

Biblical Hermeneutics and Exegesis in the Late Middle Ages:

The *Introductio in sacram scripturam* of Henry of Langenstein (†1397)

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1. Introduction

The biblical exegesis of the late Middle Ages is one of the least-researched areas in the history of theology, and this is despite the fact that the period has given us an almost-unmanageable wealth of scriptural commentaries. On the one hand, this ignorance is due to pejorative stereotypes about scholastic theology which humanists and reformers propagated; on the other hand, it is due to the very wealth of biblical commentaries from the fourteenth and fifteenth centuries, which have to a large extent remained unprinted and therefore unknown. One of the central texts of late medieval exegesis is the Commentary on Genesis of Henry of Langenstein, which the professor at the University of Vienna composed over eleven years until his death in 1397. Though it was intensively read in its time, as the wide dissemination of over 100 manuscript copies evidences, the work has never been printed. The printing of the entire work in a modern edition would require about 5000 pages of text, as Fritz Peter Knapp has estimated.¹ A complete edition is thus not currently feasible; however, the lengthy introduction which precedes the commentary proper can easily be considered an independent treatise on the interpretation of the Bible. This *Introductio in sacram scripturam* is the subject of the present project. We propose to edit and analyze the text for the first time ever. Giving this masterwork of one of the greatest theologians of the late Middle Ages a detailed examination cannot fail to fundamentally expand and enrich our understanding of late medieval scriptural exegesis as a whole.

¹ Knapp 2004, 112.

2. Significance, Objectives and Scope of the Project

This project aims to make a substantial contribution to the literature on the exegesis of the late Middle Ages and also to bring the writings and theology of Henry of Langenstein, the most famous theology professor of the medieval University of Vienna and the founding dean of its Faculty of Theology, to the scholarly attention which they merit. Henry of Langenstein came to Vienna in 1384 upon the invitation of Duke Albrecht III, who requested his help in establishing a theological faculty at the university, which had been founded in 1365.² His administrative duties were wide-ranging: he was dean of the faculty several times, rector of the university, and head of the new Ducal College.³ Langenstein's most significant theological work during his activity in Vienna was a monumental commentary on the Book of Genesis, which he prepared as a *lectio magistralis* from 1385 until his death in 1397.⁴ The work was to become the model for a series of lengthy commentaries written by the students of Langenstein and his fellow professors at the university, and may therefore be considered the prototype and fundamental exemplar of a late medieval commentary from the University of Vienna.⁵ The Commentary on Genesis is preceded by the long *Introductio in sacram scripturam*, also referred to in the manuscripts as the *Lectura super prologo* or *Expositio prologi Biblie*. This introduction is the subject of the project proposed here.

Both its characterization as a "*Lectura*" and its length show that Langenstein, the new *magister* of the Faculty of Theology, presented this first part of his Commentary on Genesis in the lecture hall, most likely as his main lecture in the academic year of 1385/1386. Viewed in terms of its largest structural components, the *Introductio in sacram scripturam* consists of interpretations of Saint Jerome's three most important prefaces to the Vulgate, which were in the Middle Ages considered to be integral parts of the sacred text. These are the *Epistola ad Paulinum*, which was designated the *Prologus super totam Bibliam* in editions of the Vulgate in the early and late Middle Ages; the so-called *Prologus galeatus*; and the *Prologus super Pentateuchen*.⁶ These prefaces had been presented together with the Vulgate since late antiquity, and were regarded by exegetes as late as the thirteenth century as fixed

² Lackner 2013; Lackner 2010; Ubl 2005; Uiblein 1999; Wagner 1999, 106-137; Shank 1988, 17-25; Wappler 1884, 1-54.

³ For a biography of Langenstein, see Kreuzer 1987; Hohmann – Kreuzer 2010.

⁴ The connection between the interpretation of the first book of the Bible and the beginning of the Faculty of Theology was emphasized by Langenstein: *In principio creavit Deus celum et terram. Ista scribitur in capite tocius divine scripture, que incipit a libro Genesis, quem ideo exponere intendo adiuvante Domino, ut Wiennensi universitate novum sacre theologie studium incipiat a capite divinalium scripturarum*. Cited according to ÖNB, CVP 4861, fol. 1ra.

⁵ In the wake of Langenstein, many professors at the University of Vienna wrote lengthy scriptural commentaries (which are also unprinted and which have not been researched in depth). To note only the most important figures and works in the first two generations of theologians at the university: Henry of Oyta was responsible for a Psalms commentary; Michael Suchenschatz for commentaries on Matthew and Luke; Lambert of Geldern was responsible for commentaries on the Minor Prophets and the letters of John; Franz of Retz for a commentary on Proverbs; Peter of Pulkau for commentaries on Romans and 1 Corinthians; and Nicholas of Dinkelsbühl for commentaries on Isaiah, Matthew, 2 Corinthians and Galatians. Knapp 2004, 106-163.

⁶ The text of the *Epistola ad Paulinum* (= Ep. 53) is edited in Hieronymus, *Epistulae*, CSEL 54, 442-465; The *Prologus galeatus* and the *Prologus super Pentateuchen* are edited in: *Biblia sacra*, ed. Weber – Gryson 2007, 3-4, 364-366.

parts of the text which was to be interpreted.⁷ In his *Introductio*, Langenstein summarizes all three prologues and then uses them as the basis of a single introductory lecture. He does not limit himself to explaining the prologues' content and philological insights; rather, the prologue material affords Langenstein the opportunity to provide historical information about the scriptural text, and to discuss fundamental problems in its interpretation. The extensive introduction which resulted is likely unique in the late Middle Ages, and ought to be read as the summation and epitomic reference work of late medieval exegesis.

With some variance according to script size and the *mise-en-page* of the manuscripts, the *Introductio* runs between 100 and 130 folios. This corresponds to about 300 to 400 pages in a modern printed edition. Langenstein divides the work into three large parts. The first (and shortest) part is conceived as a *Commendatio theologiae*.⁸ In this part, Langenstein discusses the scientific character of theology, and its connection to the other sciences. He also addresses the multiple senses of scripture and the relationship between revelation, the sacred text, and theology. In the second (and longest) part, the *Introductio* turns to the interpretation of two of Jerome's prefaces, the *Epistula ad Paulinum* and the *Prologus galeatus*. Rather than dividing the part into two corresponding chapters, as would be expected for such a commentary, Langenstein creates nine distinct chapters: the first four chapters of part two treat the *Epistula ad Paulinum*, and the following five chapters treat the *Prologus galeatus*. Each of these chapters is at least as long as the entire first part, and a wealth of exegetical, historical, philological, hermeneutic, and theological issues are discussed within them. The third part is decided to Jerome's third preface, the *Prologus super pentateuchen*. Amongst other topics, Langenstein here considers the role of philology and the import of the original Hebraic to scriptural interpretation. In discussing the relationship between the *Ur-text* and its translation, Langenstein allows his students in Vienna to partake in a conversation which had been ongoing in Paris and other educational centres since the middle of the fourteenth century.⁹

The *Introductio* has usually been handed down to us in the manuscripts along with the commentary it precedes, or at least with parts of that commentary. Notwithstanding its clear association with the Commentary on Genesis, the work may be regarded as a self-contained treatise in which the most important issues in the interpretation of scripture are discussed. On this view, the *Introductio* is highly worthy of its own edition and of an exploration of its text and content.

3. Status quaestionis

As a rule, the work of Henry of Langenstein is approached from three angles in historical scholarship. He is first of all considered a key figure in late medieval scholastic theology, who also published

⁷ Fürst 2003; Shepard 2012; Bogaert 2012; Boynton – Reilly 2011; Schild 1970.

⁸ On the role and purpose of commentary prefaces and Principia, see: Courtenay 2015; Prügel 2007.

⁹ Levy 2018, 231-236; Dahan 2011; Smith 2008.

vernacular texts which inspired the spiritual-practical writings of the so-called Viennese School.¹⁰ Second, he is known as a church politician, who stood forth during the outbreak of the Great Occidental Schism in 1378 as a conciliarist, contributing a series of statements and initiatives which advocated and eventually achieved the end of the Schism by means of an Ecumenical Council.¹¹ Finally, he is known as a prodigious academic organizer at the University of Vienna. His essential contribution to the founding and organization of the University of Vienna was just recently reemphasized during its jubilee.¹² Langenstein's works show him to be a polymath. He writes on science, natural philosophy, astronomy, social policy, business ethics, university organization, church policy, and pastoral theology.¹³ Despite the fact that his Commentary on Genesis is considered his *opus magnum*, displaying the astonishing extent of his theological, philosophical and scientific knowledge, Langenstein's skill as an exegete has scarcely been acknowledged in recent scholarship. Beyond his work on Genesis, Langenstein's interest in exegesis is further exhibited in his commentaries on the Book of Isaiah and the Lord's Prayer,¹⁴ as well as in his treatise on Hebrew grammar (*De ideomate hebraico*).¹⁵

Although the *Commentarius in Genesim* has never been the topic of a full-length study, its varied content and status as part of Langenstein's *corpus* has resulted in a few shorter studies and overviews in other literature on Langenstein. For an exhaustive biography of Langenstein, the definitive resource is GEORG KREUZER's 1987 study.¹⁶ The main body of this work examines Langenstein's ecclesiological treatises, the *Epistola pacis* and the *Epistola concilii pacis*. Kreuzer *does* devote a few pages to the Commentary on Genesis in his overview of Langenstein's works, however: in a few sentences, he makes a statement concerning the partialities of literature on the Commentary, and mentions that there is a debate in the literature concerning which manuscripts are autograph. Kreuzer is correct in noting that literature on the Commentary tends to focus on single aspects of it. NICHOLAS STENECK's 1976 book, while an excellent treatment of the late medieval science Langenstein uses in his exegesis on the Hexaemeron, does not discuss the prologue material, nor does it engage with any literary or philological aspects of the text.¹⁷ There are almost no longer quotations from the Commentary either. Steneck's main goal was to show, with use of the Commentary as a representative

¹⁰ Leppin 2015; Brinzei – Schabel 2015, 174-266; Schabel 2015, 15-83; Müller 2015, 162-179; Prügl 2012a; Knapp 2004, 107-125, 652-653; Lang 1966; Lang 1948, 361-394.

¹¹ Kreuzer 1987; Sieben 1983, 15-20; Becker 2018, 53-57, 136f.

¹² Lackner 2013, 35-40; Lackner 2010, 37-51; Prügl 2009, 377-398; Wagner 1999, 106-137; Uiblein 1999; Gabriel 1984, 25-36; Lang 1949, 40-86. Not only was Langenstein responsible for the statutes of the faculty; he was also a significant figure in the development of the *Collegium ducale*, achieving the endowment and support of Albrecht III. Uiblein 1999, 315, 57f, 85. Right up until his death on 11 February 1397, Langenstein was active as professor, dean, rector, and advisor to the duke. Hämmerl 1994; Kreuzer 1987.

¹³ A good overview of the Langenstein's writings is provided by Hohmann 1976, 399-426; Hohmann 1975, 219-236; Lang 1966, 31-78.

¹⁴ The text is found in: Utrecht, Universitätsbibliothek, Cod. 218, fol. 3-60. See also Hohmann 1977, 21; Numbers 60 and 200, in: Hohmann 1976, 406, 417.

¹⁵ Walde 1916, 8-29.

¹⁶ Kreuzer 1987. See also Heilig 1932 and the entry on Langenstein in the *Verfasserlexikon*: Hohmann – Kreuzer 2010, 763-773.

¹⁷ Steneck 1976.

text, the worldview of medieval natural philosophers. JUSTIN LANG's 1966 book focuses on the Christology of Langenstein.¹⁸ To this end, he also discusses the Commentary on Genesis in a summary way over several pages, and devotes one chapter to Christological themes found in this work, providing transcriptions of a number of passages under analysis. More recently, ALFONS HÄMMERL has focused on Langenstein's attitude towards the *contemptus mundi* philosophy in his works.¹⁹ Concerning the Commentary on Genesis, Hämmerl has of course paid especial attention to Langenstein's exegesis on the third chapter of Genesis, which discusses the fall of man. Hämmerl has mined the Commentary for all it can tell us about Langenstein's views on the intrinsic goodness or evilness of man and of the world. MICHAEL SHANK also makes an interesting contribution to the literature on Langenstein's philosophy, discussing in his 1988 book how Langenstein came to believe that Aristotelian logic was incompatible with Trinitarian doctrine after a long career of professing the contrary.²⁰ The Commentary on Genesis is cited *passim*; however, Shank's work is rather an historical account of Langenstein's *milieu* than it is a textual study. In a short contribution for a Festschrift, JOHANNES B. BAUER offers the first literary study and partial edition of Langenstein's Commentary on Genesis, transcribing a *Quaestio* from the introduction in which Langenstein discusses the fittingness of Jerome's Vulgate translation.²¹ Bauer hints at the parallels and similarities between Langenstein's response and the treatment of the same problem by Henry of Oyta. The two authors bear witness to a new interest in a revised translation of the Vulgate which was to inspire Matthias Fabri, who Bauer found to have copied Langenstein's text in 1470. Bauer's edition, some five printed pages, uses the text in Klosterneuburg cod. 334 as its basis, and compares it to Klosterneuburg cod. 700, CVP 3900, CVP 3737 and UB Graz cod. 289. In his 2004 overview of the Austrian literature of the late Middle Ages, FRITZ PETER KNAPP gives a brief summary of the theological themes in Langenstein's Commentary on Genesis, touching on the creation of Eve, the doctrine of the soul, purgatory, and other aspects of theological anthropology and eschatology.²² More recently, KNAPP presented Langenstein's idea of human work as expounded in the later parts of the Genesis commentary (on Gen 3).²³ The commentary's *Introductio* and its exegetical import are not, however, discussed in any great detail. Knapp has consulted the manuscripts CVP 3900, 3901 and 3902, which are the most easily legible in the tradition. The literature up to this point provides us important information concerning the thematic richness of the Commentary; however, it also shows the necessity of fundamental research on its textual transmission and history. The studies listed above have selected varying manuscripts copies to be their bases;²⁴ no one has yet seriously engaged with the transmission

¹⁸ Lang 1966, especially pages 69-73 and Chapter 5.

¹⁹ Hämmerl 1994.

²⁰ Shank 1988.

²¹ Bauer 1985, 17-28.

²² Knapp, 2004, 112-125.

²³ Knapp 2012, 38-50.

²⁴ The following codices have been consulted in previous studies: München, Bayerische Staatsbibliothek Clm 18145, Clm 18146; Wien, Österreichische Nationalbibliothek CVP 3900, CVP 3901, CVP 3902, CVP 4651, CVP 4861. Justin Lang includes a few quotations from the prologue as it has been transmitted in Clm 5196, a manuscript which he uses to determine the prologue's structure; we have not yet reviewed this manuscript in

of this text. The project proposes to make a substantial contribution to our knowledge of the Commentary's manuscript history as well as to the interpretation of the content of the work.

Research is especially needed on the exegetical classification and evaluation of the *Introductio in sacram scripturam*, which has never before been examined as a work in itself. It is usual for surveys on the history of biblical interpretation in the Middle Ages to note, at the most, Nicholas of Lyra and John Wycliffe as examples of later exegetes.²⁵ IAN LEVY 2018 recognizes this gap in the literature and ends his survey with Jean Gerson and Paulus de Santa Maria. One is obliged to agree with FRANS VAN LIERE when he writes, "Some modern scholars have wanted to see the late Middle Ages as a period of decline of biblical exegesis, a period of 'stunted growth' (Smalley). The sheer output of exegetical materials of the late medieval universities and *studia*...belies this view. The Bible was at the center of medieval education, at every level. It was the most commented, glossed, and paraphrased text by the late Middle Ages."²⁶ The exegesis of the twelfth and thirteenth centuries has received important scholarly attention in the last centuries, with literature on the methodology of exegesis, the theological approaches found in biblical commentaries, and biblical hermeneutics.²⁷ When we move to consider the biblical exegesis of the fourteenth and fifteenth centuries, however, we see considerable gaps in the literature and a crucial need for further research.²⁸ The exegesis of the late Middle Ages has indeed received some attention due to the studies of WILLIAM J. COURTENAY, who, along with CHRISTOPHER SCHABEL and MONICA BRINZEI, has recently researched the Latin scholastic literature, commentaries on the Sentences, and *quaestiones* coming from the early University of Vienna.²⁹ In their research, the exegetical literature of the first Viennese theologians is finally a focal point of contemporary medieval studies. Courtenay's contribution to the *New Cambridge History of the Bible* directs attention to the exegesis of Paris, Oxford and Cambridge in the fourteenth century.³⁰ He explicitly mentions the commentaries of Henry of Oyta, Marsilius of Inghen and Henry of Langenstein as representative of the new German universities, and he also provides the names of many fifteenth-century Viennese exegetes and theologians who came out of Henry of Langenstein's school. The most recent forays into

detail. See Lang 1966, 71-73. Konrad Heilig cites short passages of the prologue from CVP 4861. See Heilig 1933, 230-231.

²⁵ Reventlow 1994, 259-288; Wischmeyer *et al.* 2016; Prügl 2016b; Levy 2012, Dahan 2000. The Italian omnibus "La Bibbia nel Medioevo" (Cremascoli – Leonardi 1996) ends with the thirteenth century; and the "The Cambridge History of the Bible" (Lampe 1969) jumps over the exegetical history of the thirteenth century directly to Erasmus. Smalley 1984 confesses, "Nicholas of Lyra lies outside the scope of the present volume," 355.

²⁶ Van Liere 2014, 172f.

²⁷ For the latest research on the *Glossa ordinaria*, see Andréé 2005; Smith 2009; Gibson 1992; Van Engen 1996. Mark Clark has published extensively on twelfth-century schools (see Clark 2017); Franklin Harkins (see Harkins 2009) and Boyd Coolman (see Coolman 2010) have individually been responsible for several monographs and translations of the works of Hugh of St. Victor. On the form of so-called monastic exegesis, see Dahan – Noblesse-Rocher 2014. For a general treatment of the Bible and exegesis in the thirteenth century, see Cremascoli – Santi 2004; Roszak – Vijgen 2015. On the exegetical work of Thomas Aquinas, see Roszak-Vigen 2015; Prügl 2005; Prügl 2016a; Prügl 2016c.

²⁸ In the series of Lerner 1996, the late Middle Ages are represented only by one essay dedicated to Savonarola and Alfonso de Madrigal. Not a single theologian from the universities of the fourteenth and fifteenth centuries is taken into account. See Prügl 2012b.

²⁹ Courtenay 2015; Courtenay 2012; Courtenay 1985; Smalley 1962; Schabel 2015; Brinzei – Schabel 2015.

³⁰ Courtenay 2012.

the field of Viennese biblical commentaries of the late Middle Ages have been made by EDIT LUKACS.³¹ Her studies bring us a number of new insights, new names, and new texts; however, they also make it clear that a better understanding of the main exegetical works of the University of Vienna is more necessary than ever. Several modern scholars who have surveyed the field of late medieval exegesis have named essential research *desiderata* for future work. Our proposed project aims to build on such studies and thus significantly advance the knowledge of late medieval exegesis by means of focused research on one of the central works of this epoch.

4. Research Question

The project has two objectives: we propose to publish Henry of Langenstein's *Introductio in sacram scripturam* in a critical edition, and to analyze it from a theological-historical perspective, revealing the methodological, hermeneutic and theological issues which Langenstein brings to the fore, and evaluating these issues within the context of medieval exegesis.

4.1. Textual Edition

In preparation for the textual edition, we must analyze the complete manuscript transmission history of the work. Since the *Introductio* was always transmitted with the full Commentary on Genesis, or at least parts of this commentary, it is essential that the transmission history of the entire text be taken into consideration. A complete listing of the manuscript witnesses of the *Commentarius* has long been a research desideratum. Beyond the current requirements of the project, such an analysis would also provide an essential apparatus for any further research on the Commentary on Genesis and the writings of Langenstein. Based on our preliminary analysis of the manuscript catalogues and on our own inspection of the holdings at the Österreichische Nationalbibliothek (ÖNB), the work is now extant in over 100 codices (fully and in parts or excerpts) and is kept in various European libraries. Eight of the manuscript witnesses which contain the *Introductio* are to be found at the ÖNB.³² The manuscript database *manuscripta.at* has listed so far 32 textual witnesses of the full or partial commentary currently located in Austria. Alone for the ÖNB, we were able to identify six additional witnesses. Six copies of the commentary are held in the monastic library of Klosterneuburg, and a smaller number at the libraries of the Schottenstift and the Dominicans in Vienna. Within this extensive *corpus*, several of the manuscript witnesses are likely to hold a special status in the tradition because they were written during the lifetime of Langenstein. Amongst such manuscripts is CVP

³¹ Lukacs 2018; Lukacs 2016a; Lukacs 2016b.

³² We have viewed the following ÖNB manuscript copies with the *Introductio*: Wien ÖNB, CVP 3737, fol. 135ra-222vb (*Lectura super prologo*); CVP 3900, fol. 2ra-134va (*Lectura super prologo Biblie*); CVP 3922, fol. 2r-101r (*Expositio prologi Biblie*); CVP 4242, fol. 245ra-262vb (*Explanacio super prologum galeatum Biblie*); CVP 4571, fol. 7ra-108ra (*Expositio in prologum Sacrorum Bibliorum S. Hieronymi*); CVP 4816, fol. 1ra-99rb (*Prologus duplex*); CVP 4861 fol. 1ra-114vb (ohne Titel); CVP 14212, fol. 182ra-208va (*Lectura super prologo Bibliorum*). See Stegmüller 1977; Stegmüller 1951.

4861, which Langenstein himself owned and bequeathed to the *Collegium ducale*,³³ and the manuscript Klosterneuburg 334, which was written in 1396, shortly before Langenstein's death.³⁴ It is highly likely that these and other similar copies pass down a text closely corresponding to the original form which issued from Langenstein. Our analysis of the entire textual transmission will also show whether the *Introductio* was disseminated in the form of lecture notes or as a version approved by the author himself. Thus, the work involved in preparing the critical edition will not only shine a light on the Commentary's manuscript tradition; it also has the potential to provide information about Langenstein's pedagogy and how his students recorded and passed down the knowledge of their master. Further, a careful analysis of the manuscripts will give us practical knowledge of the structure and length of Langenstein's lectures, and possibly even indications which can be used to date the individual parts of the Commentary with greater precision.

4.2. Theological-Historical Analysis

In addition to producing a critical text of the *Introductio*, the proposed project intends to analyze and present the methods, hermeneutical principles and main topics of Langenstein's biblical exegesis as evinced by that text. The content of the *Introductio* must first be comprehended and ordered according to its structure and themes. A preliminary analysis has shown that Langenstein rather freely combines exegetical issues with other topics of spiritual and moral theology, resulting in small, self-contained essays (*Quaestiones*) within the larger text. Our analysis will examine these essays in the context of Langenstein's other works and also the history of theology as a whole in order to determine the degree of originality or conventionality to be found in his academic teaching. Our delineation of thematic units in the text will also provide information concerning the theological issues which drew the attention of Viennese scholars at the end of the fourteenth century.

In his literary-historical and hermeneutic considerations, Langenstein often has occasion to refer to the Jews and to the meaning of the Hebrew text. In such discussions, his latent antisemitism is apparent, as it is in his other writings—especially in the “Conversion Sermons” which he wrote with a Jewish audience in mind.³⁵ On his view, the Jews' negligence in the study of scripture and their imperfect knowledge have resulted in their inability to recognize the Lord, as is read in the Gospels of Matthew and John. A crucial question in our analysis will be to determine the weight this anti-Judaism had in Langenstein's theology and exegesis, and whether he drew further consequences from his position which would have influenced students and other professors at the University of Vienna. It will be essential here to take into account what Langenstein writes concerning the meaning of the Hebrew scripture, and the reliability of the Vulgate versus the need for a new translation.

³³ Kreuzer 1987, 102.

³⁴ *Explicit lectura m. Henrici de Hassia super prologo biblie Jeronimi in penthateucen. Finitus est ist liber per manus Walthar. Sub anno Domini 1396 in die Sti Cosme*, Bauer 1985, 21.

³⁵ Knapp 2001; Knapp 2007; Prügl 2009.

A further aspect of our analysis of the content of the *Introductio* will be to determine which immediate predecessors Langenstein knew and absorbed or criticized in his work. The *Quaestio de sacra scriptura et de veritatibus catholicis* of Langenstein's friend and colleague, Henry of Oyta shows an exegete tackling fundamental questions such as the certainty of faith, truth, revelation, the issue of canonicity, original languages and the problem of inspiration.³⁶ How does Langenstein deal with this thematic shift? What does he consider to be the challenges of exegesis in his time?

Our analysis must also assess the influence of Nicholas of Lyra's exegetical practice and his widely-popular *Postilla* on Langenstein. A decidedly text-based exegetical method and the conception of a double literal sense characterize Lyra's biblical interpretation. In addition, Lyra drew upon Jewish sources and recommended the study of the original languages of the Bible.³⁷ In his Commentary on Genesis, Langenstein sometimes makes reference to Saint Augustine's classic work, *De Genesi ad litteram*. Knowing this, we will seek to determine whether Langenstein, like Lyra, displays a reluctance to use patristic authors, or whether he freely relies on the classic works of biblical hermeneutics from earlier centuries. In any case, Langenstein was cognizant of Lyra's authority, and does mention him in the prologue to his Commentary. It will also be necessary for us to determine to what extent Langenstein makes use of traditional tools of biblical exegesis such as the *Glossa ordinaria*, other *postillae* and commentaries of the twelfth and thirteenth centuries, and encyclopaedic and etymological works in the tradition. A precise analysis of Langenstein's exegetical technique will provide information concerning whether and how the content and methodology of late medieval exegesis differs or dissociates itself from the exegetical praxis of earlier centuries.³⁸ Besides the exegetical techniques, methodologies, and authorities, an important aspect of the theological evaluation of Langenstein's prolegomena will be his interest in the epistemic character of theology, understood as *sacra scriptura*. Masters in the 13th century discussed the nature of theology by critically looking at sacred Scripture as the base text of this "science", which shapes its character and epistemic nature. In other words, how did Langenstein look at theology as a fundamentally exegetical procedure and what is the link between Scripture and theology?³⁹

4.3. Methodical Aspects

The proposed research will be conducted using the respective historical and theological methods. In order to produce the critical edition, it will be necessary to gather as much information as possible on the manuscripts containing the *Introductio* and to establish the textual tradition. By comparing the text and the textual variants among all known copies of the *Introductio*, it will be possible to determine the oldest and most complete witnesses as also the most reliable text of the work. For the critical edition itself we shall follow the widely acknowledge and state of the art Instructions and Style-Book for the

³⁶ Lang 1953.

³⁷ Dahan 2011, 99-124; McDermott 2013, 140; Reventlow 1994, 263.

³⁸ For the state of the literature on medieval biblical exegesis, see Ocker – Madigan 2015, 87-130.

³⁹ Böhl-Haury 2013; Köpf 2000; Minnis 2012; Minnis 1992; Prügl 2016b.

Publication of Texts in *Corpus Christianorum* (version 3.1 / Sept. 2016)⁴⁰, which recommends three apparatuses (biblical, source and critical apparatus). A substantial introduction to the edition will document the manuscript tradition, retrace the textual history and explain the rationale of the edition. The edition will be created with use of the technical editing program *Classical Text Editor* (CTE; Copyright Stefan Hagel of the Austrian Academy of Sciences), for which the Institute of Historical Theology, Department of Church History, already possesses an institutional use license.

The doctrinal analysis of the *Introductio* will examine all the major theological themes addressed across the entire work and contextualize them within the theological discourses of the Later Middle Ages. The presentation of these ideas has to pay heed and respond to the interpretative frames of recent scholarship on medieval theology, which conceives of medieval theology as historically shaped discourses, combining philosophical, cultural, pedagogic and religious interests, and following rationally persuasive as well as rhetorical ends.

Beside this strictly historical interest and methodology, our analysis will also look at the specific contribution of Langenstein's *Introductio* for the development of biblical interpretation and biblical hermeneutics in the longer run. Since most recent scholarship in biblical hermeneutics has (re-) discovered the importance of medieval and ancient exegesis for a deeper understanding of canonicity, intertextuality and multiple senses within contemporary hermeneutical debates, our analysis will take up these theological reflections, in order to assess Langenstein's hermeneutical awareness and the possible significance of late medieval exegesis in general for discussions in contemporary exegesis.⁴¹

5. Broader Effects

The project will be a major contribution within the field of late medieval theology and the history of biblical exegesis. However, its results will have an impact on a number of adjacent fields and disciplines. Most importantly, the project will support the ongoing efforts of the Division of Palaeography and Codicology within the Institute for Medieval Research at the Austrian Academy of Sciences (ÖAW) to register and catalogue manuscripts in Austrian libraries and to retrace the history of these collections. The Head of the division, Dr. Christine Glaßner, is in close contact with us, to give advice and to benefit from our own findings.

Furthermore, our project of tracing and cataloguing the entire manuscript tradition of Langenstein's *Introductio in sacram scripturam* and of editing this text will be a major step towards a long awaited edition of Langenstein's entire Commentary on Genesis, a task in which also colleagues in the auxiliary sciences (Historische Hilfswissenschaften) will be involved. The results of our research will

⁴⁰ http://www.corpuschristianorum.org/series/pdf/CC-Instructions_Public_v3%201_EN.pdf

⁴¹ Wischmeyer *et al.* 2016)

generally shed new light on the text production of the early University of Vienna, supporting and encouraging similar projects to investigate the oldest writings of the University of Vienna in the 14th and early 15th centuries. Related to this, the project will stimulate new research on the history of the University of Vienna in the Middle Ages, showing the link between the biographical, institutional and literary aspects in the historiography of universities.

Last, but not least, the project will enhance the interdisciplinary reach out and reputation of the Institute of History of Theology at the University of Vienna as a place bringing together theological investigation, historical analysis and expertise in paleography and text editing.

6. Publication and Dissemination

The results of the manuscript research as well as the edition itself will be accessible to international researchers by means of its electronic publication on a project homepage, which has been made available to us as a long-term “open access” repository by the Institute of Historical Theology. The theological-historical analysis and interpretation of the text will, in the main, be published in a monograph, but will also be presented by means of conference lectures and journal articles, which the project staff has planned.

The edition will be presented in accordance with the internationally-recognized guidelines of the *Corpus Christianorum Continuatio Mediaevalis* (CCCM), including a lengthy introduction which will provide the stemmatic, philological and historical bases of the editorial decisions seen in the text. The edition itself will include three *apparatus*, biblical quotations, sources and variants. In the source apparatus, we will note direct citations from the Church Fathers and other ancient or medieval authors, as well as noting parallel and identical phrases found elsewhere in the *œuvre* of Langenstein

Towards the end of the second year of the project, a conference will be held with the support of the Institute of Historical Theology, in which we will present our work, engaging with other international experts in the fields of theology, history, and philology. The contributions to this conference will be published in a collected volume. The project staff will furthermore present their research at international conferences every year.

7. Research Facility and Personnel

The project will be carried out at the Institute for Historical Theology of the Catholic Theological Faculty of the University of Vienna. The leader of the project, Prof. Dr. Thomas Prügl, teaches Church History and has worked intensively on theological topics in the late Middle Ages, editing several texts of the period.⁴² Thematically, his expertise lies in the area of medieval exegesis and hermeneutics, as

⁴² Prügl 1994, Prügl 1995, Prügl 1996, Prügl 1999.

well as in the ecclesiology of the Middle Ages. He is considered a church history expert in the field of the councils of Constance (1414-1418) and Basel (1431-1449).

The work of the edition will be entrusted to two experienced researchers, both of whom have gained practice in the editing of medieval texts as part of their doctoral theses, and who have worked on themes in late medieval theology and medieval exegesis.

Dr. Khrystyna Fostyak has already begun tackling the text of Langenstein's *Introductio in sacram scripturam*. In the course of her dissertation at the University of Vienna, she edited two treatises of the Carthusian Jacob de Paradiso (also known as Jakob of Juterbog) and researched the monastic theology of the author. She is thus familiar with the main topics in the spiritual and ascetical theology of the fourteenth and fifteenth century.

Dr. Jennifer Kostoff-Kaard completed her dissertation at the University of Toronto, researching and editing the *Glossa ordinaria* on Kohelet (Ecclesiastes). She is therefore well-acquainted with the fundamental questions and current research in the field of medieval scriptural interpretation.

Both researchers have had the opportunity to network in international circles of medieval studies in the last years, a fact which will undoubtedly benefit the project. They will jointly and equally be responsible for the edition, its preparatory work, and also the theological analysis and classification of the text in the history of exegesis. For both junior researchers, this project will provide an opportunity to broaden the thematic scope of their scholarly expertise in medieval studies and to publish qualified, peer-reviewed research in order to prepare them for academic careers as academic teachers or university professors.

The project is well suited to the research concentration "Medieval Theology" within the Institute for Historical Theology (<http://kg-ktf.univie.ac.at/theologische-mediaevistik>). A number of theological-historical projects have been established as part of this concentration, which maintains ties to other medievalist researchers at the University of Vienna. Within the Department of Church History in the Institute for Historical Theology, a number of manuscript reproductions relevant to the project have already been produced, with the result that a good basis of source material for our research project is currently available to us.

Both the research concentration "Medieval Theology" and the project itself will profit greatly from the excellent library resources in Vienna (Nationalbibliothek, Universitätsbibliothek), as well as from the internationally renowned research groups in this city (Austrian Institute for Historical Research; the Austrian Academy of Sciences; the libraries of the Schottenstift, the Dominikanerkloster, and of Klosterneuburg). The project team has active connections to all of these establishments.

8. Co-operation Partners

A number of colleagues and institutions will be supporting the project and will provide valuable advice. The Division of Palaeography and Codicology (<https://www.oeaw.ac.at/imafo/forschung/>

schrift-buchwesen/) within the Institute for Medieval Research (IMAFO) has been acquired as a co-operation partner. Led by Dr. Christine Glaßner, this department will grant access to the vast collection of digitized Austrian manuscripts which were prepared for the aforementioned *manuscripta.at* database. Furthermore, the department's scientific staff, who is in charge of cataloguing the manuscript collections of a number of Austrian monasteries, will be available for consultation on manuscripts and their transmission. The manuscript digitalizations of the IMAFO, to which we have been granted access, will represent a significant reduction in the material costs required for our project.

Dr. Monica Brinzei and Dr. Christopher Schabel, who together with their teams are currently researching Sentences commentaries from the early University of Vienna, will be the immediate and most interested co-operation partners. Dr. Brinzei's ERC project on the first generation of theologians at the University of Vienna has already achieved impressive results. Thus, her input and expertise will be most valuable. Dr. Schabel has been researching late medieval Sentences commentaries for a long time. His expertise in late medieval doctrinal and literary diversification as well as his profound knowledge of late medieval scholastic literature will be an important asset for our own efforts to describe the specific style and documentation of Langenstein's mature teachings. Both Dr. Brinzei and Dr. Schabel have offered ongoing consultation and expressed their desire to be in close contact with our project.

Prof. Gilbert Dahan from the CNRS in Paris is one of the leading authorities in the study of medieval exegesis. He has expressed his strong support of our project and has offered continuous advice in order to assess Langenstein's role and impact on the larger development of medieval exegesis and hermeneutics.

Prof. Alexander André from the Centre of Medieval Studies at the University of Toronto, who is a leading scholar on the *Glossa ordinaria* and on twelfth-century exegesis, has expressed his great interest in the project and his willingness to discuss crucial questions of editing exegetical texts with us.

In addition to these experts in intellectual history, Univ.-Prof. Dr. Christian Lackner, deputy director of the Institute of Austrian Historical Research (IfÖG) has agreed to be available as a consulting expert for our project. Prof. Lackner holds a professorship in auxiliary sciences of history at the University of Vienna, and is one of the greatest experts on the early history of the University of Vienna and in the production of manuscripts related to university life. In this context, he has worked intensively on Henry of Langenstein and his contribution to the organization of the University of Vienna.

Finally, the literary scholar and Germanist (emeritus) Univ.-Prof. Fritz Peter Knapp (Heidelberg/Vienna) has agreed to accompany the project in an advisory capacity. Prof. Knapp is considered one of the foremost experts on late medieval literature in Austria, and has studied the

German and Latin writings of Langenstein for many years. Among other things, Prof. Knapp will make available a number of text transcriptions of Langenstein's unprinted works.

We are planning to invite these experts for workshops and colloquia and to ask for feedback on a regular basis.

9. Schedule

As noted, the project is estimated to require three years to complete. Within the first six months, a comprehensive account of the manuscript transmission of Langenstein's Commentary on Genesis will be completed with the aid of printed manuscript catalogues and online manuscript databases. Should certain manuscripts not be recorded in modern catalogues, they will be codicologically described and textually analyzed (with special focus on the text of the *Introductio*) so that they may be taken into account in the creation of the *stemma codicum*. In these first months, the oldest and most important copies will be digitalized in order to be available in the form of reproductions for the project staff members. Part of this research has already been done.

It is estimated that 12 months will be required for the transcription and collation of the text selection which will be edited. A further six months will be required for the preparation of the critical text and its source apparatus, as well as for the writing of the edition's historical-philological introduction.

The final 12 months will largely be devoted to producing the monograph and editing the conference volume, which will serve to present the key findings of the preceding editorial and analytical research. In the last six months of the project, both publications (the edition and the monograph) will be finalized and harmonized with each other. This division of the project into shorter phases is realistic, as the phases will be carried out by two experienced researchers who will be in constant contact in order to coordinate their work.

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