

ABSTRACTS

Thursday, 10th September

9.30-11.30 AM (Thursday) and 3.45-5.45 PM (Saturday)

George Lambrick A walking tour of medieval Oxford and the Friars

Little survives above ground of the two great centres of intellectual thought in medieval Oxford, and they are not available for general public access: for the Dominicans, part of their precinct gateway is embedded inside a 17th century house, now the Centre of the Deaf and Hard of Hearing Centre at the bottom of Littlegate Street; and for the Franciscans a pier base of the church lurks in small chamber beneath what used to be Sainsburys in the Westgate shopping precinct. These will be visited and many other buildings and monuments also survive to show how the friaries related to the medieval topography of the Oxford, especially the town walls and churches and some of the colleges both inside and outside the walls. This walking tour will explore parts of medieval Oxford from this perspective.

1–3 PM Dominican Influence in England and Northern Europe

Cornelia Linde *Qui debet predicare oportet ut habet sufficientiam doctrine*: Shaping Friars Preachers at Oxford

This paper examines an unpublished Dominican sermon preached at Oxford in the 1230s, only about a decade after the Friars Preachers settled there. Entitled *sermo ad litteratos*, it offers an insight into what the anonymous preacher expected of his confreres when it came to education and preaching. The intellectual context of the sermon is undoubtedly set by the environment of the young University of Oxford in which the friars had only recently established themselves.

I shall highlight how the Dominican preacher attempted to exert influence on his brothers and to get them to toe the party line rather than succumbing to the intellectual liberties offered by the scholarly ambience. The sermon shows how the preacher attempted to steer his listeners away from excessive and vain learning towards becoming the kind of preachers that the Order demanded. The paper will examine what, according to this sermon, was expected from the preacher before going into more detail and explaining the role that education played and should play for the future preachers, foreshadowing the later well-known mantra by Humbert of Romans that education was not to be pursued for its own sake, but as a means for the salvation of souls. I shall also attempt to situate and contextualise the sermon within the early history of the Dominicans at Oxford.

George Lambrick Food for Thought: Living Standards, Architecture, and Life and Death at the Dominicans' *Studium Generale* in Medieval Oxford

When the Dominicans reached England a few years after the Order was founded, they eschewed the great religious and political centres of Canterbury and London, and chose Oxford with its nascent University for their first Priory. After a few years in the town's Jewish quarter they embarked on building, on a flood meadow outside the town walls, what became one of only four houses of study for the whole Order. It was the largest of all English Dominican houses and for 200 years, when the University was mostly peripheral to the town, it was much more extensive than any pre-Dissolution college.

This paper will review the archaeological evidence of buildings, architecture, physical surroundings, living standards, and life and death in one of Europe's intellectual power houses. It will look at the food that fuelled the friars, how their church was planned and decorated, the layout, character and extent of their three cloisters and quadrangles, who was buried where, and objects that reflect the day-to-day lives of the friars.

THE INFLUENCES OF THE DOMINICAN ORDER IN THE MIDDLE AGES
(<http://www.torch.ox.ac.uk/influences-dominican-order-middle-ages>)

In recent years, more investigations have been done in the colleges - not least their medieval kitchens, of which Lincoln's refurbishment is a prime example – so it is now possible to compare not just the scale of buildings, architectural parallels, differences and patronage, but also what fish, meat and fruit was being consumed, the pottery used and how this compares with the lives of ordinary citizens.

What emerges is a much richer understanding of the Dominicans' (and Franciscans') place in the growth of the medieval University, not only as centres of intellectual endeavour but also great physical institutions whose architecture, living standards and even fund-raising efforts all had a lasting legacy that is still spookily familiar in the colleges of modern day Oxford, including Lincoln and the third Dominican Priory.

Johnny G. G. Jakobsen Friars Familiar for Folks on Foreign Soil: Dominican Relations to Foreigners around Medieval Northern Europe

The success of the mendicant orders in the Middle Ages partly seem to be based on their ability to meet and explore the religious needs of various groups in society that had otherwise been left with little attention by the existing monastic and secular church. One such group prominent from studies of the Dominican Order in medieval Northern Europe appears to be foreigners, that is communities of a different national and linguistic origin than the local or ruling one. This is, for instance, evident for German merchants and craftsmen living temporarily or permanently in Scandinavia, for whom local Dominican priories often became a kind of substitute parish church while staying abroad – often in some form of connection with the Order's convents in their home countries. But also in societies with a national division between a ruling urban elite and a rural majority (such as the Anglo-Normans in Ireland and the Germans in Livonia), Dominican friars seem to have taken special interest in the latter groups, who apparently were of less attraction to the secular church. The background for this may be a mixture of the Dominican churches' position outside the local urban parish structure, the friars' linguistic skills, and the familiar, homogeneous form of pastoral services offered by the Order in different countries. My paper will present a line of examples of such Dominican-foreign relations from all around medieval Northern Europe, and discuss its possible influences for both the foreign communities and the Order itself.

Christian Oertel The Dominicans of Sigtuna and their Influence on the Upplandian Society (Late Thirteenth–Early Fourteenth Centuries)

A high number - for Swedish standards - of charters of the late thirteenth and early fourteenth centuries provide information on the Dominican convent of Sigtuna and its interrelation with the surrounding lay society. My talk will focus on the interrelation between the convent of Sigtuna and the Upplandian aristocracy. A high number of those nobles donated property to the convent and some were buried there. I am going to trace connections within the regional aristocracy through the common interest of certain nobles in the convent, arguing that the common interest of a group of people in an ecclesiastical institution can be an indication for their sharing other (for instance political) interests as well.

3.30–5.00 PM Dominican Influence on Books

M. Alison Stones Illustrated Dominican Books in France 1221–1350

By the middle of the thirteenth century the mendicant orders had come to play a significant rôle in the production of devotional and secular books made for lay patrons. These products, often splendidly illustrated, took their place alongside the liturgical books made for the religious houses and their mendicant members. To what extent did Dominican approaches to imagery differ from those of the Franciscans and the older Orders? Obviously the lives of these new saints provided fresh models and favourite subjects, sometimes found together in the same devotional manuscripts. Dominican liturgical books and manuals in part followed earlier patterns of illustration while on occasion, as in the Instruction book for novices (Toulouse BM 418) breaking entirely new ground and setting a path followed in didactic imagery in other contexts. This paper examines some of the major Dominican books of the first century of the Order to evaluate their origins and influences.

Laura Albiero The Spread and Circulation of the Dominican Pocket Breviary

As we all know, the Breviary is a type of liturgical book which was developed mostly between the thirteenth and the fifteenth century. Originated in Benedictine monasteries, it became the most important book for the office. The change from a communitarian liturgy to a private devotion gave rise to a “miniaturisation” of the Breviary; moreover, pocket Breviaries were largely used as ‘travel office books’ by the mendicant orders. The role of Franciscans in the development of pocket Breviaries has already been mentioned; Franciscan Breviaries also display a quite uniformed text thanks to the adoption of the Roman liturgy. What we don’t really know is the use and circulation of this type of liturgical book in the Dominican order, for example how Dominican Breviaries were conceived and copied, in which forms and dimensions, how much its text was uniformed, in which way its calendar and sanctoral was developed. To answer these questions, a close sight to the manuscripts is required, both from a codicological and textual point of view.

Eleanor Giraud The Origins and Influences of Dominican Chant Books

Before a reform to unify the Dominican liturgy in the mid thirteenth century, it appears that the expanding Order of Dominican brothers adopted local traditions for their liturgical celebrations. But to what extent does this hold true in the extant books? Were there commonalities between Dominican chant books before the reform? To what extent does the reformed liturgy relate to the pre-reform practices, or indeed to other external influences? And how far did the Dominican liturgy in turn affect the practices of other institutions and Orders? Through a comparison of early extant Dominican chant books, this paper will begin to address some of these questions, thus elucidating the origins and influences of Dominican chant.

Friday, 11th September

9–11 AM Influential Dominican Philosophers and Theologians

Dominic Legge, OP Reasonable Belief: The Contribution of Aquinas and his Dominican Followers on the Act of Faith and its Reasonableness

In the thirteenth century, medieval universities grappled with difficult questions about the relationship between theology, philosophy, and the arts. Thomas Aquinas’s contribution to this debate is typically (and rightly) attributed to his explanation of how faith and reason complement each other in the search for knowledge, a centerpiece of his articulation of the relation between philosophy and theology. Within this faith-reason synthesis, the importance of his view of the act of faith and its object has recently been noted, yet the uniqueness and influence of Aquinas’s contribution on this point remains underappreciated by contemporary scholarship. What is more, little attention has been paid to how this teaching – on faith as giving genuine knowledge that is distinctly supernatural (in both mode and substance), on what is known by faith (the “*obiectum formale quod*” of faith), on how it is known (the “*obiectum formale quo*”), and on why it is reasonable to believe it – was extended and much more fully elaborated by succeeding generations of late medieval Dominican theologians (notably John Capreolus, Thomas de Vio Cardinal Cajetan, and Domingo Bañez), in a series of controversies with critics of Aquinas, producing a characteristically Dominican account of the act of faith.

This paper will trace the development and influence of this medieval Dominican teaching on the act of faith, from the thought of Thomas Aquinas (as distinguished from medieval Franciscans like Alexander of Hales and Bonaventure, among others), through subsequent generations of medieval Dominicans. It will highlight what is distinctive in this Dominican tradition, and underline how it contributed to the synthesis of reason and faith that came to characterize a Dominican approach to philosophy and theology.

Antonia Fitzpatrick Thomas Aquinas on Bodily Identity

The theory that the rational soul is the human body's only 'substantial' (nature-defining) form was Aquinas's most controversial innovation, influencing every subsequent scholastic theologian's work on human nature and the body. The object of the thirteenth century's most heated philosophical debate, it was condemned

after Aquinas's death. Aquinas's (mostly Dominican) followers defended the theory, while his (mostly Franciscan) 'pluralist' critics argued that it had heretical consequences: if the soul defined the body, then postmortem bodily continuity and identity could not be preserved in the theologically important cases of Christ and the saints. Pluralists argued that each human being needed an additional, corporeal substantial form to support its relative autonomy from the soul and continuing postmortem identity.

This debate around counting up the forms in humans dealt with fundamental issues: personal unity and identity, the body/soul boundary, the beginning and end of human life, the nature of life after death, the incarnation, transubstantiation, and bodily resurrection. In response to it, Dominican and Franciscan legislation, constraining their scholars' output on these issues for or against Aquinas, influenced thought on human nature and the body for generations.

I radically reappraise the going view of Aquinas's work on bodily identity and the ensuing debate. While modern interpretations, both historical and philosophical, give credence to pluralist criticism, I illustrate the complexity of Aquinas's work on bodily identity. Aquinas took from Averroes the idea that the element of individuality in each person, guaranteeing the identity of their body, is not the soul but a unique, quasi-mathematical or corpuscular structure in their matter. (This idea is actually not a million miles away from the individual genetic code). Aquinas integrated this new theory of bodily identity with innovative ideas about the nature of matter. By grasping the significant detail of Aquinas's thinking on bodily identity, I argue, we can more accurately understand its influence on subsequent scholastic thought.

Timothy Bellamah, OP *Irrationabile enim est et pravum quod homo non attendat ad virtutem intentionis.*
Authorial Intention and the Literal Sense in Dominican Biblical Interpretation

Dominican commentators of the thirteenth century played a crucial role in dramatic developments in the biblical interpretation of the Christian Latin West. The recent diffusion of Latin translations of Aristotle's works of natural philosophy (*Physics*, *Metaphysics*, *On the Soul*, *Meteorology*) resulted in an evolution of established understandings of causality and of the human condition, with the result that Dominican regent masters at the universities of Oxford and Paris reevaluated conventional anthropological presuppositions and reassessed the human capacities for perception and imagination. Also important was the newly available pseudo-Aristotelian *Book of Causes*. Originating in ninth-century Baghdad, in the circle of al-Kindi, this work incorporated and modified much of Proclus' *Elements of Theology*. Transmitted to the Latin West, it provided exegeses a theoretical framework for accounting for the biblical text's divine and human origins by way of a clear distinction between its primary and secondary causes, namely, God and the human author. Patristic and early medieval commentators, preoccupied as they were with expounding the allegorical senses, had tended to accentuate similarities and obscure differences between biblical authors. In these newly available philosophical resources, Dominican commentators found scope for attributing to human biblical authors newfound autonomy. They were thus equipped to secure Scripture's divine authority, on the one hand, and the human author's integrity, on the other. This allowed them to account for genuine differences between the perspectives of Scripture's human authors without compromising the unity of revealed truth. This paper will show how Albert the Great, Thomas Aquinas, William of Alton and William of Luxi made use of these developments to advance their Order's universal preaching mission by explaining Scripture's literal sense as resulting from the twofold intention of its divine and human authors.

Harald Bollbuck St. Thomas in Wittenberg: Thomism before and in the Early Reformation,
the Case of Karlstadt

Andreas Bodenstein, called Karlstadt (ca. 1486-1541), is well known as Luther's most important combatant in the early Reformation. Karlstadt fought for the Augustinian doctrine of grace, and he was the first to hold a mass in German. But it is less known that Karlstadt was a prominent Thomist university teacher in Wittenberg in the time before. After he had studied at the Montanerburse in Cologne, he took over a chair "in via Thomae" at Wittenberg university. There he wrote two textbooks against Scotist superiority at the faculty which deal with notions and distinctions ("De intentionibus" and "Distinctiones Thomistarum"). But firstly, he is targeting nominalist ideas which claimed, that concepts are only signs completely indifferent to reality. For Karlstadt, things out of the soul correspond with the concepts of the soul, not for real, but intentional. This way, he distanced himself from his nominalist oriented school in Erfurt. Especially in his second book, the "Distinctiones", Karlstadt used Scotist termini and tried to harmonise the formalitas-

discours with Thomist tradition. He read Thomas by commentaries of Johannes Capreolus and Silvester Mazzoli Prierias and mixed them with Scotistic tracts of Antonius Syrrect and Armandus de Bellovisu. Although, some significant differences between the two great teachers remained for instance in respect of the question if there are distinctions before intellectual activity.

This paper will present the composition and content of Karlstadt's texts. Thereafter it will ask for influences and the coherence of his philosophical constructions. What kind of Thomism was Karlstadt's philosophy? At the end it will look out on the transformation of Karlstadt's Thomistic realism in Reformation times. It will be interesting to analyse in which way he used these ideas to justify his mystical caused theory on abolition of images.

11.30–1 PM

Dominican Influence in Eastern Europe and the Byzantine World

Andrea Riedl

Varietas est mater et initium discordiae. The Dominicans' Key role in Thirteenth-Century Controversial Theology between Latins and Greeks

By the mid-thirteenth century, the newly-confirmed Dominican province of *Graecia* had developed into a 'hotspot' of theological controversies between the Latin West and the Greek East, with Dominicans taking a key role in scholarly disputes *contra Graecos*, not least due to the order's own missionary mandate. Within the frame of the Latin Empire of Constantinople (1204–1261), which had been established in the capital as well as in parts of the former Byzantine Empire, the tensions in theological debates concerning church unity climaxed. From this backdrop, the Dominican convent of Constantinople can be seen as the 'birthplace' of a range of polemical writings, which left their distinctive marks on – and at the same time also advanced – the theological East-West controversy.

Dealing with the characteristics of theology and (the liturgical) life of the Greeks in a well-grounded manner, one key treatise bears witness to this particular historical context: the *Tractatus contra Graecos*, which was authored by an anonymous Dominican in the aforementioned convent in the year 1252 and was composed according to a novel methodology. By tracing back the manuscript tradition, it can be shown that this treatise was influential insofar, as it had been widely spread up to the Council of Ferrara-Florence (1438–1445), which was of eminent importance for the 'Greek question'. Starting with the *Tractatus*, the intended paper will examine literary theological writings of the period in question in order to reveal the contour of East-West relations:

In contrast to diplomatic initiatives or political moves, literary theological texts offer a different perspective on both, opportunities and limits of a consensus among the two churches. This approach focuses on the authors' diverse and perhaps surprisingly differentiated notions of church, as they elucidate a variety of ecclesiologies, which are beyond polemics and beyond the 'classic' theological themes of dispute.

Judith Ryder

Dominican Influence on Fourteenth-Century Byzantine Developments and Relations with the West

From the meticulous work of R.-J. Loenertz and others, the activities of the Dominican Order in Constantinople and further east are relatively well known. Likewise, it is also relatively well known by now that substantial amounts of Aquinas' writings were translated into Greek in the fourteenth and fifteenth centuries, and that this had a wider impact on Byzantine developments than often acknowledged. What I would like to offer to the proceedings is an account of the context in which Aquinas came to be translated into Greek, and how, in the mid-fourteenth century, the presence and activities of Dominicans in Constantinople fed into and influenced political and theological developments. A central figure in this was Demetrius Kydones (see Ryder, J., *The Career and Writings of Demetrius Kydones*, Brill, 2010), who was responsible for the first batch of translations of Aquinas, but was also a leading political figure in his own right. Kydones came across Aquinas through personal contact with the Dominicans of Constantinople, one of whom became his teacher. While the *Thomas de Aquino Byzantinus* project has been concerned with the longer-term and more theological/philosophical aspects of the reception of Thomas in the Greek-speaking world, my interest has focused on the shorter-term, more pragmatic/political aspects of the encounter between Greek and Latin cultures in the very particular context of the mid-fourteenth century, and I would hope to present a little of this to the conference.

Panayota Volti The Dominicans and the Eastern Mediterranean in the late Middle Ages: Artistic and Spiritual Impact

The Dominicans settled in the Latin Kingdom of Constantinople in the 1220s. They were at the service of the Pope and the Latin Patriarchate of Constantinople in order to promote the union of the two churches (East and West) and also to consolidate the Latin religious presence in Byzantium. When, in 1237, the master general of the order Jordan of Saxony urged the brothers to go to the Holy Land, many were begging, tears in their eyes, to be sent in the land of the Christ's Passion.

In the East they settled in major urban centres, as they also did in the West. The dissemination of the mendicant preaching, and by extension the missionary activity of the Dominicans, was fundamental. In Cyprus, Crete, Rhodes, in continental Greece, their convents multiplied.

Several of these buildings are nowadays destroyed. However, the written documents and the archaeological evidence help to assess the impact of the Dominican installation, especially in Greece and the Aegean islands, after the Fourth Crusade. In the East they reproduced through their convents the fundamental principles of mendicant architectural poverty and aesthetic austerity, which had a multi-semantic resonance on their urban and human environment.

Besides, despite their vows of poverty, they were aware of the importance of visual images for the dissemination and the impact of their words and action. Indeed, their presence in the Eastern Mediterranean reinforced considerably contacts and artistic exchanges between the East and the West.

This paper will examine the various aspects of the Dominican presence in the Eastern Mediterranean (architectural, iconographic, written) in the late Middle Ages, and their cultural, social and spiritual influence through their preaching and their art.

2–3.30 PM The Influence of the Dominican Liturgy

M. Michèle Mulchahey Thomas Aquinas, Dominican Theology, and the Feast of Corpus Christi

From their modest beginnings in the streets of Liège in the 1240s to the lavish civic spectacles of Renaissance Italy, the processions that marked the Feast of Corpus Christi became one of the most visible expressions of eucharistic devotion in the Latin West. That the Dominican order played a prominent rôle both in the establishment of the feast and in setting the liturgical and theological tone of its representation is something that is sometimes lost sight of. In a conference dedicated to assessing the Dominican order's influences in medieval life, it might be worth recalling a Dominican text that became absolutely central to late medieval devotion, namely, the liturgy for the Feast of Corpus Christi that Thomas Aquinas is traditionally held to have composed. This paper will explore how Thomas' work as a theologian and teacher informed the liturgy he ultimately devised for Corpus Christi, as a way tracing some of the more internal dimensions of eucharistic devotion in the later Middle Ages as opposed to its public dynamic. That means trying to tease out several things, from the correctness of the attribution of the office to Thomas, to whether he was in any sense the pope's official theologian when he wrote it, to the ways in which Thomas' current work as a lector in the Dominican priory in Orvieto might have shaped his thinking about the new feast day, about the Eucharist, and about the sort of liturgical expression he felt would capture it all. In its conclusion, the paper will come full circle to reconsider the Dominicans' rôle in shaping medieval Christians' eucharistic piety—around a thoroughly Dominican theological sensibility.

Yossi Maurey Whose Crown is it? The Dominican Liturgy and the Sainte-Chapelle

The Crown of Thorns, acquired by King Louis IX in 1239, is the cornerstone of the Sainte-Chapelle in Paris. The standard liturgy commemorating this important relic (11 August) chronicles the arrival of the Crown of Thorns in France in a history-lesson fashion. The liturgy is rife with allusions to Paris, France, and King Louis, underscoring the crown's centrality as a common source of pride and joy for all of France, "regardless of gender, dignity or rank." Owing to the feast's unequivocal association with a unique Parisian establishment, the feast became a marker of identity not only for Louis and the Capetians as a whole, but by extension, also of the city of Paris.

My paper revolves around the liturgy composed for the feast of the Crown of Thorns by the Dominican Order. Enjoying a privileged position with regards to the feast of the Crown of Thorns—having played an

important role in its prehistory—the Dominicans produced their own office, *Gaude felix mater ecclesia*, probably composed between 1239 and 1254. The only extant full version of both rhymed office and mass is transmitted in an antiphoner from Pisa, nowadays housed at the Liverpool University Sydney Jones Library.

Whereas the Parisian liturgy promotes an agenda of national and personal self-aggrandizement, the Dominican liturgy is decidedly less nationalistic, focusing not so much on the glory of France, its monarchy, and the supremacy of Paris, but more so on the Passion of Christ and the theology of the feast. Both music and text serve to articulate ideas and conjure up specifically Dominican contexts in their conception. Importantly, the Dominican office is largely based on the office of St. Dominic.

Innocent Smith, OP *Ne sorores devotionem amittant: Dominican Liturgy and the Cura Monialium Question in the Thirteenth Century*

In the mid-thirteenth century, two controversies were being played out simultaneously in the Order of Preachers: the contentious revision of the Dominican liturgy, and the disputes concerning the question of the pastoral care of Dominican nuns (“cura monialum”). Although these questions have generally been studied in isolation from each other, this presentation will consider the relationship of the Dominican liturgy to the *cura monialium* question, suggesting that the Dominican liturgy played a role in forming and asserting a specifically Dominican identity for women affiliated with the Order of Preachers. After giving a brief account of St. Dominic’s relationship with women affiliated with the Order of Preachers and the early liturgical practice of the friars and sisters, this presentation will consider the role of Humbert of Romans in codifying the Dominican liturgy and the constitutions of the Dominican nuns, as well as the available evidence for the role of the nuns themselves in maintaining and practicing the Dominican liturgy.

4–5.30 PM Dominican Influence on Music

Christian Leitmeir *Compilation and Adaptation: How “Dominican” is Hieronymus de Moravia’s Tractatus de Musica*

The *Tractatus de musica*, written around 1280 by the Dominican friar Hieronymus de Moravia, ranks among the most extensive and comprehensive treatment of all kinds of music, from speculative science in the tradition of Boethius to the practical aspects of plainchant and polyphonic music. Musicologists have long valued the *Tractatus* as both a snapshot of 13th-century musical thought and a culmination of traditions of music teaching up to that point. Yet, no study so far (including Laura Weber’s dissertation of 2009 and Christian Meyer’s new edition) has asked the fundamental question to what extent the *Tractatus* is a “Dominican” treatise rather than an encyclopaedic compilation for general use that happened to be produced by a Dominican friar.

The latter might be suggested by the fact that the only surviving copy of the *Tractatus de musica* (Paris, Bibliothèque nationale, latin 16663) was evidently not meant for circulation within the order. By the 1290s it was owned and annotated by Pierre de Limoges, who bequeathed it to the theological library of the Sorbonne, where it was shelved among the textbooks on quadrivial subjects from 1306.

In order to determine the “Dominican” content and intent this paper does not take the direct approach of identifying Hieronymus’s ‘original’ contributions, but instead through an analysis of the way the ‘unoriginal’ material is presented. At the heart of every compilation, however unoriginal it may seem, is an authorial act: The compiler tailors his text to his intended readers through a strategic selection (and omission) of reference literature on the subjects discussed and through the arrangement of the borrowed material.

Błażej Matusiak, OP *Jerome of Moravia’s De musica—Between Tradition and Originality*

Distinguished in many respects among mediaeval music treatises is Jerome of Moravia’s *De musica*, the sole copy of which is held in the Bibliothèque nationale in Paris (lat. 16663). Jerome, a Dominican friar active in Paris towards the end of the thirteenth century, states in the preface to his work that his compilation was conceived in such a way „that it would not be necessary to leaf through many books”. And indeed, constituting a *summa* (or *summula*, as Jerome writes in the preface) of current musical knowledge, *De musica* covers many areas, including plainchant, polyphony, the principles of composition and mathematical

aspects of music, invoking authorities past and present, from Isidore to Franco of Cologne, and ascribing a particularly important role to Boethius, as a master of music theory, and Johannes Cotto, as a teacher of plainchant.

Yet the standing of *De musica* goes beyond the transmission of others' achievements. Of singular importance are those few parts of the treatise that can most securely be ascribed to Jerome himself. These include a precise description, not familiar from other sources, of the way to perform *cantus ecclesiasticus*, expressed in terms of mensural music (chapter XXV), and also a description of playing string instruments (chapter XXVIII). The instructions for composers, although based partly on the treatise of Johannes Cotto, include an original exposition of aesthetics, backed with examples from Dominican plainchant. The teaching on *synemmena* (chapter XXIII), meanwhile, provides evidence of an important stage on the path to *musica ficta*.

Eva Maschke On Dominican Conductus Collections and Their (Re-)Use: The Mendicant Orders and the Notre Dame Repertoire

When the Dominican Order came to Paris in 1217, the urban capital was at the cutting edge of new developments, such as professional book production and the development of polyphonic music. The music manuscripts associated with Notre-Dame of Paris are one of the results of this flourishing intellectual atmosphere. These first anthologies of music history collect the central genres of twelfth- and thirteenth-century polyphony, namely organum, conductus, and motet.

My recent research has addressed the impact of the mendicant orders on the dissemination of these manuscripts as well as the repertoire included in them. The most recent discoveries among the large number of fragmentary sources transmitting the repertoire – my reconstruction of a conductus collection from binding fragments reused by a bookbinder in Soest in Westphalia (D-MÜu Hs 378, D-MÜu Hs 382, D-MÜsa Mscr. VII, 6115 and GB-Cssc 117*, US-NHub Beinecke MS 712.59) – have again confirmed a particularly great influence of the Dominican Order as agents of transmission of this repertoire.

Conductus collections associated with German-speaking Dominican convents such as Frankfurt am Main, Soest in Westphalia, and Wimpfen am Neckar suggest that the friars might have been particularly interested in the Latin poetry set to music. This paper will present the manuscript evidence known today and explore to what extent the Dominicans might have incorporated such musical settings – or the poems alone – into their sermons.

Saturday, 12th September

9–10.30 AM Dominican Influence on Art

Emily Davenport Guerry The Sainte-Chapelle as a Dominican Vision: New Evidence for the Influence of Vincent de Beauvais in Gothic Art

When King Louis IX of France (1214–1270) acquired the Crown of Thorns relic in 1239, he commissioned the construction of a new Gothic chapel in the royal palace in Paris. After only nine years of construction and creation by a team of Gothic architects, sculptors, glaziers, and painters, the Sainte-Chapelle emerged as an integrated design. Its decorative programme, executed in a short period of time by artists, architects, and designers working side-by-side on site, is united by an overarching visual aim to celebrate the glory of Capetian France as the new chosen location for the veneration of Christ's Passion. Throughout this intense period of artistic planning, Vincent de Beauvais (c.1190–1264?), a prolific Dominican scholar who served the royal family, worked on his encyclopedic *Speculum Maius*. In 1245, Vincent presented a portion of manuscript containing the *Speculum Historiale*, an account of history from the beginning of time to the present day that would form one part of the entire *Speculum Maius*, to his patron, Louis IX. Among its rich and varied historical material, the *Speculum Historiale* contains detailed references about the lives and deaths of martyrs, arranged in chronological order. However, in some cases, Vincent's hagiographic descriptions deviate from standard martyrological accounts. In the upper chapel of the Sainte-Chapelle, there are forty-four wall paintings of martyrdom and every representation of holy death corresponds with the description offered in the *Speculum Historiale*. Even in cases where the iconography is entirely unique and unrelated to other sources, the Sainte-Chapelle artists appear to have relied exclusively on the recent

scholarly work of Vincent de Beauvais as an authoritative source for their Gothic paintings. This paper will present new evidence for the direct influence of an extraordinary Dominican author on one of the most celebrated medieval buildings in Europe.

Joanna Cannon Reciprocal Influences: Dominicans, Laypeople, Artists and Images of the Virgin in Thirteenth-Century Italy

In Italy the thirteenth century saw major developments in the design, production, popularity and sheer size of panel paintings of the Virgin and Child. Key works in this story have long been associated with the Dominicans of central Italy. The friars were not alone in providing the context within which painters such as Guido da Siena and Duccio created magnificent, innovative works for the order's churches. On the contrary, the funding and the enthusiasms of lay individuals and groups were instrumental in bringing such images into being. This paper argues that the influence of friars, laypeople and artists on one another all contributed, in different ways, to the growth in popularity of images of the Virgin. The paper explores examples of panel painting and (briefly) manuscript illumination, and considers the significance of their locations in different parts of the Dominican church interior. The *Salve Regina* procession, performed by the friars daily after compline, and its vernacular counterpart, the confraternal singing of *Laude* to the Virgin, are discussed as reciprocally influential encounters, for friars and laity, in their visualisations of the Virgin.

Claire Bonnotte Antonino Pierrozzì (1389–1459) and his Influence on the Florentine Arts: The Example of his *Trialogus* on Emmaus and a Fra Angelico's Fresco in San Marco

In the Florence of the *Quattrocento*, Antoninus Pierozzi OP (1389–1459) was the friend of several artists, among them the painter Fra Angelico. Our purpose will be to consider the influence of Antoninus on the Arts through the example of a fresco in San Marco's convent painted by the artist in 1442–1443, and a book attributed to Antoninus called *Trialogus*, probably written in the same years. Both of them are about the Emmaus pericope (Luke, 13–18). Has the theologian influenced the artist or is it the contrary? Were these two interpretations realised in the same time? From now on, historians have considered this *Trialogus* as a minor production of Antoninus, in comparison to his theological *Summa*. What are the common points between these two interpretations of the Emmaus Resurrection? What signification can be found through the confrontation of the text and the painting and what conclusion can be established? Furthermore, what influence this text had on the interpretation of the pericope, through exegesis and Arts?

My purpose will be to lead a reflexion about the influence Antoninus had on Florentine Arts and what kind of meaning—and morality—he gave to the works of arts of his time. The question of the influence of Antoninus on the Arts has been already studied by Gilbert Creighton in 1990, whose conclusion had been published in an article of the *Revue de l'Art*. Our purpose will be to reopen the discussion in the light of the improvement of our knowledge of his theological and devotional works.

11–12.30 PM Dominican Influence in Italy

Haude Morvan The Involvement of the Order of Preachers in New Disposition of Liturgical Space in Italy (1400–1550)

During the thirteenth century, in monastic, canonical and conventual churches, religious choirs (i.e. the stalls where religious sit during masses and offices) were located typically between the rood screen (which divided lay space from religious one) and the main altar. After the Council of Trent concluded in 1563, religious communities began removing rood screens and repositioning stalls behind the main altar so lay people could witness and venerate the Blessed Sacrament.

Yet, during the Late Middle Ages, some churches in Italy had already relocated their choir behind the altar. This phenomenon can be detected in Dominican churches in particular. Although it has been mentioned in monographs and general essays (in particular by Sible de Blaauw), the phenomenon remains poorly understood.

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The subject of my talk will therefore focus on the following inquiry: did the preachers play an initiating role in this new liturgical organisation? My inquiry is based on published and unpublished primary source documents, including decrees of the provincial and general chapters, conventual chronicles and provincial visits. These sources raise significant questions: for each documented case, what prompted the reorganization of interior space? Is the phenomenon linked to Observance? Or to regional dynamics? Did the organization of space in Dominican churches influence communities belonging to other orders?

Ezra Sullivan, OP *Nova et Vetera: Antoninus Pierozzi as a Locus of Dominican Influence on Late Medieval and Early Renaissance Florence*

Among all the countries of Europe, Italy is principal the source of the Renaissance; among all the cities of Early Renaissance Italy, Florence was the most important; among all the religious Orders in Renaissance Florence, the Dominicans were the most influential with Antonio Pierozzi as their leader at that crucial point in history.

Like the scribe in the Bible who brought out things “new and old”, Antonio Pierozzi, more familiarly known as Antoninus of Florence (1389-1459), was a liminal figure with one foot in the Middle Ages and one in the Renaissance. As a friar he was heir to the great Medieval spirit, both practically through the indirect guidance of Raymond of Capua, the disciple of Catherine of Siena, and intellectually by the works of the greatest medieval theologian Thomas Aquinas. At the same time, Antoninus’s fidelity to this Medieval Dominican tradition impelled him to expand Dominican influence in Florence through creative endeavors.

In the academic realm, he developed economic theories that affected Florentine trade, criticized aspects of the *Divina Commedia* of his fellow Florentine, influenced the Platonist philosopher Marcilio Ficino, and developed what came to be known as a “theology for non-theologians.” Medieval inventory receipts indicate that Antoninus’ *Summa Theologiae Moralis* was so popular it is listed as property of many religious institutions as well as merchants and bankers. As prior and founder of the San Marco convent, in 1439 Antoninus brought Fra Angelico to paint his enduring frescoes to aid the Dominican reform movement. During the same year, Pope Eugene IV invited Antoninus to the Council of Florence which promulgated the decree of union between the Latin and the Greek churches. After his death, Antoninus’s enormous impact on the religious, artistic, and political life of Florence and Renaissance Italy would be manifested while it was simultaneously overshadowed by a Dominican whose name would become a symbol of an anti-Renaissance movement: Girolamo Savonarola.

We find in Antoninus of Florence, then, a figure who encapsulates how traditional Medieval Dominicans had enormous influence on Italian, particularly Florentine culture, while setting the stage for a Renaissance culture that would ultimately be in tension with their own ideals.

Delphine Carron *Remigio dei Girolami and the Commune of Florence (1293–1303)—The Influence of the Political Writings of a Florentine Dominican in the Age of Dante*

At the turn of the fourteenth century (1293-1303), the Dominican Remigio dei Girolami is one of the most important voices in Florence. Lecturer in the *studium* of Santa Maria Novella in the time when Dante would have certainly visited it, Remigio produced a collection of important political texts (sermons, treatises) connected to events in Florentine politics, that present the testimony of a well-informed intellectual directly involved in the Communal crises.

During these ten years, Florence witnessed the fertile conjunction of a series of civic crises that put the very nature of the Commune into question, on the one hand, and the presence of a particularly talented cadre of Dominican thinkers and orators, on the other hand: the establishment of the *Secondo popolo* (1293) government represented the affirmation of new social forces, but plunged Florence into a series of crises even within the ruling class, while Santa Maria Novella hosted an extraordinary constellation of talent (in particular Remigio dei Girolami), who produced an exceptional and politically engaged corpus of philosophical and theological texts. Indeed, the oratory, scientific and literary activity of Remigio fed contemporary political conflicts, producing new perspectives on the origin, role, function and goal of the political community.

This presentation proposes to study the influence of Remigio’s political writings on the Florentine communal life. His preaching and his treatises, in reaction to the crises shaking Florence and in dialogue

with the institutions and citizens of the Commune, are products of a precise cultural and intellectual *milieu* that interacts with the city that hosts it, and contributes to the political philosophical thought of its time.

1.30–3.30 PM Dominican Influence and Interaction with ‘Other’ Communities

Steven Watts ‘A harvest of virgins, widows, and true penitents’: Exploring the Influence of Master Jordan of Saxony (d. 1237) on the Growth of the Friars' Interaction with Devout Women in Late Medieval Germany

In 1228 the Most General Chapter of the Order of Preachers strictly prohibited any brother from seeking to place religious women under the Order's care. Scholars have tended to identify this as the Order's first attempt, in line with the Cistercians and Premonstratensians, to close its doors to the supposed burden of the *cura monialium*. And yet, it would seem that despite the Order's institutional efforts over the course of the following decades, a fruitful interaction continued to blossom between Dominican friars and devout women, especially in Germany.

Not only were a number of female religious houses founded in the German province with the aid of Dominican friars in the 1220s and 1230s—apparently regardless of the General Chapter's views on the matter—but the later Middle Ages produced Mechthild of Magdeburg, Meister Eckhart, Henry Suso, and Margaret Ebner, whose lives and writings testify to the Order's capacity to foster close and creative interactions between men and women. While there are a number of conditions that may have contributed to this state of affairs, this paper will focus particularly on the role played by Jordan of Saxony (d. 1237), Master General of the Order between 1222 and 1237. Jordan presided over the Most General Chapter in 1228 and, as a result, has been seen in various quarters as being opposed to the pastoral care of religious women in Germany. It is my contention, however, that an attentive reading of his *Libellus* and his correspondence with the nun Diana d'Andalò and her community in Bologna suggest that Jordan encouraged, rather than quelled, close and fruitful interactions between the friars and devout women.

Görge Hasselhoff A Neglected Chapter: The Dominicans and the Talmud as Exemplified with Raymond Martini

In 1263 a religious disputation took place in Barcelona which represented a new type of Jewish Christian encounter. Invited by the king of Aragon, the converted Christian Pablo Christiani and the famous rabbi Moshe ben Nachman disputed about some Messianic passages within the Talmud. The Christian tried to convince the Jew that several Biblical and Talmudic sentences had to be applied to Jesus of Nazareth. The disputation was a failure for the Christian.

In the aftermath of the disputation the Dominican Order, advised by its former Master Raymond (or Ramon) of Penyafort, employed one or more learned brethren who should scrutinise the Talmud and collect arguments for further disputations. One of these *fratres* was Raymond Martini (or Ramon Martí) who flourished between 1250 and 1284. Martí collected Talmudic and other passages from Jewish literature into two treatises. The first was the *Capistrum Iudeorum* (ca. 1270) and the second was the *Pugio Fidei* (ca. 1278–84). The second work was in particular extremely influential. It was used not only by Dominicans but also by Franciscans and other theologians. For example, it served Nicholas of Lyra OFM as a source for his *Postilla* on the Bible, and was part of Pope Benedict's library and served the Christian disputants at the Tortosa Disputation in 1412–3.

In my paper I will first introduce into Martí's life and writings. In a second step I will demonstrate his way of arguing. Thirdly I will highlight the history of his reception in the Dominican Order.

Mathilde van Dijk The *Devotio Moderna* and the Dominicans: Appropriation and Rejection

The connection between the *Devotio Moderna* and the Dominicans seems fraught with contradictions. On the one hand, the adherents of the *Devotio Moderna* are known for their criticism of the Mendicants, who, according to the Devout, no longer lived according to their original ideals. Their attitude resulted in reciprocal incriminations, the apogee of which was the accusation by the Groningen Dominican Matthias

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Grabow at the Council of Constance against the Brothers and Sisters of the Common Life, accusing them of trying to create a new monastic order.

On the other hand, some Dominican authors were very popular in Devotio Moderna circles. Henry Suso is the only newer author, which the Devotio Moderna founding father Geert Grote mentions in his reading program after his conversion in the 1370s, in addition to Scripture, Church Fathers and lives of Early Church saints. In contrast, Eckhart was warned against, although several manuscripts from the Devotio Moderna still contained excerpts from his works.

The purpose of my paper is to study how the Modern Devout appropriated Dominican authors. Which texts did they use? How did they view the authors of these texts? How did they adapt Dominican material into useful texts for the Devotio Moderna, for instance by collecting excerpts, by including these into their own works or by rewriting or summarizing texts?

Katie Lindeman

Lay Inquisitors: Feuding, Religious, Minorities and Saint Vincent Ferrer in Late
Medieval Valencia

Historians of late medieval Iberia have long studied the increasing persecution of religious minorities in the peninsula preceding the expulsion of the Jews and *conversos* at the end of the fifteenth century, often turning to the energetic maneuverings of Dominican friars and inquisitors in the region as an explanatory mechanism. The model of the Dominican friar as a conscientious individual who underwent spiritual self-correction so that he could then correct the vices of the surrounding community was, of course, central to the Order's important hagiographic, historical, vocational, normative, and epistolary sources. While historians have discussed the pivotal role that this corrective behavioral model played in the formation of a Dominican inquisitorial identity, the laicization of this model and its influence on lay society outside of formal inquisitorial channels has received far less attention. While inquisitorial machinery largely enforced communal orthodoxy from outside of the community, many Dominican preachers, such as the late medieval Catalan saint Vincent Ferrer, espoused a model of lay behavior based on the Dominican corrective model that would ultimately transform surrounding social and legal structures of spiritual correction from within. This paper will explore the nature and influence of this laicized Dominican corrective ideal on the social and legal landscape of late medieval Valencia through Ferrer's Lenten sermons as well as the municipal legislation issued in response to his preaching and the legal records describing Valencian feuding culture during this period. It will argue that the model of spiritual governance promoted by Ferrer and incorporated at all levels of Valencian society further transformed the prosperous city into a spiritually self-regulating community run by an increasingly theocratic municipal government and focused on the communal orthodoxy and spiritual purity at the heart of the fifteenth-century persecution of heretics, Jews, and *conversos*.