


CORPVS CHRISTIANORVM

Continuatio Mediaevalis

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
GVILLELMI DE LVXI
OPERA

TURNHOUT
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2006

GVILLELMI DE LVXI
POSTILLA SVPER BARVCH
POSTILLA SVPER IONAM

cura et studio

Andrew T. SULAVIK

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conclusions of this work are entirely my own responsibility, as are my errors.

Old Town Alexandria, Virginia
A. T. S.

INTRODUCTION

PREFACE

During the thirteenth century, the Dominicans and Franciscans at Paris transformed the biblical commentary into an ideal instrument for equipping the preacher with accessible sermon material. The reshaping of the biblical commentary into the *postilla*,¹ particularly by the Dominican masters at Paris, played an important role within the much broader pastoral reform movement and evangelical awakening then unfolding. Their postills, doctrinally informed, filled with *exempla*, *distinctiones*, advice for confession, and equipped with material for fostering contemplation, assisted in bridging the gap between scriptural exegesis and its pastoral application to preaching. The Dominican masters provided their *studia*, house lectors, and friars with a steady stream of postills on every book of the Bible, which were not only in great demand, but also gave shape and direction to the friars' universal preaching mission.

The concern for better educated and equipped preachers had been voiced since the late twelfth century by Peter the Chanter's circle, and later, by the 'biblical moral' school of Stephen Langton. Clearly influenced by their predecessors and by the the Fourth Lateran Council's reforming canons, the Dominican friars at Paris were ideally organized and prepared to compose biblical commentaries to serve the practical and pastoral needs of their confreres. Their success made it clear that good preaching depended upon scriptural commentaries that were not only doctrinally informed, but were refashioned to meet the needs of a new breed of preacher.²

¹ The word, *postilla*, originated from the words, *post illa verba*, which were placed in the margins of biblical commentaries to direct the reader to the master's explication of the text.; cfr C. DU CANGE, *Glossarium ad scriptores mediae et infimae Latinitatis*, VI – ed. L. Favre, Niot, 1886, p. 434.

² For a fine article demonstrating examples of sermon dependence upon biblical commentaries, see L. J. BATAILLON, 'De la lectio à la praedicatio: commentaires bibliques et sermons au XIII^e siècle', *Revue des sciences philosophiques et*

Between 1230 and 1275, no other group in Paris produced more postills on Scripture than the Dominican masters; consequently, the foremost center for biblical study at Paris was no longer the abbey of Saint-Victor, but the Dominican Convent of Saint-Jacques.³ Hugh of St. Cher, Thomas Aquinas, and Albert the Great are the most celebrated Dominicans of this period, but they represent only one element in the wider world of early Dominican biblical exegesis.

As Beryl Smalley has shown in her studies, the contributions of lesser known Dominican exegetes, Guerric of St. Quentin, William of Alton, John of Varzy, William of Tournai, and Nicholas of Gorran, manifestly shaped the character of early Dominican exegesis.⁴ Much work remains to be accomplished in the field of

théologiques 70 (1986), p. 559-574; 'Early Scholastic and Mendicant Preaching as Exegesis of Scripture', in *Ad Litteram: Authoritative Texts and Their Medieval Readers*, Notre Dame, 1992, p. 165-177; see also H. CAPLAN, 'The Four Senses of Scriptural Interpretation and the Medieval Theory of Preaching', *Speculum* 4 (1929), p. 282-290; and more recently G. DAHAN, *L'exégèse chrétienne de la Bible en Occident médiéval*, Paris, 1999, p. 156-159.

³ The period between 1230 and 1275 represents an important developmental phase for postill production at Paris. According to Van Engen, the development of medieval biblical exegesis can be divided into two distinct cultural phases: "the first, from about 1050 to 1200", he writes, "involved the search for an adequate form whereby to transform divine truth into a university discipline and Holy Scripture into a university textbook; the second, occurring between 1225 and 1275, worked out forms of interpretation and application after textbook knowledge of Scripture became the norm and theology a recognized 'science'." It is William's contribution to the development of the latter phase which is our concern here; cfr J. VAN ENGEL, 'Studying Scripture in the Early University', in *Neue Richtungen in der hoch- und spätmittelalterlichen Bibelexegese*, Munich, 1996, p. 19. For specific accounts of the Dominican exegetical activity in Paris between 1230 and 1275, see: H. DE LUBAC, *Exégèse médiévale*, II, Paris, 1944, p. 302-344; B. SMALLEY, *The Study of the Bible in the Middle Ages*, Notre Dame, 1964, p. 264-355; most recently, see M. MULCHAHEY, 'First the Bow is bent in Study...': Dominican Education before 1350, Toronto, 1998, p. 480-526; P. C. SPICQ, *Esquisse d'une histoire de l'exégèse latine au moyen âge*, Paris, 1944, p. 289-318; of particular use is his list of forty-four principle exegetes of the thirteenth century, see p. 318-330.

⁴ Beryl Smalley's articles must be considered the starting point for any study involving the early development of Dominican exegesis. Below is a brief biographical note on each of the aforementioned Dominican exegetes, followed by a reference to one of Smalley's studies on that particular exegete. Guerric of Saint-Quentin, the third Dominican master at Paris, held the second chair of theology from 1233 until 1242; his regency overlapping with that of Hugh of St. Cher (1230-35): B. SMALLEY, 'Some Thirteenth Century Commentaries on the Sapiential Books', *Dominican Studies* 2.4 (1949), p. 338-355; and B. SMALLEY, 'William of Middleton and Gilbert of Nogent', *Recherches de théologie ancienne et médiévale* 16 (1949), p. 281-291. William of Alton was regent master in Paris between the years 1259 and 1260, and is said to have died by 1265: B. SMALLEY, 'Some Thirteenth Century Commentaries', *Dominican Studies* 3.1 (1950), p. 57-77. John of Varzy was sent to Paris around 1266 where he taught in 1270, or a little earlier. He died at St-Jacques in

Dominican medieval exegesis; for the medieval specialist this means contributing to the history of the formal shaping of scholastic exegesis. This history was fashioned in large measure by an array of thirteenth and early fourteenth century Dominican regent masters at Paris, whose writings both in number and quality dominated Parisian commentary production.⁵

Among thirteenth century Dominican postillators at Paris, William of Luxi remains one of the least known. Scarcely anything is known about his life, and his works have remained unedited. The present critical edition seeks to bring William out of obscurity. The selected biblical commentaries, *Postilla super Baruch* and *Postilla super Ionam*, together with six prologues to William's exegetical works on Jeremiah, Lamentations, and the Twelve Minor Prophets will, for the first time, provide scholars with edited material for the study of his thought and theology.

Postilla super Baruch and *Postilla super Ionam* were selected for this edition, since their length and historical value made them an ideal choice for studying the developments of biblical exegesis at Paris during the second half of the thirteenth century, and for determining the relationship between exegetes who developed new techniques of exegesis to satisfy the needs of their students and future preachers. *Postilla super Baruch* holds an important place within the commentary tradition on Baruch in the Latin West. It is – as is Hugh of St. Cher's postill on Baruch – a valuable later witness to the earliest known Latin commentary on Baruch, *Glossa super Baruch*. The latter was composed at the turn of the thirteenth century by a certain Dean of Salisbury. The three commentaries on Baruch, when set side by side, provide a striking

1278: B. SMALLEY, 'Some Thirteenth Century Commentaries', *Dominican Studies* 3.3 (1950), p. 236-265. William of Tournai preached university sermons in Paris between 1268 and 1275; his regency has been dated between 1272 and 1274: B. SMALLEY, 'Some Thirteenth Century Commentaries', *Dominican Studies* 3.1 (1950), p. 48-53. According to Beryl Smalley, Nicholas Gorran appears to have been the only really prolific commentator on Scripture working in Paris towards the end of the thirteenth century. Although he never took his degree at the University of Paris, nor incepted as a regent master there, he held the office of prior at St-Jacques, preaching and commenting extensively on Scripture between the years 1263 and 1285. He died in 1295: B. SMALLEY, 'Some Latin Commentaries on the Sapiential Books', *Archives d'histoire doctrinale et littéraire du Moyen Âge* 18 (1951), p. 106-116.

⁵ Paris was not the only center of Dominican exegetical activity, but it did produce the most postills by far. The Oxford Dominicans, Thomas Docking, (*obit post 1269*) Simon of Hinton (regency: 1248-1254), Robert Holcot (*obit* 1349), William Macclesfield (*obit* 1303), Nicholas Trevet (*obit ca.* 1328-1330), and Thomas Walleyes (1287-*obit post* 1349), also produced an impressive array of postills on Scripture.

picture of the rapidly changing forms and methods that were being developed at Paris by the masters of the Sacred Page between 1200 and 1275. *Postilla super Ionam* was selected as part of a larger work, *Postilla super duodecim prophetas*, which was considered by one medieval source to be among William's best biblical commentaries. A very large number of biblical commentaries have survived from the thirteenth century. However, apart from commentaries written by Hugh of St. Cher, Albert the Great, Bonaventure and Thomas Aquinas, relatively few biblical commentaries from this period have been edited. A survey of ten of the more notable but neglected Dominican postillators during the second half of the thirteenth century shows that 103 of their commentaries have survived, yet not one of these has been edited in full.⁶ If the survey were widened, it is unlikely that the results would improve. It is hoped that the editions of *Postilla super Baruch* and *Postilla super Ionam* will contribute, albeit in a small way, to rectifying this situation.

David d'Avray has rightly observed that "to get a balanced view of the thought of teachers and students of theology, we need to set Bible lectures and university sermons beside Sentence commentaries and disputations".⁷ It is hoped that William's works will not only add materially to our growing understanding of the development of the early period of Dominican exegesis and preaching, but will also help balance our perceptions of the academic instruction and theological thought of the thirteenth century.

CHAPTER I

WILLIAM OF LUXI

Details regarding William of Luxi's origins and early life are few. Not only are literary references concerning William's life extremely rare, but almost everything known about him must be retrieved from the biblical commentaries and sermons ascribed to him, none of which have been edited. Since his works contain no autobiographical references, we are left with very limited information about him. All that is certain is that he was a Regent Master of Theology at Paris, he preached in the environs of Paris between the years 1267 and 1275, and he died sometime after 1275.¹ It is with these narrow facts in mind that we turn to determining, as far as it is possible, William's place of birth.

1. Origins

According to the rubricated titles of his works, William was known as *frater Guillelmus, de Busci, Buscy, Lexi, Lissi, Lisi, Lyssy, Luci, Lusci, Luscly* and *Luxi*. The bewildering array of variant spellings for *Luxi*, complicates locating his place of origin. Of the thirty-one attributions contained in the rubrics to his sermons, *Luxi* appears most often (ten times). One medieval source lists William among the Parisian masters as "*Fr. Guillelmus de Lexoutio, Burgundus*".² *Lexoutio*, which is Lisieux in Normandy, may be a mistake for *Luxoutio*, which is Luxeuil in Lorena, a region which is closer to Burgundy, but is not in Burgundy. If we consider further the places of origin found in the rubricated titles of

⁶ Based on KAEPPFELI'S, *Scriptores Ordinis Praedicatorum Medii Aevi*, Rome, 1970-1993, 103 extant biblical commentaries were produced by the following ten Dominicans during the thirteenth century: Nicholas of Gorran (36), Peter of Tarentaise (26), Gueric of St. Quentin (14), William of Alton (12), William of Luxi (4), Bernard of Trilla (2), Stephen of Venizy (2), John of Varzy (2), Peter of Scala (2), and Simon Hinton (3). It should be noted here that the commentaries on the seven Catholic Epistles, produced either by Nicholas of Gorran or Peter of Tarentaise, have been edited, although not critically, cfr Parma edition, *S. Thomae Aquino Opera*, XXIII, Paris, 1869, p. 250-324.

⁷ D. D'AVRAY, *The Preaching of the Friars*, Oxford, 1985, p. 182.

¹ For evidence concerning the dating of William's death, see N. BÉRIOU, *L'avènement des maîtres de la Parole: La prédication à Paris au XIII^e siècle*, II, Paris, 1998, p. 666-667, including n. 30.

² STEPH. DE SAL., *De quatuor* – ed. Th. Kaepelli, p. 127, n. 21. The work is attributed to Stephen of Salagnac (c. 1230-1291) who stopped writing in 1277; Bernard Gui (1261-1331) finished his basic revisions in 1307, but continued adding to them until 1314. For a discussion of Gui's writing and revision of the *cronica*, specifically concerning the list of Parisian masters, see introductory material in BERN. GUI., *Bern. Gui. scripta de S. Dom.* – ed. S. Tugwell, p. 50-52.