

come as adults and as often as not never sufficiently master the complex liturgical *ordo* to become cantors: as accretions intensified complexity it soon became only the *nutriti* who could at all master the *ordo*, and *conversi* grew to mean *idiota*, those who were half-trained. Citeaux's understanding of the term is very different; they were illiterate 'lay' brothers who formed part of the community and were employed in manual work. These from the outset were a separate class, incorporated into the monastic economy; and they soon became the masters in the fields, directing the manual labour of the choir-monks when they ventured forth. They appear to have taken their pattern from the Camaldolese and Vallombrosan *conversi*, and Spanish *semiconversi*. They grew up, of necessity, through the division of monastic labour, and through the monasticising of society.

Some of the other subjects touched are St Bernard (whose current Boswell is Dom Jean Leclercq), the foundation of Fountains (under D.Phil. scrutiny), Ailred (whose praises were sung since 1937 by Powicke and Talbot, no less), the division of revenue, and monastic illumination (practised by Harding, but driven out by Bernard's visual austerity).

It is no accident that it is this of all Dom David Knowles' works that he has chosen to revise in a new edition. This, together with his *English Mystical Tradition*, comprise the heart of the man, the monk and the scholar, as none of his other writings do; and the latter is already a revision of his 1927 *English Mystics*. A compliment in the first edition preface betrays its youthful author's hope, now surely accomplished, the compliment to *ce Mauriste de nos jours*.

ALBERIC STACPOOLE, O.S.B.

THE LAW AND THE GOSPEL IN LUTHER, by Thomas M. McDonough;
Oxford University Press, 30s.

It would be easy today to criticise Luther's approach to the question of salvation as a search for security, as a seeking of certitude within the framework of an anthropocentric world outlook. Such a criticism would apply not only to Luther but to countless works on morals and apologetics by Catholic authors, not excluding some of our contemporaries. While it is obvious that we must take issue on these points with our contemporaries, to criticise Luther in the same way betrays a lack of historical perspective. The same is true with respect to nominalism—Catholics of the period are deeply influenced by it.

Thomas McDonough not only succeeds in avoiding these pitfalls, but has achieved a rare combination of historical perspective and profound sympathy. Many Catholics writing in later periods have lacked the former, and Luther's Catholic contemporaries can hardly be described as sympathetic.

The author sees the Law-Gospel doctrine of salvation as basic: 'The Word of God, which Luther defends and believes in, is two fold: Decalogue precepts and promises and Gospel precepts and promises; or more simply, the Word as Law and the Word as grace. Together they produce in sinful man the dynamic dualistic struggle of self-righteousness against God's righteousness which, in so

far as God moves and graces man, terminates in a personal experience of despairing utterly in self and believing absolutely in Christ' (p. 1). This theme is developed as seen in the least polemic, the most positive of Luther's writings: the catechisms (1529) and the Smalcald articles (1536-1537). In the catechisms five points are dealt with: The Ten Commandments, the Apostle's Creed, the Lord's Prayer, the Sacraments of Baptism, and the Lord's Supper. As Fr McDonough remarks, 'leaving aside the author's peculiar and particular description of these elements and his unsparing attacks on monasticism and the Papacy, and also what he excludes from the sacramental life of the Church, there is very little to distinguish Luther's catechisms from earlier catechetical usages. The subjects actually dealt with do not differ materially from the catechetical writings of the fifteenth and earlier centuries' (p. 64). This is particularly true of catechisms of Luther's own time. Luther's presentation of the commandments could hardly be more anthropocentric in orientation than the *Christenspiegel* (1470), concerned with 'What one must believe and do in order to live well and die well' (p. 65).

Luther certainly influenced the catechetical practice of the Roman Church, and it is perhaps due to the Lutheran controversy that Catholics returned to a more authentic Christian tradition. Erasmus begins with the creed rather than the commandments, and in the Roman Catechism the traditional order, as found in the catechetical works of Aquinas, is restored: Creed, Sacraments, Commandments, Prayer. Luther begins with the commandments, and Fr McDonough rightly sees this order as basic in the development of the Law-Gospel motif.

Here the contrast between Luther and Aquinas is striking. Luther says 'For if we could by our own powers keep the Ten Commandments as they are to be kept, we would need nothing further, neither the Creed nor the Lord's Prayer' (*Book of Concord*, Saint Louis, 1957; cited by McDonough p. 60). For St Thomas, the order is reversed: *Primum quod est necessarium christiano est fides, sine qua nullus dicitur fidelis christianus* (*In Symbolum Apostolorum*, ed. Mandonnet, Paris, 1927, IV, p. 349). 'Living well' and 'avoiding temptation' are, for St Thomas, third and fourth in the list of the effects of faith, which is seen first of all as a gift of God rather than a response to the needs of despairing humanity. The contrast is, we think, important, not so much in itself as in the way in which the question is placed. St Thomas was still in the catechetical tradition of the Fathers; by Luther's time the question was placed in quite another way. If he is anthropocentric, he is in tune with the spirit of the age. With respect to this, McDonough concludes that '...if we find that his description of moral despair caused by the Law is anthropocentric, we cannot help observing that his faith in the work of the Gospel, paradoxically, makes it theocentric' (p. 147). This is true to a certain extent, yet the preoccupation with the question of personal salvation seems to have kept Luther from escaping entirely. The sacraments are, for Luther '... correlated means by which God continues and produces in us the inner dynamic struggle of the new Adam against the old Adam' (p. 142). A similar outlook is at least implicit in nineteenth century Catholic catechisms, which abandoned the order of the Roman Catechism (Creed, Sacraments, Commandments) for

the more anthropocentric order (Creed, Commandments, Sacraments) still followed in many places. Any criticism of Luther on these grounds must necessarily involve a goodly number of Catholics.

But there is a real difference, loyally and sympathetically developed throughout Fr McDonough's excellent work. In Luther the emphasis is not *only* on the *primacy* of the divine initiative; rather 'the emphasis is always on the exclusive work of the Word or the Gospel; the human element seems to have no intermediary or effective role in God's economy of salvation' (p. 102).

This reviewer would have liked to have seen a further development of the effect of catechetical literature on the mental structures of Luther as a theologian. The question is not only interesting for a further understanding of Luther, but also very important today. Anthropocentric outlooks are far from dead in the Church today. The catechetical renewal, looking as did Luther for a more authentic expression of the Christian message, still encounters some opposition, even among theologians, influenced by moralising catechisms of the nineteenth century. This is not a criticism of McDonough's excellent book, but rather an invitation to pursue certain aspects further than the scope of the present work permits.

JORDAN BISHOP, O.P.

A CALENDAR OF SAINTS, compiled by Vincent Cronin; Darton, Longman and Todd, 50s.

This is one of those books which at first sight seem a brilliant idea, but as one looks a bit closer seem a bit more doubtful. There is a picture and a brief text for every day of the year—not a saint for each day, precisely, as there are pictures of The Immaculate Conception (so to speak) and the Assumption, the Nativity, and so on. But why, one wonders, is the Epiphany given as the feast of Sts Balthassar, Caspar and Melchior? And one does not think of March 25 as primarily the feast of St Dismas.

We are told in the blurb that 'this veritable portrait gallery of saints provides an unusually comprehensive reflection of the culture and civilisation of the West down the ages'. But this seems to me questionable: how far can black and white photographs convey works of art in which colour plays so important a part? And how comprehensive can any such collection of pictures be which is arranged according to no other system than a haphazard list of saints' names? Some of the more modern saints are represented simply by photographs—sometimes very interesting ones, certainly, but not obviously classifiable as religious art.

The texts given for each saint seem to be even more wildly haphazardly chosen than the illustrations—some of them are very amusing (one is not quite sure whether they are meant to be). For instance: 'Sybillina, an orphan from the age of twelve, afflicted with total blindness, was adopted by a community of Dominican tertiaryaries. Alone in a cell she led a life of great austerity until the age of