The double monastery of Adelberg, established in 1178 as a daughter foundation of Roggenburg, is the second (after Weissenau) and last amongst the eight Premonstratensian foundations of Swabia to have been founded by a ministerialis who was not a member of the nobility. Despite its initially modest resources it prospered quickly due to many pious donations. A contributing factor was the relative scarcity of monasteries in the region compared to Upper Swabia. The real events behind the foundation legend laid down in Clm 15330, considered as vaticinium ex eventu, are discussed exhaustively. The Incluse of Meßhofen featuring in it, and her part as the first provost's spiritual guide, are discussed as evidence of the – otherwise unrecorded – location of the Roggenburg nunnery after the separation of the two monasteries. The arguments in favour of a patronage of Ulrich of Augsburg, rather than that of Ulrich of Konstanz as traditionally assumed, are presented in detail.

Schussenried, founded in 1183 as the first Premonstratensian cloister that was not a double monastery, betrays the signs of weakness associated with the later foundations – a long and laborious period of establishment, a frequent change of provosts, all of it further complicated by difficulties over the circumventing of the family right of inheritance in favour of the monasteries the donators’ sole heir. It was 46 years after the monastery’s foundation that work on the church could begin, but then the monastery’s exclusive local reign was pushed through energetically, against considerable opposition. Schussenried was the only one among the Premonstratensian monasteries of Swabia to change the original name of the site. The circumstances surrounding the change to “Sorech” (first recorded in 1211) are discussed exhaustively, and linked to the personal experiences of crusaders and pilgrims, foremost among them the Provost of Marchtal, Heinrich von Suppingen. Pilgrims on their way to Jerusalem traveled through the valley of Sorec, part of a major east-west route and leading up almost to Jerusalem itself.

Among medieval art objects preserved from norbertine convent churches in Poland, the attention should undoubtedly be focused on the remarkable examples of Romanesque stone sculpture decorations from Wroc?aw-O?bin and in Strzelno in Romanesque Period. These are: the portal and the two-sided tympanum, which was initially connected with it, from St. Vincent church in Wroc?aw-O?bin and the large number of objects preserved in the Holy Trinity church in Strzelno. On the background of the sculpture developed in Poland in that period, the monuments mentioned above impress with their artistry and the iconography as well. The most interesting are, unique because of figurative bas-relief on shafts, columns between the naves in the Holy Trinity church in Strzelno. The figures are identified as the personifications of the Virtues and Vices. Even though the participation of the Norbertines in the creation of the refined iconographic programs of the sculptural decoration of the convent churches is not confirmed by the written sources, we can assume that their influence was of great consequence.
The history of the foundation, all arranged in alphabetical order. Next, there is a list in chronological order of the architecture and items of medieval interior furnishings from the churches as well as illuminated books that have been preserved and are known from bibliographies. Each note includes the date when the work of art came into existence, the material and dimensions, also the place where it is now, a short description and the most important bibliography where it is mentioned.

Johann Peter Wurm, Allein auf weiter Flur. Das Prämonstratenserinnenkloster Rehna, p. 106-120

The North West Mecklenburg monastery of Rehna (diocese of Ratzeburg) was founded as a Benedictine convent in early 1236 or shortly before. Probably initiated by the bishop and cathedral capitulary of the nearby city of Ratzeburg between 1295 and 1319 the convent of Rehna was incorporated in the Premonstratensian Order. There it became and remained the only female member of the Saxonian Circary. As such it maintained a relative distance to the Order. Although it could be regarded as an independent convent due to its right to vote its praepositus, it was not represented at the general or circarian capitularies of the Premonstratensian Order. At some point of time between 1472 and 1475 the convent lost the contact with the Saxonian Circary. In 1493 it belonged still to the Premonstratensian Order, and it might not have been before 1504, when the cathedral capitulary of Ratzeburg secularized, that it left the order. In 1518 it turned up as a convent Cisterciensis ordinis. It is not known whether it was privileged by the Pope, incorporated in or in any other way related to the Cistercian Order. Most probably the formula Cisterciensis ordinis indicates nothing but the mere fact that the convent followed the constitution of the Cistercian Order. In 1552 Rehna became the first convent in Mecklenburg to be abolished and secularized by the introduction of the Reformation. The few remaining nuns received an annual allocation of funds for compensation and lifetime residence.

Documenta: Ulrich G. Leinsle (Hg.), Das Directorium Prioris der Abtei Oberzell, 1770-1802, p. 121-189

Telegramma di Sua Santita’ Benedetto XVI all’Abate Generale Thomas Handgrätiger in occasione dell’875° anniversario della morte di San Norberto, p. 190

Miscellanea: Karel Dolista, Strahov und Milevsko, p. 191-202

Xavier Lavagne d’Ortigue, De Mouzon à Mureau puis Vaux-en-Dieulet: François Lefort (1735-1803), p. 203-217

Kee Van den Eynde, Het Prelatshof te Beerschot bij Antwerpen (1635-1652), p. 218-229


Ignas Marion Kramp (Hg.), Mittelalterliche und frühneuzeitliche deutsche Übersetzungen des pseudo-hugonischen Kommentars zur Augustinusregel (Corpus Victorinum. Textus historici 2) (U.G. Leinsle O.Praem.), p. 235-237


Chronicon, p. 247-265

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