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Theses

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*Sermon and Liturgy: Liturgical Texts in Sermons of Pelbartus de
Themeswar*

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In my dissertation I have examined two different aspects of the sermon collection *Pomerium de Sanctis* of Pelbartus de Themeswar, namely the liturgical quotes appearing and named by the author, and the explanations of the liturgy.

As my dissertation has been completed as part of the text-editing and digitalizing process executed by the *Sermones compilati* research group, the first phase of my work meant the construction of the chart in which I collected and identified the citations marked as liturgical by the author, and these can be used as part of the digital edition of the text, similarly to the index of biblical loci.

The identification of these quotes is well founded and relevant, although obviously the authorities referred to in the sermon texts do not always mean a direct source, and the question may well arise in connection with the liturgical quotes that the author is actually quoting from memory, from a breviary or a missal, or takes it simply from his source. These questions can be answered with the thorough examination of the given textual locus. I used contemporary Franciscan breviaries and missals to identify the liturgical locus of the quotations, explicitly those which are available in a digital format, so that they can be used in the Internet Pelbart edition as hyper references, creating a sort of network between the texts. In some specific cases it was possible to identify the locus only with the help of the influential Esztergom liturgy, and I also used the versified liturgical texts found in the *Analecta Franciscana 10*.

As Liturgy plays a vital part on many levels in the genre of sermons, it was necessary to look into its mechanisms in order to mark the area of our investigation. In the course of my research I have relied on the research material of the collection compiled from the 2004 symposium of the International Medieval Sermon Studies Society, which focuses on the different aspects of the relationship between sermons and liturgy. My research aiming at sermons of Pelbartus de Themeswar outlined four different layers concerning the relationship of liturgy and sermons:

- Firstly, the liturgical event integrates the sermon, as long as the oral form of the sermon is presented within the framework of the liturgy, at a given time during the mass and a designated place within the liturgical space.
- Secondly, the liturgical event orients the preacher, as the liturgical occasion offers him the topic, and usually the starting point of the sermon (the *thema*) is based on the texts of the daily liturgy. The construction of the model sermon collections follows the order of the liturgical festivities, and the thematic structure of the annual liturgy enables the preacher to repeat the topics yearly.

- Thirdly, the texts of liturgical ceremonies are part of a textual universe, from which the compiling preacher highlights the parts of texts that support his argument, his point of view. In the sermons a characteristic group of quotations is based on those citations of which the preacher actually says that they are taken from the liturgy of the church, and these quotations are traditionally introduced as *Ecclesia canit* or *canitur*, or by providing the liturgical locus and genre of the quote (*in officio, in introitu missae, in collecta, in antiphona, in hymno, in prosa* etc.)
- The fourth aspect of the relationship of sermons and liturgy is when the sermon refers back to certain segments of the liturgy, such as parts of a ceremony or certain texts, and it comments on or provides an explanation for them.

In my dissertation I have been dealing with these latter two aspects, the quotes the liturgical sources of which are named by the author, and the explanations of the liturgy. In connection with the liturgical quotations I was examining how and in which cases these citations are used by the preacher to support his own authority, and compared to other preachers of his time, how general and accepted was Pelbart's use and treatment of the texts. In connection with the allegorical explanations of the liturgy I was looking into the areas of the liturgy which Pelbart decided to explain, and I also tried to focus on the unique features of the allegorical explanations characteristic in Pelbart's sermons to understand the methods of handling the source material available for him.

During my work I used the method of comparison because due to the massive homogeneity typical of Sermon Literature, the unique features of a certain preacher can be spotted only after a careful process of comparing texts of different authors, presenting their similarities first. For this comparison I used the sermonaries printed and published around 1500, which were most probably available for Pelbart. For these texts I used the detailed and thorough database of the "Verteilte Digitale Inkunabelbibliothek" website. I included in the comparing process those authors who did not work in Pelbart's time, but whose printed texts were very widespread and so we can easily count them in as contemporaries. At the same time, it must be stressed that these comparisons can present only tendencies thanks to the very own characteristics of compilation as a technique: the possible sources are to some extent relative because of the vastness of the textual corpus. Therefore, it is a natural consequence in the examination of the Sermon Literature of the late-middle ages that there will be several unclosed lines of thought that are possible to re-examine and extend further.

In the first chapter of my dissertation I examined the guidelines of the genre of *ars praedicandi*, which serves as a theoretical background to the editing and organising sermons. I wanted to know whether there are any details in these guidelines on liturgical references and on the importance of the explanations of the liturgy within the sermons, and if yes, then how, or do they include theoretical points of view that may be important for my investigation. In the overview I followed the guidelines of important and well known texts of different periods, such as Thomas de Chobham: *Summa de arte praedicandi*; Humbertus de Romanis: *De eruditione praedicatorum*; Alanus de Insulis: *De arte praedicatoria*; Henricus de Hassia: *De arte et vero modo praedicandi*; Antoninus Florentinus: *Summa Theologica*. Examining the *ars praedicandi*, I came to the conclusion that these handbooks of sermon-theory – in contrast to common practise – do not include liturgical texts as authorities to rely on and refer to; as far as the liturgy is concerned, they only mention the explanations of the liturgy, and do not involve any other liturgical texts which are commonly used by the preaching priests to decorate their speeches.

In the next chapter, using sermon 74. written for the celebration of the stigmatisation of Saint Francis in the summer part of the *Pomerium de sanctis*, I justified that the preacher does indeed use the reference to the liturgical text as supportive presence of prestige for his argument, similarly to other authorities. This practise is interpreted as a manifestation of the basic principle *lex orandi lex credendi*, according to which in some cases the liturgy expresses the faith of the Church more perfectly than the abstract wordings of theology. In this speech of Pelbart, he proves the reality of the stigmata of Saint Francis from quotations taken from the liturgy. Observing parallel loci I came to the conclusion that the Franciscan preacher is actually following a routine canon of references when he uses liturgical texts to support the demonstration of the authenticity of the stigmata. This canon of references probably originates from Bartholomaeus de Pisis' *Liber Conformitatum*, which got to Pelbart through Robertus Caracciolus. With the examination of further parallels I managed to find out more about Pelbart's composing method, namely that after he takes over the basic principles of composing sermons, he lets go of his source and chooses the most suitable liturgical citation without constraints or limitations imposed by his sources.

In the rest of my dissertation, following a short theoretical introduction on the origins of liturgical explanations, I have dealt with the explanations of the liturgy within *Pomerium de sanctis*. Firstly, I interpreted the four sermons written for the celebration

of the *Dedicatio ecclesiae* (PA103; PA104; PH095; PH096), which contain the most detailed explanations of the liturgy by Pelbart. These sermons helped me in establishing the knowledge of the preacher concerning the liturgical time and space. In the speeches written for the consecration of the church I dealt with the allegorical interpretation of the consecration rites, with the church allegories and with the explanation on the division of the liturgical time in a more detailed way, because these are the characteristic themes of the contemporary Sermon Literature of consecration.

For the explanations of Pelbart and his fellow preachers I involved the interpretations of liturgy commentators from the 11-12. century, which – as Pelbart actually refers to it naming certain authors – served as examples for the allegorical interpretations for the preachers, even though they use much simpler allegorical explanations than their predecessors. Comparing Pelbart's consecration sermons with other texts in Sermon Literature, I concluded that authors using the allegorising method basically do not repeat each other's argumentation, the explanations of the liturgy do not follow the traditional compiling technique, they do not get to a preacher from another without substantial changes, but the authors compose their own explanations using various elements of the basic interpretation types in the given theme, but at the same time as a result of a certain allegorical meditation. As a consequence, I have not found any liturgical explanations that would be identical, at the same time, this is exactly what made it possible to demonstrate the unique qualities and individuality in Pelbart's sermons, such as the demand for the construction of a logical line of thought, the characteristic application of the alphabetical order, and certain manifestations of the typical Franciscan thinking.

In the sermon written for the celebration of *Divisio apostolorum* (PA027) my starting point was the list of apostles supporting the prestige of the Apostles' Creed. After the overview concerning the forming and characteristics of the list related to this explanation of the Credo, including parallel loci in my research as well, I found that the catalogue of Pelbart is very likely connected to the tractatus on the articles of faith by Franciscus de Mayronis. At this point I used parallel speeches written for the same occasion to show that the sermon of Pelbart can be related to the sermon of Petrus de Palude written for the occasion of the *Divisio apostolorum*, and indirectly it can be linked with the sermon for the same feast in the handbook *Hortulus reginae*. During this process it became obvious that the explanations of the Credo, however a basic duty

it is for a preacher, is not a returning theme for a given festive period, as the *Divisio apostolorum* appears only in some of the sermon collections.

In the last chapter of my dissertation I have examined the 87th sermon of the summer part of the *Pomerium de sanctis*, focussing on its aspects concerning funeral ceremonies. I compared this to the commenting literature's explanations of ceremonies and with the sermon collections' speeches for All Souls' Day, and I found that although Pelbart probably was aware of the texts of Robertus Caracciolus and Iohannes Herolt, his simple and logical explanation aimed to please his rather simple audience is entirely Pelbart's invention in this form, as the explanation of the funeral rite itself does not belong to the commonly returning themes within the spectrum of the speeches designed for the *Commemoratio defunctorum*. This proves that the preacher used the method of allegorization for his own specific purpose, sometimes in a quite liberal way.

My work can be regarded as an experiment to join and examine sermons and liturgy, with the help of which we may be able to see that liturgical texts and explanations of the liturgy must be placed onto the virtual "bookwheel" that determined the medieval editing of sermons. I hope that the appendix of my dissertation will not only enrich the textual edition, but also it will provide further opportunities to research and get to know more about these two areas, sermons and the liturgy.