

pope. He converted for all the 'right' reasons, being intellectually informed and spiritually sincere. His love for the Church remains unbroken today. Yet things have changed. Where is the Church's center today? In a postmodern sense, he claims there is no longer a single center, and the same applies to the Trappist Order (212). Indeed, he has seen a lot: As an American, he had to go to the Belgian Abbey of Scourmont in 1996 to help the community recover from an abbot who misappropriated funds for years and then left the order to spend them (196). These passages are a contrast to the convert's enthusiasm back in 1953, but the book's tone is never cynical.

An appendix written by Roberts' mother in 1950 describes her own reasons for converting to Roman Catholicism a few years before her son did: The Real Presence, Catholicism as the one and only Church founded by Jesus Christ, devotions to the Sacred Heart and the Rosary (241-254). Dorothy Roberts' story is intriguing in itself because her conversion caused her husband many problems as an Episcopalian bishop; some would even say it ruined his career. Yet they persevered in their marriage and respected each other's religious freedom to the end. Augustine Roberts himself, after becoming abbot, lived in fear of becoming a Catholic bishop for seven years, since he had heard that the Apostolic Nuntio had his eye on him to be an auxiliary bishop for the Archdiocese of Boston (174-175). This information is of interest to historians of American Catholicism, because it was very rare indeed in the USA for a Trappist to become a bishop.

ALKUIN VOLKER SCHACHENMAYR

Janet Burton and Julie Kerr, *The Cistercians in the Middle Ages* (Woodbridge [Suffolk, UK] and Rochester [New York, USA] 2011) viii + 244 pages, 4 pages of plates. 25 cm € 25 ISBN 978-1-8438-3667-4. Hardcover.

This general introduction is well-structured and rigorously edited. The authors have used recent scholarship and succeed in conveying their enthusiasm about the order of Cîteaux as it developed up until the close of the Middle Ages. Each chapter is about 25 pages long and covers a precisely limited subject area. The first chapter is on the foundations in Cîteaux, then follows a chapter on the expansion and early success of the Order, the third is about the typical abbey's physical plant, its sites and buildings. Chapter four is devoted to the administration of the Order. The next studies daily life in the monasteries. Chapter six presents the lay brothers, granges and Cistercian economy and the eighth, closing

chapter is about the Order's activities beyond the monastic enclosure, such as charitable works and the Crusades.

The authors treat the history of Cistercian buildings in an honest manner, reflecting recent scholarship that shows how variable and unorthodox many Cistercian sites could be. An earlier generation of Cistercian scholars ignored this type of heterodoxy and thus ignored such topics as the separate refectory for eating meat, the abbot's house near the infirmary, the frequent moves required in some foundations, the notion of evolution in design and use of the buildings, the usual inconsistencies required when founding a women's house (73-75). Such inconsistencies are today seen as a cause for interest because by leaving the expected pattern, they give new insight into the real substance of Cistercian traditions and their evolution. For instance, in the German men's abbey of Marienfeld, the lay brothers' refectory was made into a library in the early 15th century, a transition that reflects shifts in the order's profile. The book also covers urban Cistercian life in the chapter on lay brothers (182-186), mentioning French, Danish, Flemish, and German examples of mercantile structures in cities which were linked with *conversi* and their farming activity.

While the book is based in large part on anglophone secondary literature, it is not a parochial work since there are frequent references to important source texts, from the Rule of St. Benedict to Canivez's collection of General Chapter proceedings to Caesarius of Heisterbach. Furthermore, the authors use Felten's and Rösener's recent *Norm und Realität*, among other German titles, and the English translations of works by Jean Leclercq and Jean-Francois Leroux-Dhuys.

The book avoids romance. In an interesting passage on the division of labour in a Cistercian abbey, the authors elaborate on the ten administrative posts listed in RB (prior, subprior, novicemaster, sacrist, precentor, infirmarius, cellarer, refectorer, guestmaster and porter). They analyze the "devolution of power" (I would question whether the materialist use of "power" is appropriate) by studying the monks' work loads. By describing a monk who complains of administrative stress, insomnia, ill health, work load, and his personal conviction that he would not have accepted the office if he had known what was involved (87). The question of delegating administrative tasks is something the authors have learned from reading economic history, which is a promising development among the ranks of historians of monasticism. They also take advantage of other trends: using narrative sources to understand the Order and its identity and studying

women Cistercians more than usual, they move a step away from the one-dimensional portrayal of monastic life as paradise on earth.

Two substantial indices close the book, one being devoted to the names of abbeys and the other to everything else (231-244). A glossary with about 75 basic terms (203-208) and a bibliography of primary and secondary sources round out this book (209-230). Anyone who teaches undergraduates or young Cistercians about the history of the Order could use a copy of this introductory work.

ALKUIIN VOLKER SCHACHENMAYR

Eugenia Pablo Esteban (Hg.), *Intervenciones del Abad Maur Esteva en los Capítulos Generales y Sínodos de la Orden Cisterciense (1974-2010). Contribución a la Evolución del Fondo Documental Cisterciense en la Época actual (Scriptorium Populeti 20, Abadía de Poblet 2012). 663 páginas € 25 ISBN 978-84-937776-0-9.*

Dom Maurus Esteva Alsina O.Cist. wurde 1970 zum Abt von Poblet gewählt, 1995 erfolgte die Wahl zum Generalabt des Cistercienserordens. Die fünfjährige Amtszeit des Generalabtes wurde 2000 und 2005 durch Abstimmung des Generalkapitels verlängert. 2010 wurde er emeritiert. Die Edition aller Reden, Referate, Berichte und Predigten, die Esteva im Laufe seiner langen Tätigkeit als Verantwortungsträger im Cistercienserorden geschrieben hat, dient als wertvollste Präsentation der aktuellen Fragen im Laufe dieser 36 Jahre. Einerseits reflektiert die Sammlung jene Themen, die die oberste Leitungsebene des Ordens beschäftigt haben, andererseits entsteht eine Art theologisch-monastische Biographie des Abtes. Mit dem zweitgenannten Zugang identifiziert sich der emeritierte Generalabt in seiner „Nota Previa“ (1-3) und im Epilog (617-621). Das dichte, auf Lateinisch, Spanisch und Italienisch verfasste Werk ist zunächst ein Kompendium der monastischen Rezeption des Zweiten Vatikanischen Konzils und führt den Leser in eine weitere, mit Problemen und Erfolgen gekennzeichneten Ära der Ordensgeschichte.

In ihrer Einleitung (5-22) hebt Herausgeberin Eugenia Pablo vier Themenblöcke von Esteva Alsinas Wirken hervor. Zuerst kommt – als etwas seltsam wirkende Voranstellung – die Wiederherstellung der Rechte der Kongregation der Aragonischen Krone und der Kastiliensischen Kongregation. Die Kongregation von Kastilien wurde ursprünglich 1425 die erste Kongregation des Ordens.