On 26 September 1326 in Cologne, Eckhart appeared before the Court of Inquisition. He had been summoned by a board of theologians established by the archbishop of Cologne, Henry II of Virneburg. The learned Dominican, wounded by the serious and slanderous accusation of heresy, put forward his self-defense in the form of a written text known to historians as the *Responsio* of Cologne.\(^1\) On 24 January 1327 Eckhart appealed to the Holy See.\(^2\) On 13 February he made a declaration of orthodoxy in the Dominican church of Cologne,\(^3\) and on 22 February the commissioners of the Inquisition rebutted his appeal.\(^4\) In the spring and summer of 1327 the trial moved to the Papal See at Avignon. In the beginning the Dominican prosecutor’s office declared itself to be in favor of Eckhart,\(^5\) but later a board appointed by the papacy judged as wrong or heretical a certain number of sentences from his works in Latin and in German.\(^6\) In 1328, probably on 28 January, Eckhart died.\(^7\) On 27 March 1329 Pope John XXII concluded the proceedings by issuing the papal bull, *In agro dominico*, that is, the judgement of 28 articles containing Eckhart’s doctrines.\(^8\)

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7. See *Acta Echardiana*, n. 61, LW V, 592–93.
The papal censorship effectively achieved the desired results: Eckhart’s name disappeared from the official list of authors from the Dominican order and the spread of his writings and of his doctrines was very quickly restricted. This chapter will present a reconstruction of the reception of Meister Eckhart in Germany. This is a problem of particular interest to Eckhart experts. Joseph Koch began the search methodically. In his magisterial article of 1963, “Meister Eckharts Weiterwirken im Deutsch-Niederländischen Raum im 14. und 15. Jahrhundert,” the Cologne scholar offered an overall account of the issues for the first time. He recognized two forms of reception: on the one hand, there is that testified by the handwritten tradition of Eckhart’s works, and, on the other, there is the form of reception restored through the quotations that other authors had made from his writings or from his doctrines. Scholars added a third reception to these two forms in which works are included that, even though they did not contain literal quotations, were dedicated to subjects typical of Eckhart, and were of course composed at the time Eckhart was writing.

1. THE HANDWRITTEN TRADITION OF ECKHART’S WORKS

First Form of Reception

In regard to the handwritten tradition of Eckhart’s works, Koch counted only the five main manuscripts of the Latin works which were known
