CORPVS CHRISTIANORVM

Continuatio Mediaevalis

219

GVILLELMI DE LVXI
POSTILLA SVPER BARVCH
POSTILLA SVPER IONAM

cura et studio

Andrew T. SULAVIK

GVILLELMI DE LVXI
OPERA

TURNHOUT
BREPOLS PUBLISHERS
2006

TURNHOUT
BREPOLS PUBLISHERS
2006
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,* 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 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.⁴

---

⁴ 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.; cf C. De Cange, *Glossarium ad scriptores medii et infirmitatis latinitatis,* VI – ed. L. Favre, Nort, 1896, p. 454.

⁵ For a fine article demonstrating examples of sermon dependence upon biblical commentaries, see L. J. Bataillon, *De la lecéré à la prédication: commentaires bibliques et sermons du xiv 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. 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, Guercic of St. Quentin, William of Alton, John of Varvy, William of Tournai, and Nicholas of Gorrain, manifestly shaped the character of early Dominican exegesis. Much work remains to be accomplished in the field of

**Sources**

- Smalley, Beryl, *Some Thirteenth Century Commentaries*. Dominican Studies 3.3 (1950), p. 256-285. William of Tournai preached university sermons in Paris between 1252 and 1253 and his regency has been dated between 1272 and 1274. Smalley, *Some Thirteenth Century Commentaries*, Dominican Studies 3.1 (1949), p. 48-53. According to Beryl Smalley, Nicholas Gorrain 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 received any master's degree there, he held the office of prior at St-Jacques, preaching and commenting extensively on Scripture between the years 1245 and 1248. He died in 1250. Smalley, *Some Thirteenth Century Commentaries*, Dominican Studies 3.1 (1949), p. 48-53. Simon of Hinton (regency: 1248-1254), Robert Holcot (obit 1249), William Macefield (obit 1251), Nicholas Trott (obit ca. 1212-1213), and Thomas Walley (1217- obit post 1249), also produced an impressive array of postills on Scripture.

**Introduction**

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. Among thirteenth century Dominican postillers 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 exegesis 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
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 109 of their commentaries have survived, yet not one of these has been edited in full.\footnote{Based on KaeppeL's, Scriptores Ordinis Praedicatorum Medii Aevi, Rome, 1970-1999. 109 extant biblical commentaries were produced by the following ten Dominicans during the thirteenth century: Nicholas of Gorron (26), Peter of Tarentaise (26), Gueric of St. Quentin (14), William of Alton (12), William of Luxi (10), Bernard of Trillo (2), Stephen of Ventzey (2), John of Varzy (2), Peter of Scala (2), and Simon Hinton (2). 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, cf Parma edition, S. Thomae Aquinasti Opera, XXIII, Paris, 1889, p. 250-334.} 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."\footnote{D. D'Avray, The Preaching of the Friars, Oxford, 1985, p. 48.} 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.

\footnote{For evidence concerning the dating of William's death, see N. BiSON, L'avenue des maîtres de la Parole: La prédication à Paris au 13e siècle, 11, Paris, 1998, p. 566-667, including n. 10.}

\footnote{STEPH. DE SAL, De quaestuar - ed. Th. KaeppeL, p. 127, n. 21. The work is attributed to Stephen of Salagusc (c. 1230-1290) who wrote in 1277. Bernard Gui (1260-1310) finished his basic revisions in 1277, but continued adding to them until 1344. For a discussion of Gui's writing and revision of the cronica, specifically concerning the list of Parisian masters, see introductory material in Béx. GUI, Bern. Gui, scripta de S. Dom. - ed. S. Tugwell, p. 50-52.}

**CHAPTER I**

WILLIAM OF LVXI

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 1269 and 1271, and he died sometime after 1273.\footnote{For evidence concerning the dating of William's death, see N. BiSON, L'avenue des maîtres de la Parole: La prédication à Paris au 13e siècle, 11, Paris, 1998, p. 566-667, including n. 10.} 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, Lisp, Lisy, Luci, Lusci, Lusc, 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 Lexxi, Burgundus.”\footnote{STEPH. DE SAL, De quaestuar - ed. Th. KaeppeL, p. 127, n. 21. The work is attributed to Stephen of Salagusc (c. 1230-1290) who wrote in 1277. Bernard Gui (1260-1310) finished his basic revisions in 1277, but continued adding to them until 1344. For a discussion of Gui's writing and revision of the cronica, specifically concerning the list of Parisian masters, see introductory material in Béx. GUI, Bern. Gui, scripta de S. Dom. - ed. S. Tugwell, p. 50-52.} Lexxi, which is Liseux in Normandy, may be a mistake for Luxxio, which is Luxeuil in Lorena, a region which is closer to Burgundy, but not in Burgundy. If we consider further the places of origin found in the rubricated titles of