

it (this is true, in particular, of the compression of a 'Schillebeeckx-type' sacramental theology into one paragraph on pp. 71–72).

In terms of influence, Karl Rahner stands head and shoulders above his fellow-theologians in the Church today. Everything that he writes is constructive, searching, relevant, incomplete. He has something to say, and something that is important, on almost every contemporary Christian problem. But this inevitably means that his writings are of very unequal value; there is nothing in this second volume of 'Mission and Grace' that measures up to the magnificent essay on 'The Position of Christians in the Modern World' that opened the first volume. The essay on 'The Layman and the Religious Life' is one stage in an argument with Hans Urs von Balthasar on the precise ecclesiological status of secular institutes; the essay on 'The Student of Theology' is considerably more relevant to the German situation than our own; the 'essay' on 'The Scholar' is a collection of epigrams, many of them brilliantly perceptive. The opening essay on 'The Episcopate and the Primacy' has already appeared in English (in the same translation) as the first part of the *Quaestio Disputata* of that title. This essay was originally written in 1958, and on at least one important point (whether a bishop receives his power from the Pope or from his sacramental consecration) Rahner's treatment has been superseded by the teaching of the Council, but this is

merely an indication of the rapidity with which the doctrine of the episcopate has matured. The essay on 'The Parish Priest', originally written in 1943, contains much that is both beautiful and important but, reading it today, one could wish that there were a greater emphasis on the 'ministry of the Word'.

But all these essays are representative of the best in the 'new theology', presenting that theology at a level that is genuinely popular without ever being superficial. They are all concerned, in one way or another, with the mystery of the Church, and it is a profound, personal reassessment of that mystery which is the most urgent task confronting the contemporary Catholic. 'To many people the Church may appear as a great, mysterious, holy, ancient, important and indispensable organization, with a large number of prescriptions, authorities, offices, jurisdictions and dogmatic decisions. They may be convinced that all this is necessary, intended by God, and salutary. But this simply means that they think constraint is salutary and indispensable. They cannot then see the Church as the sacrament, the perceptible sign of the fact that the most real, the most essential, the most effectual freedom, the only genuine freedom in the ultimate sense, has entered the world' ('The Christian Teacher', in *Mission and Grace*, Vol. II, p. 135).

Nicholas Lash

THE ATHANASIAN CREED by J. N. D. Kelly; *Adam and Charles Black, 18s.*

Since the seventeenth century it has been recognized that the Athanasian Creed has no connection with St Athanasius; nor is it technically a creed, its rhythms may suggest that it was composed as a canticle. It is clearly a Western document, close linked with the *De Trinitate* of St Augustine, but until 1931 there was no certain evidence of its existence before the eighth century. In that year Dom Morin discovered it in a manuscript of Caesarius of Arles who was born about 460 and died in 542. Dom Morin was in-

clined to believe that Caesarius was the author. But the context seems to suggest that the Faith of St Athanasius is being cited as an already authoritative doctrinal exposition. This interpretation would also explain the many echoes in the writings of the African Fulgentius, Bishop of Ruspe (c. 467–533). The recent discovery of the *Excerpta* of Vincent of Lerins brings the problem a generation earlier, since it is clear that either the *Excerpta* were a source for the Creed or the Creed was a source for the *Excerpta*. Dr Kelly is inclined

to hold that the author of the Creed belonged to the circle of Caesarius and utilized the *Excerpta*.

Clearly this is a most tenable hypothesis since it is held by a scholar of his distinction and caution. If I am not completely convinced by it, it is because for some years I have inclined very tentatively to a purely personal theory of my own. This is that the Creed was composed as a canticle in early fifth century Spain, possible in the south-east. It was directed against the court Arianism of the Spanish Visigoth kings and the Modalism of Spanish Priscillianists. Though primarily derived from St Augustine and St Ambrose, it was called the *Fides Athanasii* as an exposition of Nicene orthodoxy against the favoured creed of the Visigoths. It became current in North Africa and southern Gaul and perhaps even reached the East when south-eastern Spain became a Byzantine province, for there is some tantalising evidence for the existence of an early Greek version. On such a reading Vincent of Lerins could have known the Creed without according it authority and so could have both utilized and diverged from it. At least all this would explain its abiding in-

fluence in Spain and its Spanish theological climate.

But all this is only a suggestion and it should be noted that Dr Kelly not only holds that the Creed was composed in southern Gaul but does not consider that it was a canticle at all; he maintains that the rhythm is appropriate to a sermon. His *Athanasian Creed* represents his Paddock Lectures for 1962–3 delivered at the General Theological Seminary at New York. He deals in turn with the development of research on the Creed, with its text and translation, its use, its style, its theology, its origin. Throughout, this is of course a work of careful and condensed scholarship. It is useful and inevitable that much of it is a summary of earlier studies. But the judgments on them are marked by a strong sanity. Dr Kelly deals trenchantly and convincingly with the once popular theory of the Revd H. Brewer, even if he is perhaps a little nonchalant with Dr Stigmayer. Perhaps the most important contribution in the volume is the section on the Christology of the Creed.

Gervase Mathew, O.P.

THE SOCIAL TEACHING OF JOHN XXIII; *Catholic Social Guild, Oxford, 7s. 6d.*

The Catholic Social Guild's 1964 Year Book contains a short essay by Mr J. R. Kirwan on the development of Catholic social thought together with his new translation of *Mater et Magistra* and Fr H. O. Waterhouse's new translation of *Pacem in Terris*. Good translations of papal documents are of vital importance today, when a working knowledge of Latin is comparatively rare, even among scholars. As far as I am able to judge, these are good translations, and they have been made by men who are well-versed in the subject matter of the encyclicals and not just in the Latin language. There is always the danger that the man who is primarily a linguist will mis-translate technical material because he does not really understand such material, even when it is written in his native tongue. I myself was startled to read in 1961 in the C.T.S. version of *Mater et Magistra* that where self-financing is adopted,

'We hold that the workers ought to be allocated shares in the firm for which they work'. Pius XI had recommended that the simple wage contract be modified by *some kind of contract of partnership*. The precision of Pope John's teaching, if we accept the C.T.S. version, is a radical departure from that of his predecessor. In Mr Kirwan's version, however, the continuity of papal teaching is preserved. His version reads, 'the enterprise ought to recognize that the workers have some claim on it'.

The Catholic Social Guild is to be congratulated on its courage in offering us these two new translations in view of the competition it will have to face. It is very much to be hoped that their enterprise will be supported, both by the general reader and, above all, by serious students of social doctrine.

J. M. Jackson