



SPEAKERS AND ABSTRACTS OF CONTRIBUTIONS

Friday 20th October 2023

Prof. Dr. ALESSANDRA BECCARISI

Alessandra Beccarisi is Full Professor of "History of Medieval Philosophy" at the University of Foggia (Italy). She studied philosophy at the University of Lecce (now University of Salento) and obtained her doctorate with a thesis entitled "Texte aus der Zeit Meister Eckhart", two volumes published in the series Corpus Philosophorum Medii Aevi, Meiner Verlag (Hamburg). Since 2017, she is general editor of the SIEPM publications, in particular of the "Bulletin de Philosophie Médiévale" (Scopus, ANVUR) and the series "Rencontres de Philosophie Médiévale" (Brepols). Her research focuses on German mysticism, especially Meister Eckhart, and on the critical edition of unpublished medieval philosophical texts. Her main publications are: the book "Eckhart" (Roma 2012), and numerous articles and book chapters on Eckhart in German, Italian, English and Spanish, among them: „Proclus and the Liber de causis in Meister Eckhart's Works" (2020); "Eckhart als Lehrer. Eine Lektüre des ›Liber Benedictus‹ im Gespräch mit Dante Alighieri und Thomas von Aquin" (2019); „La teoria dell'intelletto come fondamento di una comunità universale in Meister Eckhart e Dante" (2018); "Meister Eckhart über Körperlichkeit und Erkenntnis" (2017); „Zwischen Averroes, Avicenna und Avicenna. Meister Eckhart und die Noetik im Islam und Judentum" (2016); „Verdad y verosimilitud en la obra de Meister Eckhart" (2015); „Eckhart's Latin Works" (2013); "Deus est sphaera intellectualis infinita": Eckhart interprete del Liber XXIV philosophorum (2012).

TITEL *La imago dei en el Comentario de Meister Eckhart al Evangelio de Juan* (The *imago dei* in the Commentary on the Gospel of John by Meister Eckhart)

ABSTRACT In the theory of the *imago dei*, metaphysics and gnoseology, ethics and mysticism intertwine to develop a thought that speaks of relationship. In the one and the same image (*imago*), in the one and the same face (*facies*), God sees us and we see Him, according to an indissoluble mutual relationship that "neither God nor nature nor the intellect can separate. My eye and the eye of God are one eye and one vision or seeing and one knowing and loving", according to an Eckhartian formulation which must have sounded suspicious to the ears of the Cologne inquisitors, but which many centuries later fascinated Hegel, who thought he had found what he was looking for.

For Eckhart, however, this is also the meaning of the very famous Pauline verse: "videmus nunc per speculum et in aenigmate, tunc autem faciem ad faciem" (1Cor 13:12 "Now we see in a mirror, as enigma, then we shall see face to face"), where that *tunc* does not refer to a beyond, to the state of the creature in its homeland, to a future beatific vision, but indicates the state of a soul that has overcome all determinations, and has freed itself from all images. A soul that, returning to itself, to its own abysmal depths, discovers itself at one with God, through the only possible mediation: that of the *imago dei*.



Prof. Dr. MARTINA ROESNER

Prof. Dr. Martina Roesner studied philosophy in Rome, Paris, Tübingen, and Salzburg and Catholic theology in Vienna. In 2001 she gained a PhD in philosophy at Université Paris-Sorbonne (Paris IV) with a doctoral thesis on Heidegger and in 2017 she obtained her habilitation in philosophy with a thesis on Meister Eckhart and Husserl at the University of Oldenburg (Germany). For the past ten years, she has directed several third-party funded research projects on Meister Eckhart at the University of Vienna. In 2023, she was appointed to the chair of philosophy at Theologische Hochschule Chur (Switzerland).

Her main areas of research are phenomenology, medieval and contemporary philosophy, metaphysics, philosophical anthropology, and philosophy of religion. Her publications include: *Metaphysica ludens. Das Spiel als phänomenologische Grundfigur im Denken Martin Heideggers* (2003); *Logik des Ursprungs. Vernunft und Offenbarung bei Meister Eckhart* (2017), *e Ich - Logos - Welt. Der egologische Ansatz der Ersten Philosophie bei Meister Eckhart und Edmund Husserl* (2020).

TITEL "Each part contains the sum. Meister Eckhart's monadological exegesis in his Commentary on John".

ABSTRACT The paper intends to highlight the particularity of Eckhart's exegesis through an analysis of his interpretation of John 1:38 and John 12:24. In both cases, a single word of the biblical verse is enough for Eckhart to connect the text of the Gospel to the systematic framework of his whole thought, i.e. the "primary determinations" (*termini generales*) exposed in the 'General Prologue' to his *Opus tripartitum*, but also to his theology of creation as it is developed in his first Commentary on Genesis. Thus, Eckhart's exegesis can be characterized as 'monadological', for it is based on the assumption that the smallest part of the biblical text virtually contains the entirety of divine truth.

Lic. SOFÍA CASTELLO

Sofía Castello holds a degree in Philosophy from the University of Buenos Aires, Argentina. She is currently pursuing her PhD on the virtues in Meister Eckhart at the University of Cologne, Germany, with the support of a DAAD stipend.

She has published several articles on Eckhart: "Distancia y cercanía de Dios. Eckhart y la relación ontológica entre Dios y las creaturas". *Cuadernos Medievales*, 27 (2019), pp. 37-53; "Meister Eckhart. Principio existencial y principio esencial de la creatura". *Logos. Anales del Seminario de Metafísica*, 54 / 1 (2021), pp. 33-53; "Esse est Deus. Los tres 'momentos' lógicos del esse creado en el Prólogo a la obra de las proposiciones de Meister Eckhart". *Veritas*, 48 (2021), pp. 147-171; "La tríada de 'momentos' divinos en la obra latina de Eckhart". *Anales del Seminario de Historia de la Filosofía*, 38 / 2 (2021), pp. 243-254; "Meister Eckhart and Natural Philosophy". *Documenti e studi sulla tradizione medievale*, 33 (2022), pp. 205-231; "Meister Eckhart (con traducción del Comentario al Génesis nn. 112-120)". En Jakubecki, N; Rusconi, C. Y Strok, N. (eds). *Platón*



Cosmólogo, recepción del Timeo entre la Edad Media y la Temprana Modernidad, Winograd, Buenos Aires, 2022, pp. 361-386; "Meister Eckhart. La Naturaleza divina a través de la prueba de la reductio ad absurdum". *Scripta Mediaevalia*, 16/1 (2023), 139-168.

TITEL "Las virtudes en Meister Eckhart" ("Virtues in Meister Eckhart")

ABSTRACT - Throughout his Commentary on the Gospel of John, Meister Eckhart offers on several occasions the theoretical framework in which he includes the virtues. He does so by presenting their nature, their causation and how they can be brought into action. Looking at his arguments, it can be seen that, in order to account for his particular understanding of the virtues, Eckhart makes use of traditional exegetical resources which, however, were not usually used to discuss this topic. We will seek to show this especially in the parallelism between the universe of natural philosophy and moral things.

Prof. Dr. IGNACIO VERDÚ BERGANZA

Ignacio Verdú holds a PhD in Philosophy from the Complutense University of Madrid, specialising in Medieval Philosophy (1994). Since 2004, he has taught ancient and medieval philosophy at the Universidad Pontificia Comillas. He has also taught at the Estudio Superior de Estudios Franciscanos since 2006, at the Centro Internacional Teresiano Sanjuanista since 2007, and at the Instituto de Humanidades Francesco Petrarca since 2012. He teaches undergraduate, master's and doctoral courses in ancient and medieval philosophy, philosophical anthropology, theodicy, philosophy of the Enlightenment and the relationship between mysticism and philosophy. His priority areas of research are: Wisdom and love in medieval thought, humility and love as pathways to otherness and truth, the relationship between mysticism and philosophies, and vulnerability and forgiveness. He is the author of the books: *Thomas Bradwardine. El problema de la libertad*. Pamplona: EUNSA, 2001; *Historia de la filosofía* (with Víctor Tirado and Antonio Pascual), Madrid: ed. Marenostrum (2008). And of numerous articles, among them: "Intelecto y divinización en el Maestro Eckhart" (2005); "La humildad y el acceso a la verdad en el pensamiento de Agustín de Hipona" (2012); "La noche oscura y la docta ignorancia; una reflexión acerca de Dionisio Areopagita, el Maestro Eckhart y San Juan de la Cruz" (2017); "Filosofía y Mística. Entreme donde no supe/ y quedeme no sabiendo/ toda ciencia trascendiendo" (2022).

TITLE "Razón, bien y amor: la luz del Verbo" (Reason, Good and Love: The Light of the Word)

ABSTRACT - My intention is to explore the possibility of a new philosophy, to which I believe Meister Eckhart's work points, in which the light of reason, which we must never renounce, is a manifestation of love. This implies the need to reflect on a new logic, a loving logic, on the way in which it manifests itself to us and on the newness that, with it, bursts into our lives.



Saturday 21st October (morning)

Lic. MARTA DANERI-REBOK

Marta Daneri-Rebok holds a degree in Philosophy and a National Special Professor of Philosophy, both degrees from the Universidad Católica Argentina (UCA). She has taught History of Modern Philosophy in the Faculty of Philosophy at the Universidad del Norte Santo Tomás de Aquino, Introduction to Knowledge in the entrance courses at the UCA and Philosophical Anthropology in the Faculty of Letters at the same university. Since 2000 he has been translating medieval texts. He has translated Eckhart's Commentary on the Gospel of John into Spanish.

TITLE *Tres dominicos comentan el Prólogo del Evangelio según San Juan. Alberto, Tomás y Eckhart.* (Three Dominicans comment on the Prologue of the Gospel according to John. Albert, Thomas and Eckhart)

ABSTRACT In the present work I propose to comment on the different treatment that Albert the Great, Thomas Aquinas and Meister Eckhart give to the Prologue of this Gospel, considered the most theological, among the four Gospels. In particular, I will deal with some verses in which the differences and similarities are noticeable and some of the pitfalls encountered when translating the text from its original language into the Romance languages, with special emphasis on Spanish.

Prof. Dr. Dr. MARKUS ENDERS

Prof. Dr. Dr. Markus Enders, born 1963 in Fulda (Germany); studied philosophy, Catholic theology and religious studies in Freiburg in Breisgau and Munich (1983-1991); doctorate (1991) and habilitation (1997) in philosophy at the Ludwig-Maximilians-University of Munich, there also doctorate in Catholic theology (1999). Heisenberg Fellow of the German Research Foundation (DFG) from May 1999–January 2001; since 2001 Full Professor of Christian Philosophy of Religion in the Faculty of Theology at the University of Freiburg in Breisgau. Guest lectureships in Salamanca (2002), Tokyo (2006) and Santiago de Chile (2007), among others.

His main research interests are: Philosophy of Religion, German Mysticism; Metaphysics and Philosophical Theology. His publications in relation with Eckhart include: „Gelassenheit und Abgeschiedenheit – Studien zur Deutschen Mystik“ (2008); „Die Heilige Schrift – das Wort der Wahrheit. Meister Eckharts Verständnis der Bibel als eines bildhaften Ausdrucks des göttlichen Wissens“, MEJb 5 (2011) 5-97; „Meister Eckhart's Understanding of God“ (2013); „„Deus est unus omnibus modis‘. Meister Eckharts Rezeption und Transformation der Einheitsmetaphysik des Moses Maimonides“, MEJ 10 (2016) 241–263; „Die Freiheit des Menschen und die Freiheit Gottes. Zu Meister Eckharts und Marguerite Porettes Verständnis der menschlichen und der göttlichen Freiheit im Vergleich“ MEJb 12 (2018) 55-79.

TITEL *“Pure cognition as pure being in God. On the identity of pure cognition with pure being in God according to Meister Eckhart's interpretation of the Prologue of John”.*



ABSTRACT - At the centre of Meister Eckhart's commentary on the Gospel of John is his interpretation of the Prologue to the Gospel of John. For more than two thirds of his commentary on the Gospel of John are devoted to the Prologue of this Gospel. In his interpretation of the Prologue of John, Eckhart also defines the relationship between pure cognition and being in God, which this lecture will first examine in its own right and then compare it with the definition of the relationship between God's cognition and his being in Eckhart's first *Quaestio Parisiensis*. The question will be answered as to whether or not there is a difference or even a contradiction in this aforementioned determination of relationship between these two writings of Meister Eckhart and also beyond them in Meister Eckhart's other writings.

Prof. Dr. RODRIGO GUERIZOLI

Rodrigo Guerizoli is Associate Professor at the Federal University of Rio de Janeiro, Brazil. He received his PhD from the University of Cologne, Germany, with a paper on the relationship between ethics and noetics in Meister Eckhart. He has several publications in the area of medieval scholastic philosophy, on authors from the period 1250-1350, such as Thomas Aquinas, Duns Scotus and John Buridan. He has been a fellow of, among others, the Alexander von Humboldt Foundation at the University of Cologne, the Fulbright Programme at Stanford University and Distinguished Visiting Professor in Residence at the University of California Los Angeles. His current research focuses mainly on questions of ontology and philosophy of action in authors from the first quarter of the 14th century.

TÍTULO "Quod factum est in ipso vita erat". Ser, vivir e inteligir en el *Comentario de Meister Eckhart al Evangelio de Juan*" (Being, Living and Understanding in the Commentary on the Gospel of John by Meister Eckhart")

ABSTRACT - Being, living, understanding: in my contribution I intend to clarify the meaning of each of these notions for Eckhart, as well as the relations he sees between them. And, above all, I would like to propose a picture of the way in which, through this triad, Eckhart understands the relationship between the divine and the human plane. Now, among the various references from which Eckhart introduces the triad of being, living and understanding, three stand out. The first refers to an observation by Aristotle, the second to a proposition in the *Liber de causis*, and finally, the last, to a passage from the prologue of the Gospel of John. Thus, since one of the gateways to this triad is to be found in a passage commented on by Eckhart in the work to which we dedicate this meeting, I will focus my efforts on the interpretation of the exegesis offered to John's words: "quod factum est in ipso vita erat", from which that triad unfolds.

Prof. Dr. FREIMUT LÖSER

Professor of German Language and Medieval Literature at the Universität Augsburg (Germany). President of the Meister Eckhart Gesellschaft. His research projects include the publication of new sermons by Meister Eckhart.



His publications include: Meister Eckhart in Melk. Studien zum Redaktor Lienhart Peuger. Mit einer Edition des Traktats 'Von der sel wirdichait vnd aigenschafft' (Texte und Textgeschichte 48), Tübingen 1999, 604 S. (= Diss., Würzburg 1987). He has provided critical editions of several of Eckhart's sermons and published numerous articles on Eckhart.

TITEL *Preaching St. John in the Vernacular*

ABSTRACT - The paper will discuss and compare some German sermons that deal with the Gospel of St John in more depth. It will show and discuss similarities and differences between the Latin commentary and Latin and German sermons on the same topics. It will especially focus on the question whether (and if so, how) the different media in different languages (and with different audiences and different readers?) also come forward with different rhetorics, a different exegesis, different ideas and a different theological view of the same texts. One of the questions will be, what happens, if "Eckhart's St John's Jesus" speaks in Latin or in German.

Saturday 21st October (afternoon)

Prof. Dr. MARIE-ANNE VANNIER

Marie-Anne Vannier has a dual philosophical and theological background. She is Professor of Theology at the University of Lorraine. Director of the Research Team on the Rhenish Mystics (ERM), Centre Écritures, Université de Lorraine. Her research has focused on patristics, especially on Saint Augustine, and on Meister Eckhart. His publications on the latter include : “ Encyclopaedia of the Rhenish Mystics from Eckhart to Nicholas of Cusa and their Reception” (Paris, 2011), “Maître Eckhart prédicateur” (Paris, 2018); “Maître Eckhart, lecteur des Pères latins” (Paris, 2020) y “Maître Eckhart, lecteur des Pères grecs” (Paris, 2020).

TITEL “*La filiation divine dans le Commentaire eckhartien de l’Évangile de Jean*” (Divine Sonship in the Commentary on the Gospel of John by Meister Eckhart)

RESUMEN Since Georg Steer's identification of the cycle on the birth of God in the soul (Sermons 101-104), the centre of gravity of Eckhart's work has become clear: it is none other than divine filiation.

In his Commentary on the Gospel of John, and more specifically in the commentary on verses 13 and 14 of the first chapter, Eckhart says from the outset that "the principal fruit of the Incarnation is that man should become and be a son of God, born and begotten by God the Father". He then goes on to explain the implications of this motive for the Incarnation, both on God's part, as regards the modalities of the Incarnation, and on man's part, to whom it is incumbent to be humble, poor, noble and just, insofar as the grace of the Incarnation, of which it is said: “the Word became flesh” (Jn 1:14), is in view of the grace of indwelling of which it is said: “he dwelt in us”, and viceversa.



Prof. Dr. SILVIA BARA BANCEL

Silvia Bara Bancel holds a PhD in Dogmatic and Fundamental Theology from the Universidad Pontificia Comillas, with a thesis on Meister Eckhart and his disciple Enrique Suso. She is a specialist in German medieval mysticism and medieval women mystics. She has carried out research stays on Eckhart in Germany (Freiburg and Eichstätt) and France (Metz). Professor of Theology at the Universidad Pontificia Comillas, and at the Universidad de la Mística-CITES, where she teaches "Medieval Mysticism". She is the director of the Ibero-American Meister Eckhart Circle, member of the International Association of Meister Eckhart (Meister Eckhart Gesellschaft) and of the Association of Spanish Theologians. Some of her publications include: "Meister Eckharts Verständnis der Sohnwerdung aus der Sicht von Heinrich Seuse" (2012); the book "Teología mística alemana. Estudio comparativo del Libro de la Verdad de Enrique Suso y el Maestro Eckhart" (2015); "Dios en ti. Eckhart, Tauler y Suso a través de sus textos" (2017); "*Wisdom in St Augustine and Meister Eckhart*" (2021); "El pensamiento del Maestro Eckhart, ¿discípulo de santo Tomás", *Teología y Vida* 63 (2022) 81-106.

TITLE "La gracia según el Comentario al evangelio de Juan de Meister Eckhart" (Grace according to the Commentary on John by Meister Eckhart)

ABSTRACT We will explore Meister Eckhart's theological anthropology as it emerges from his Commentary on the Gospel of John, in particular, how he understands God's grace in the human being. Like the founder of the Order of Preachers, St. Dominic, Eckhart was a "preacher of grace". First of all, he holds that "all is grace; indeed, nothing in us comes from us, nothing is our own" (Sermo II,2 n.18). Furthermore, he considers that, in grace, God gives himself without reserve, he gives himself in addition to his gifts. That is, in addition to the gift of grace in us (created grace), which divinises us and makes us sons (we become by the grace of adoption what God is by nature), grace has an uncreated dimension (i.e. we receive not only the gift of God, but God himself). Thus, following Peter Lombard, Eckhart considers that the Holy Spirit also dwells in the graced human being. For "no one possesses righteousness or any other grace without the Holy Spirit who predisposes and indwells" (In Ioh n.620). Furthermore, Eckhart holds that whoever loves gratuitously, according to God, loves through the charity which is the Holy Spirit, who is present in him.

Prof. Dr. MARKUS VINZENT

Professor Markus Vinzent, Fellow of the Max-Weber-Kolleg of the University of Erfurt, formerly Professor for the History of Theology at King's College London (2010-2021) and H.G. Wood Professor at the University of Birmingham, UK (1999-2010). PhD Munich and Habilitation at Heidelberg University. He works on Early Christianity, Late Antiquity and the Medieval period, particularly on Meister Eckhart. He has published monographs on Meister Eckhart (The Art of Detachment; Meister Eckhart on the Lord's Prayer; and translated the German homilies of Eckhart into English, 2 vols.), is the editor of Eckhart: Texts and Studies, and vice-president of the Meister-Eckhart-Gesellschaft.

TITEL The Commentary on John by Meister Eckhart and unknown vernacular homilies of Eckhart



RESUMEN - Just as Eckhart's Commentary on John was perhaps the most important of his exegetical writings - traces of it can be found in his other Latin, but also vernacular works. Some of the most pertinent vernacular ones, however, have neither been studied nor credited to the Thuringian. A few examples shall show the importance of such works for our understanding of the Commentary on John.

Prof. Dr. AMADOR VEGA

Amador Vega is director of the Centre for Studies in Aesthetics, Religion and Contemporary Culture and Professor of Aesthetics and Theory of the Arts at the Universitat Pompeu Fabra (Barcelona). He holds a PhD in Philosophy from the Albert-Ludwigs-Universität Freiburg-im-Breisgau and has taught at the University of Chicago, the Université Saint Joseph (Beirut), the Hochschule für Gestaltung (Karlsruhe) and, currently, at the C. G. Jung-Institut (Zurich). He is the author of numerous essays and books, among the latest: *Dia-Logos: Ramon Llull's Method of Thought and Artistic Practice* (University of Minnesota Press, 2019), *El final de la elegía: lectura de Rilke* (Universidad Iberoamericana, 2021), *Tentativas sobre el vacío. Ensayos de estética y religión* (Fragmenta, 2022). He is also the author of an edition and translation of Meister Eckhart's sermons, with the title: *El fruto de la nada y otros escritos* (Siruela, 2014, 8ª ed. y Alianza, 2ª ed.).

TITEL "A life without why: meditation on Meister Eckhart"

(OPEN LECTURE- AT THE MUNICIPAL AUDITORIUM SAN FRANCISCO)

ABSTRACT Throughout his life, Meister Eckhart pursued a dual activity as a teacher of the spiritual life and as a university professor. Both modes of activity show a pattern of thought in which the classical relationship between "active life" and "contemplative life" takes on its own light from the expression: a life "without why", the central motif of his spirituality. The lack of a reason or foundation at the origin of our actions (carried out "without why"), confronts us with the manifestation of an extreme freedom, whose limits and openness point to the birth of a new life. Using selected examples from Meister Eckhart's German sermons, we will try to offer elements of reflection on the concepts of life, knowledge, experience and freedom.

Sunday 22nd October

Prof. Dr. DIETMAR MIETH

Dietmar Mieth, geb. 1940 in Berlin, aufgewachsen im Saarland. Studium Theologie, Germanistik, Philosophie in Freiburg, Trier, München, Würzburg. Dr. theol. (Meister Eckhart) 1968. Assistent in Moraltheologie ab 1967 in Tübingen, Lehrstuhlvertretung 1971, Habilitation 1974, Lehrstuhl in Moraltheologie Universität Fribourg/Suisse 1974-1981, Lehrstuhl in Theologischer Ethik/Sozialethik, Universität Tübingen 1981-2008, Gründung und Leitung des Internationalen



Zentrums "Ethik in den Wissenschaften", Univ. Tübingen 1990-2001, Präsident der Meister Eckhart Gesellschaft. 2008-2014, Fellow am Max Weber Kolleg, Univ. Erfurt 2009-2022 (Forschungsstelle Meister Eckhart)

TITEL *Meister Eckhart's Commentary on the Gospel of John and Speculative "Mysticism". Using as example the understanding of "idem", "apud", "incarnatio" and "iustitia"*

ABSTRACT The concept that Eckhart wants to bring the Bible requires language as an instrument: the word as a principle, which then unfolds as a concept in the interpretation.

It is the philosophical thought opened up to the full reality of God-man-cosmos that opens up the hidden meaning. Revelation becomes revelation through thought. Divine self-communication in the Word (logos), in the creature as a "reader" given by God through creation and in the human being as operating this reader, who at the same time not only reads, but as another, as a being transformed into the Son, does not merely read but "is" the son. Thus, thinking becomes existential: it is transformed into practical and spiritual comprehension.

Prof. Dr. Dr. h. c. mult. HANS-JOCHEN SCHIEWER

1990 PhD at the Free University of Berlin; 1995-96 Keeley Visiting Fellow at Wadham College, University of Oxford; 1998 Habilitation at the Free University of Berlin; 2001-2003 Professor of Medieval German Literature and Language at the Georg August University of Göttingen; since 2003 Professor of Germanic Philology at the Albert Ludwigs University of Freiburg; 2004-2011 and since 2022 member of the extended board of the Meister Eckhart Society; 2007-2010 President of the German Association of Germanists; 2008-2020 Rector of the Albert Ludwigs University of Freiburg.

TÍTULO *Male virginity – Female Identity. The Discourse about John the Evangelist in Early Dominican Sermons for Nuns and Sister books.*

ABSTRACT Around 1300 Dominicans in the southwest of Germany started to produce religious texts in the vernacular for the cura animarum of religious women. In 1286 the provincial Hermann von Minden committed / instructed explicitly his male fellow Dominicans to take care of the religious female houses incorporated into the Dominican Order or closely associated. The instruction of Hermann von Minden resulted in a very ambitious, high-quality production of vernacular sermons and treatises. A Dominican, Eberhart von Sachs, even appears in the famous Manesse collection of medieval lyrics with a praise of the virgin Mary. This clearly indicates that leading Dominicans came from the noble and patrician families of the Southwest and took part in the production of literature which crossed borders between the religious and the secular audience.

In those writings the adoration of John the Evangelist became crucially important. As a result so called ‚Libelli of the two Johns‘ came into existence containing a translation of the Apocalypse, legends, miracles and sermons. The authors of the sermons are partly known: Henry of Schaffhausen, Conrad of Liebenberg, Rudolf of Klingenberg (1279-1291) and Hüge of Konstanz (1279-1300 lecturer in Constance, prior in Zürich, provincial of the Teutonia). They all are high



ranked Dominicans and belonged to leading families in the southwest with relatives in leading positions in the secular sector. In my paper I will focus on the role model of the male virgin John the Evangelist who was Christ's most beloved disciple. He became the other sun of the virgin Mary and none of the disciples was closer to the trinity than he was. The virgin John is seen equal with the sponsa of the Songs of Songs. The Apocalypse is translated against the Latin source as a highly emotionalized narrative. John combines the role of the bride with a unique visionary capacity as author of the Apocalypse. The paper will close with a discussion what kind of educational offer the male Dominican authors made to the religious women in presenting the male virgin John as next to the holy trinity. Finally, the special relationship between Elsbeth von Oye (OP fem in Oetenbach / Zurich) and John the Evangelist in her visions and auditions will be discussed. In the narratives about Elsbeth is mentioned that she had intensive talks with Eckhart.

Prof. Dr. CARLOS RUTA

Professor of Hermeneutics and Director of the Centre for Hermeneutics Studies at the Universidad Nacional del San Martín (Argentina). Former Rector of the Universidad Nacional del San Martín (Argentina).

Among others, he has published: "Bajo la corteza de la letra, Tiempo y significado en el Maestro Eckhart" and "El Maestro Eckhart en diálogo". Co-director of the collection "Challenge of life" (Gruyter). Author of 7 books of poetry: the last four published in Spain: Trasiegos, Brizna perdida, Singladuras y Apenas un hilvan.

TITEL - La vida de las palabras (The life of words)

ABSTRACT The presentation seeks to highlight the premises on which Meister Eckhart inscribes a theology of the Word within his Commentary on the Gospel of John. On the basis of these same considerations, we will try to consider the ontological and hermeneutical resonances that determine and qualify the human word.