

Franziskaner ist das Thema der 26 Beiträge. Im Gegensatz zu franziskanisch christozentrischer Theologie werden 250 Jahre dominikanischer Selbstfindung in der Manifestation des Sittenwächters, Moralpredigers und Philosophen facettenreich vorgestellt. Auffallend ist, daß die Inquisition und andere Formen aktiver dominikanischer Glaubensumsetzung in der Häresiebekämpfung zumindest nach der Auswahl der behandelten Themen ohne christologische Anspielungen auskamen. Die in beinahe barocker Ausführlichkeit formulierten Referatthemen sprechen für sich: Kent EMERY, Jr., and Joseph WAWRYKOW, Introduction (S. 1–6). – John VAN ENGEN, *Dominic and the Brothers: Vitae as Life-forming exempla in the Order of Preachers* (S. 7–25). – Joanna CANNON, *Dominic alter Christus? Representations of the Founder in and after the Arca di San Domenico* (S. 26–48). – Riccardo QUINTO, *The Influence of Stephen Langton on the Idea of the Preacher in the De eruditione predicatorum of Humbert of Romans and the Postille on the Scriptures of Hugh of Saint-Cher* (S. 49–91). – Simon TUGWELL, *Christ as Model of Sanctity in Humbert of Romans* (S. 92–99). – Margot SCHMIDT, *The Importance of Christ in the Correspondence between Jordan of Saxony and Diana d'Andalo, and in the Writings of Mechthild of Magdeburg* (S. 100–112). – Monique PAULMIER-FOUCART and Alain NADEAU, *The History of Christ in Vincent of Beauvais' Speculum historiale* (S. 113–126). – Joseph GOERING, *Christ in Dominican Catechesis. The Articles of Faith* (S. 127–138). – Denise BOUTHILLIER, *Splendor gloriae Patris: Deux collations du Super Isaiam de S. Thomas d'Aquin* (S. 139–156). – Robert WIELOCKX, *Poetry and Theology in the Adoro te devote. Thomas Aquinas on the Eucharist and Christ's Uniqueness* (S. 157–174). – Joseph WAWRYKOW, *Wisdom in the Christology of Thomas Aquinas* (S. 175–196). – Jean-Pierre TORRELL, *Le Christ dans la 'spiritualité' de saint Thomas* (S. 197–219). – Stephen F. BROWN, *Thomas Aquinas and His Contemporaries on the Unique Existence in Christ* (S. 220–237). – Richard NEWHAUSER, *Jesus as the First Dominican? Reflections on a Sub-theme in the Exemplary Literature of Some Thirteenth-Century Preachers* (S. 238–255). – Ulrich HORST, *Christ, Exemplar Ordinis Fratrum Praedicatorum, According to Saint Thomas Aquinas* (S. 256–270). – David L. D'AVRAY, *Christ in Dominican Marriage Preaching* (S. 271–282). – Miri RUBIN, *Rudolph of Schlettstadt, O. P.: Reporter of Violence, Writer on Jews* (S. 283–292). – Alfred THOMAS, *Imitatio Christi: Female Sanctity and Dominican Piety in the Czech Life of Saint Catherine* (S. 293–314). – Siegfried WENZEL, *The Dominican Presence in Middle English Literature* (S. 315–331). – R. James LONG, *The Cosmic Christ: The Christology of Richard Fishacre, O. P.* (S. 332–343). – Richard SCHENK, *Christ, Christianity, and Non-Christian Religions. Their Interrelation in the Theology of Robert Kilwardby* (S. 344–363). – Edward P. MAHONEY, *Albert the Great on Christ and Hierarchy* (S. 364–392). – Walter SENNER, *Christ in the Writings of the Rhineland Dominicans* (S. 393–413). – Édouard-Henri WÉBER, *Le Christ selon Maître Eckhart* (S. 414–429). – Jeffrey F. HAMBURGER, *Medieval Self-Fashioning: Authorship, Authority, and Autobiography in Seuse's Exemplar* (S. 430–461). – Maarten J. F. M. HOENEN, *Tradition and Renewal: The Philosophical Setting of Fifteenth-Century Christology. Heymericus de Campo, Nicolaus Cusanus, and the Cologne Quaestiones vacantes (1465)* (S. 462–492). – Kent EMERY, Jr., and Louis E. JORDAN, *Familia Praedicatoria in the University of Notre Dame Library: Manuscripts, Incunables and Sixteenth-Century Books*