

1524–1527, 1529–1530, 1540–1542. Bonomo ordained him as priest, enabled him to begin his studies in Vienna and among other things acquainted him with the *Paraphrases* of Erasmus of Rotterdam and with Calvin's *Institutio religionis christianae*. Bonomo headed the Trieste diocese as early as 1502 and led it until his death in 1546; he was a high-ranking diplomat, a confidant and counsellor at the Habsburg court, especially to Maximilian I, but also to the Archduke Ferdinand, although in 1523 he returned to Trieste for good. He invited Giuliano of Milan and the Franciscan Serafino as preachers to Trieste as well as others who were already well-known and later condemned as heretics by the Inquisition. From the extant material in the cases against them, and also against the Franciscan Giulio Morato of Koper, Niccolo de Brischia and Peter Peterlin, it is evident that the bishop was drawn to a spiritualistic concept of religion and that he was critical of Roman Catholic church traditions and rituals, especially of the mass, although outwardly he practised them.

He himself and circles favourably disposed towards Protestantism in Trieste rejected both the Roman Catholic and the Lutheran concepts of the eucharist, agreeing with the Zwinglian concept of the eucharist as simply a symbol and memorial. In Trieste the influence of the Swiss Reformation was stronger than that of the Lutheran. Bonomo's successor as bishop, the Spaniard Antonio de Castillejo, in a special memorandum to Pope Paul III explicitly accused Bonomo of heresy. He did not cite the usual accusations of the time against Protestants but quoted exactly the links between Bonomo's views and the teachings of Zwingli and Oecolampadius in Switzerland. In 1551 he collected extensive documentation to support his accusation and sent it to the papal nuncio in Vienna. But there the material mysteriously disappeared, probably for political reasons. In addition, Castillejo was forced to leave the Trieste diocese on account of political conflicts/disputes (he became bishop of Cagliari in Sardinia).

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Primož Trubar and the “Jewish question”

Although the claim of momentous novelty concerning the anti-Semitism of the 19th and 20th century (which reached its apogee with the criminal attempt to achieve “the final solution of the Jewish question”) is correct in its own way, nevertheless considering the continuity of general animosity towards the Jews, which can be traced in European history right from its beginnings, it is justifiable to ask whether there is some common denominator underlying the enmity of other European nations towards the Jews, and whether that common denominator could be Christianity. The following questions may be posed: