

in the neighborhood, over which Paula presided. A large library was collected for Jerome's use, and he lectured every day on the Scriptures. And despite the vow he had taken twelve years before to have nothing to do any more with the ~~classics~~ classics, he began teaching some use of the classics. And then he commenced the great work of his life, the translation of the Hebrew Bible into Latin. He had ~~already~~ already translated the N.T. and ~~now~~ I looked ahead at his O.T. translation last ~~time~~ time.

He was greatly criticized for doing this. The Septuagint was good enough for St. Paul, it is surely good enough for us. But he made this translation, which became the recognized Bible of the Roman Catholic Church, though it took a few centuries for its great excellence to be fully ~~recognized~~ recognized. He was a ceaseless student and a ceaseless writer. And in these next ~~thirty~~ 35 years he published a tremendous amount of writing. He got into a ~~number~~ number of great controversies, and one of the greatest of them was about the matter of extreme asceticism. There was a monk in Rome ~~named~~ named Jovinian, who became disgusted with the ascetic life. And Jovinian decided that the attack on marriage, which was being made by the monks, was entirely wrong. That ~~marriage~~ marriage was the proper state for the normal Christian, and although Jovinian himself remained a monk all his life, he wrote against the ascetic idea. And what he wrote disgusted Jerome. Who answered it very very strongly. Jovinian ~~held~~ held four points. Now you don't need to write these down, but I want to read them to you in order to give a general idea of Jovinian viewpoint. ~~He~~ said, Virgins, widows, and married persons who have once been baptized into Christ had equal ~~merits~~ merits, other things and their conduct being equal. He said that one is no more blessed of Christ for being a virgin than for being married. He said, those who once with full faith have been born again, they cannot be overcome by the devil. That there was not so much discussion about, but it is mentioned as one of the points that he stressed. The perseverance of the saints. For, he said, there is no difference between abstaining from food and enjoying it with thanksgiving. But, of course, the monks held that the less food you ate the better Christian you were.