytism, Collision of Religions.

Medieval and Contemporary History of Christianity

Luigi Walt, <i>Francesco e il canto della terra. Su alcuni riferimenti al discorso della montagna nelle Laudes creaturarum</i>	203
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This paper argues for an overall reinterpretation of Francis of Assisi's Canticle of Brother Sun (or *Laudes creaturarum*) in light of the so-called Sermon on the Mount (Matthew 5–7 and parallels). In particular, new insights are offered, which point towards reading the few lines of the text that are focused on "our sister and mother Earth" as a covert allusion to Matthew 6:25–30. Once recognized, the presence of such an allusion could have profound implications not only for a general understanding of the Canticle, but also for a careful re-evaluation of its message in a time of ecological crisis.

Keywords: Ecological ethics, Canticle of Brother Sun, Francis of Assisi, Matthew 6:25–30, Sermon on the Mount.

Cristiana Facchini, *L'ostilità antiebraica nel mondo cattolico: un percorso storiografico e politico* 225

This article aims to describe the relationship between Jews and Catholics against the backdrop of the rise of the national state and the process of political emancipation in the long nineteenth century. In doing so, it attempts to place the overlooked Italian context in the background of both national and transnational history, focusing on themes that would become relevant and reiterated until the rise of Fascism and Nazism. It argues that modern antisemitism was embedded in a web of discourses and representations that were deeply ingrained in Christian cultures, even when a secularizing society emerged. Catholic antisemitism, therefore, both exploited and rearranged old theological tropes with a new modern language capable to adjust to economic and political changes.

Keywords: Jewish emancipation, Ritual murder, Jewish-Christian relations, Modern anti-semitism, Deicide.

Giovanni Vian, *Conflit et violence dans l'Église catholique au début du XX^e siècle: la répression du modernisme* 265

Catholic modernism was primarily an attempt to introduce freedom of research and critical inquiry in the field of religious studies, with particular emphasis on biblical studies. On the other hand, anti-modern Catholicism supported a return to a “Christian” science. The repression of modernism was characterized by a liberticidal intellectual regime and promoting a set of disciplinary norms aimed at controlling scholars, professors, students, and scholarly publications. This set of measures was supporting the return to a Catholic, anti-modern and anti-democratic society. This ideology has not ceased to exist in the following decades. It was only with Vatican II that the Church inaugurated a new path in relating with modern society.

Keywords: Catholic Church, Catholic Modernism, Modernity, Counter-Reformation, Ancien Régime.

Book Reviews 277