

Marina Miladinov (ed.)

Matthias Flacius Illyricus [III]. Proceedings.

Labin, City of Labin, 2012, 419 pages

Toward the end of last year, Proceedings appeared from the Third International Scientific Conference “Matthias Flacius Illyricus”, held in Labin on April 22-24, 2010. Although the conference was literally clouded by a cloud of volcano which erupted precisely at that time in Iceland, thus preventing some of the participants from coming and complicating the arrival of others, the conference was nevertheless held. This was done with the majority of the participants being present and with the general consent of all the gathered, and it was to the benefit of the wider scientific community which benefited in multiple ways.

Compared with the previous two similar conferences, this conference had a record number of participants (from seven countries), and thus also created a record number of articles (in four languages) in the collection. Thus, the Proceedings consist of twenty one articles from twenty two mainly eminent scientists of international repute. It is also appropriate to add to those the lengthy and high quality *Preface* written by the editor, Marina Miladinov. The well equipped collection, which includes an *Index of Names and Places* and an *Index of Abbreviations*, makes it easy to manage the Proceedings.

Here is a concise review of the content of the articles. After the lengthy *Preface* in which the editor of the Proceedings reviews the position of the Flacian research on the international stage in the period since the previous conference on Flacius in Labin to the emergence of the latest Proceedings, while offering a concise overview of the authors and the articles which constitute the Proceedings, a “theological-philosophical bloc” (in the words of the editor) of articles begins. In his article “Flacius’ Theological Anthropology”, Ivan Kordić (Institute for Philosophy, Zagreb) reconstructs Flacius’ understanding of the “radically destroyed human’s essence” by sin through his numerous texts, that is, the human’s “substantial corruptness” for which Flacius was theologically very desolate and abject. He states that because of his intensive and original deliberation on the human essence, Flacius deserves a distinguished place in the area of (especially theological) anthropology. In his article “Actuality of Flacius’ Theory of Interpretation”, Jure Zovko (Croatian Studies, University of Zagreb) wishes “to show that Flacius’ theory of interpretation includes *in nuce* foundational definitions of contemporary hermeneutics which advocates a realistic-objective approach to the text and the artistic work” (49), and argues that the contemporary demand of

Krämerov for relying anew on older “scientist” hermeneutics “implies returning to the concept of hermeneutics elaborated and successfully practiced by Matthias Flacius” (55). In his article “Die Methoden in der *Clavis* von Flacius”, Zoltán Rokay (Pázmány Péter Katolikus Egyetem, Budapest) introduces arguments for his assertion “that Flacius, unlike Melancthon, did not only use methods in the area of theology, but indeed can be regarded as the author of early modern theological methodology (66). In the article “Matthias Flacius’ *Glossa Compendiaria*: The Wittenberg Way of Exegesis in its Second Generation” (which was included as a “guest” in the collection, because thematically it fits perfectly in the concept of the collection, although its author was not personally present at the conference in Labin), Robert Kolb (Concordia Seminary, St. Louis, MO, USA) reasons that Flacius’ *Glossa* alongside the New Testament reveals the hermeneutic orientation and the exegetical skills he gained at the lectures in Wittenberg; he also analyzes in detail Flacius’ method “by which he gave a considerable contribution to the history of the Wittenberg’ exegesis” (89). In his article “Flacius und das Wort Gottes. Die Auseinandersetzung mit Kaspar Schwenckfeld”, Hans-Peter Großhans (Evangelisch-theologische Fakultät der Universität Münster, Germany) introduces Flacius’ understanding of the Word of God and the applied interpretation of the Scriptures which are especially reflected in his dispute with Schwenckfeld (1551-1559).

A gradual transition into the “theological-historical bloc” begins with the article “*Wir sindt nichts den eytel sundē*: The Impact of Flacius’ Theology of Original Sin on the German Territory of Mansfeld”, in which Robert J. Christman (Luther College, Decorah, IA, USA) traces the way and the influence of Flacius’ understanding of original sin on the territory of the German city Mansfeld (with a particular emphasis on the days around New Year of 1574); this was the reason why many eminent and decent citizens who were adherents of Flacius’ understanding were subjected to violence and deterrence from Flacius’ enemies who came to power in the city by military force. In his article “Flacius and the Fathers: Cross-Examining Justin and Irenaeus”, Douglas Grandon (The Church of Risen Christ, Denver, CO, USA) reexamines the assertion that Justin and Irenaeus were actual “witnesses” of the truth Flacius represents in his *Catalogue of the Witnesses of the Truth*, assuming that out of their complete writings one may conclude that they advocated against the very thing for which Flacius included them as “witnesses”. In his article “Flacius’ Human Face of Doctrine: Sacred History between Prosopography and Dogmatics” Phillip Haberkern (Boston University, MA, USA) views Jan Hus as Flacius’ “witness of the truth”, attempting to discern Flacius’ historiographical *modus operandi*. In his article “*Sicut st hoc tempore accidisse vidimus*: Il profilo biblico di Valdo di Lione nel *Catalogus testium veritatis* di Mattia Flacio Illirico”, Francesca Tasca Dirani (Bergamo, Italy) presents

Flacius' interest in Peter Valdo from Lyon, and the way his life and his followers are presented in the *Catalogue*. In his article "Die klaine Herde der 7000 – Die aufrechten Bekenner in M. Flacius' Illyricus konzeptionellen Beiträgen zur Neuformulierung der Kirchengeschichtsschreibung aus protestantischer Sicht", Vera von der Osten-Sacken (Leibniz-Institut für Europäische Geschichte, Mainz, Germany) traces the development of the idea of the "little flock of true confessors" from the apologetic term to the distinguished criteria. Although even the title of the article "Der Konflikt zwischen Matthias Flacius und Philipp Melancthon in der Sicht des Johannes Cochläus: Die Schrift De Excusatione Philippi Melancthonis, Adversvs clamores Flacij Illyrici", by Henning P. Jürgens (Leibniz-Institut für Europäische Geschichte, Mainz, Germany) speaks for itself, it is important to notice that Cochläus was a Roman Catholic theologian and polemicist which adds to the importance of studying his view of said conflict. In his article "Flacius Debates the Fulda Jesuits" Oliver K. Olson (MN, USA) presents an interesting conflict between Flacius and the Jesuits in Fulda which preceded the planned academic disputation between them, but was also the reason which prevented it from being maintained. With the article "Die Magdeburger Zenturien – Entstehung und Arbeitstechnik eines kirchenhistorischen Unternehmens", Harald Bollbuck (Herzog August Bibliothek Wolfenbüttel, Germany) additionally illuminates the methodology and the working process on the *Centurion*, pointing to the development of the philological and the historical critique in this epochal work. In his article "Matthias Flacius and the Reformation in the Grand Duchy of Lithuania", Dainora Pociūtė (Vilnius University, Lithuania) elaborates Flacius' influence on the formation of the polemic stand of the founder of the Lithuanian Evangelical Church, Mikolaj Radzwiłła, toward the papacy and Roman Catholicism. In his article "Der heilige Mann und thewre held: Flacius' View of Luther", Luka Ilić (Leibniz-Institut für Europäische Geschichte, Mainz, Germany) presents in detail the relation of Flacius toward Luther, especially analyzing the forwards Flacius wrote to Luther's works that he edited.

After Ilić's article, the part of the collection begins which includes articles that give us a wider picture, or the less known details, necessary for the study of Flacius' life and time. Thus, Tulio Vorano (Labin) and academician Josip Bratulić contribute with their articles "Labin in Flacius' Time in the Writings of the Notary Bartolomeo Gervasi" (Vorano) and "The role of Carniola Estates in the Advancement of Protestantism in Slovenia and Croatia" (Bratulić). The titles of the articles speak for themselves. Furthermore, with his article "Matthias Flacius Illyricus Junior: Professor *philosophiae & logicae Aristotelis* and Professor of Practical Medicine", Lucijan Mohorović (Labin) summarizes and revises the results of the previous research of the life and work of the most noted son of Flacius, while Fanika Krajnc-Vrečko (Theological Library Maribor, Slovenia), with her

article “Der Flacianer Matthias Klombner zwischen Kroatien und Slovenien des 16. Jahrhunderts”, approximates the insufficiently researched Slovenian “Flacian” Matthias Klombner.

At the very end of the collection there are two valuable contributions of referent nature, “The Labin Scientific Conference on Flacius in 1970” by Olja Višković (National Museum, Labin) and “*Flaciana* in the Library HAZU in Zagreb” (HAZU is the Croatian Academy of Sciences and Arts), by authors Alojz Jembrih (Croatian Studies, University of Zagreb) and Tamara Runjak (HAZU, collection of old and rare books).

From all the above, it is obvious that the Labin conferences on Flacius are a more and more significant destination for national and foreign scientists who engage in Flacius and the Reformation, and that with great optimism we can anticipate the next conference in Labin announced for 2015. This includes the anticipation of the advancement of Flacian studies and the connecting of Flaciologists at an international level, and even more so as the 500th anniversary of Flacius’ birth approaches in 2020. This is confirmed by two announcements made at the recent presentation of said Proceedings in Labin. Namely, the editor of the Proceedings, Marina Miladinov, announced the forthcoming publishing of her book on Flacius as a historian, while her collaborator in the editing of the Proceedings, Luka Ilić, has also announced the publishing of his book on Flacius’ concept of sin, both to be published in Croatian. It remains only to congratulate the editor of the Proceedings and her collaborator on the excellently completed work and the editing of the Proceedings which we heartily recommend as a remarkable source of the latest results of research on the life and work of the most noted Croatian (Protestant) theologian, Matthias Flacius Illyricus.

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Translated from Croatian language by Ljubinka Jambrek

Jure Dohnal

Operation Without Anesthesia

Osijek, *Izvori*, 2012

Anesthesia (from the Greek word *an estos* – figuratively, “without feelings” or “beyond feelings”) represents a medical method of anesthesiology which, besides the application of anesthetics and other medications, causes an “elimination of pain” and “sleeping induced by medicines” in the organism of a person. This is used for surgeries, other methods of diagnostics and treatments of complicated cases related to the term “intensive care”. In the past, surgeries were done without anesthesia. Are there cases like this today?