

**3. WORKSHOP DOMINIKANERSTUDIEN**  
**DOMINIKANERKONVENT ST. ALBERT, LEIPZIG, 26.-27.07.2024**

**Programm**

**Freitag, 26. Juli**

- 15:00-15:45 Rena Dyx (Greifswald), *Das Katharinenkloster in Nürnberg. Die Ausstattung eines Dominikanerinnenkonvents im Spätmittelalter*
- 16:15-17:00 Simon Götz (Konstanz), *Klausur, Bücher und (k)ein Orden – Zwei Konstanzer Frauenklöster und ihr Verhältnis zum Dominikanerorden*
- 17:30-18:15 Miriam Peuker (Greifswald), *Netzwerkanalyse in der spätmittelalterlichen Saxonía: Eine Bestandsaufnahme für die Dominikanerinnenklöster Cronschwitz, Blankenburg und Lahde (Lemgo)*

**Samstag, 27. Juli**

- 9:00-9:45 Miguel Jiménez de Cisneros (Bologna/Barcelona), *The Reconstruction of Academic Life in the Dominican Convent of Barcelona (13<sup>th</sup> Century)*
- 10:15-11:00 Tomasz Kalisz OP (Kraków): *The Foundation Process of the Convents of the Order of Preachers in the 13th Century. A Legal and Historical Analysis Using the Example of the Greifswald Convent*
- 11:30-12:15 Gabriel J. Theis OP (Wien/Freiburg i.Br.), *'Gloriosus doctor sanctus Thomas de Aquino'. Der Entwurf einer thomistischen Ekklesiologie bei Johannes von Torquemada OP*

**Abstracts**

**Rena Dyx, *Das Katharinenkloster in Nürnberg. Die Ausstattung eines Dominikanerinnenkonvents im Spätmittelalter (The Convent of St. Catherine in Nuremberg. The interior of a Dominican convent in the late Middle Ages)***

Alongside eight other medieval convents in Nuremberg, St. Catherine's Convent is the most important in terms of art and cultural history, as many surviving sources and objects report. On the basis of these works of art, written sources and visual materials, it is possible to grasp and analyze the very complex research subject of this convent. The current interim goal of the work is to identify the objects of the church and convent furnishings as well as their liturgical use based on sources and traditions. Furthermore, these results will be placed in the sacred space. In doing so, an attempt is made to go into the history of the Dominican

convent and to work out possible differences and developments that went hand in hand with the efforts of observance in 1428.

**Simon Götz, *Klausur, Bücher und (k)ein Orden – Zwei Konstanzer Frauenklöster und ihr Verhältnis zum Dominikanerorden (Enclosure, Books and an (In)visible Order – Two Nunneries in Constance and their Relations to the Dominicans)***

The monasteries of “Zoffingen” and “St. Peter an der Fahr” were the most important women's monasteries in the medieval town of Constance. Since their foundation in the 13th century, both communities were closely linked to the clergy of the cathedral church as well as to the nearby Dominican monastery “St. Nikolaus auf der Insel”. At the end of the 15th century, a reform of the monasteries was initiated by the bishop and the local aristocracy. Although the convents were not incorporated in the Dominican order, the reform recognized the Dominican legacy: Books, names, liturgy, and art were becoming typically “Dominican” in the pre-reformation decade. The presentation will focus on several results of the speaker's dissertation and editing project.

**Miriam Peuker, *Netzwerkanalyse in der spätmittelalterlichen Saxonía: Eine Bestandsaufnahme für die Dominikanerinnenklöster Cronschwitz, Blankenburg und Lahde (Lemgo) (Network Analysis of the Late Medieval Saxonía: A Survey of the Dominican Nunneries Cronschwitz, Blankenburg, and Lahde (Lemgo))***

In my PhD thesis, I examine the above-mentioned Dominican nunneries in the period from 1238-1317 using a network-analytical approach to the surviving sources. In doing so, I would like to answer the question of which actors were needed to keep the Dominican nuns as capable of acting as possible. Who offered these women protection, especially in conflicts, and who gave them the greatest possible scope of action? My research focuses on both spiritual (popes, (arch)bishops, Dominican convents) and secular groups (founders, territorial lords, and family ties), which I examine for each of the three nunneries in Saxonía to carry out a comparison of them, which has not yet been done in research. As part of the Dominican Studies workshop in Leipzig, I would like to present a temporary inventory of my sources and data collections using a few examples and discuss the possibilities, but also the limits of social and historical network analysis.

**Miguel Jiménez de Cisneros, *The Reconstruction of Academic Life in the Dominican Convent of Barcelona (13th century): the Case of ‘lectores’***

My doctoral thesis is about the conventual *schola* of the Dominican convent of Santa Catalina in Barcelona in the 13th century (now disappeared). So far I have been able to obtain a great deal of data on the friars of

the convent, the book collections.... However, it is still difficult to trace more precisely the life of the *schola* during its first century. Our future research should aim to do so. One of our priorities at this time is to obtain more information about the *lectores* of this particular convent in that century. In this moment, we only know a few details of four people who held this office in 1250, 1262, 1275 and 1299. Will we be able to find more information in the available archives? That is what we are trying to do, but the chances are not too good.

**Tomasz Kalisz OP, *The Foundation Process of the Convents of the Order of Preachers in the 13th Century. A Legal and Historical Analysis Using the Example of the Greifswald Convent***

There are doubts among historians as to when the convent was founded and how to determine the date of its foundation. For some researchers it was the arrival of the brothers, for others it was the act of foundation of the founder or even the consecration of the convent temple.

The lack of study of the legal procedure for the foundation of the convent has led to a simplified description of the beginnings of the community, as well as to criticism of the list of convents compiled by Bernard Gui OP in 1303-1304.

This paper presents a diagram of the process of the foundation of Dominican monasteries. It is based on an analysis of ecclesiastical and Dominican law in the 13th century. The example of Greifswald Convent will be used to demonstrate the practical application of this scheme, which can be a tool for understanding the origins of Dominican foundations.

**Gabriel Theis OP, *'Gloriosus doctor sanctus Thomas de Aquino'. Der Entwurf einer thomistischen Ekklesiologie bei Johannes von Torquemada OP (The Sketch of a Thomist Ecclesiology by John of Torquemada OP)***

As a participant of both the Councils of Constance and Basel/Ferrara-Florence and as the author of one of the first treatises on the Church, the Dominican Cardinal John of Torquemada (ca. 1388–1468) was an influential figure within the theological and ecclesiastical developments of the 15th century. In this presentation, I will give an overview of my doctoral project on Torquemada's "Summa de Ecclesia" (ca. 1453) as a genuinely theological ecclesiology. I will lay the emphasis on Torquemada as a Thomist: How did he receive Thomas substantially as well as methodically? What role did Torquemada play in the development of the Thomist school and tradition?