

significantly indicates the suitability of such an adaptation for convents where the Office can be said in the vernacular). Here, then, are contained the essentials of the Breviary: the whole Psalter and the biblical Canticles, newly translated into a current but dignified prose; readings from the Sacred Scriptures for every day of the year; homilies from the Fathers on the Gospels of the time; brief biographies of the Saints throughout the year, followed by their collects (and sometimes by their proper hymns); and finally a common of saints, with hymns, antiphons and versicles. There is a useful 'Biblical and Liturgical Lexicon', giving sufficient explanation of such words as 'Seraphim', 'Alleluia' or 'holocaust', and an index of psalms and biblical passages makes reference easy. The innovations are in fact a return to the simplicity of the earlier office: the sequence of the scriptural readings is not interrupted by the proper of saints, and the readings themselves are coherently arranged and of an adequate length to mean more than reminders of the mere existence, for example, of the minor prophets.

There are four 'schemes' for using this Breviary, providing for the differing needs and opportunities of its users. The first 'scheme' supposes simply night prayers (three psalms, reading from Scripture, commemoration of the saint, canticle of our Lady, collect); the second, morning and night prayers (each having the same structure); the third, morning, mid-day, and night prayers (the mid-day prayer and adaptation of sext); and the fourth, seven 'hours' corresponding to the general pattern of the Divine Office itself. In this way the Breviary can be used by anyone, however limited his opportunities; and no doubt familiarity with the simpler forms will bring the desire to increase the extent of prayer. The various 'schemes' are clearly explained, and detached leaflets give a sufficient indication of how they work.

It will be realised that the appearance of this new Breviary is a liturgical event of great significance. Within one volume of 1,400 pages there is contained the essential wealth of the Breviary, arranged for the actual needs of people nowadays. And, by no means least important, the book is admirably printed in red and black, with a typographical ingenuity which compares with the best liturgical printing of our time. Père Henry has achieved a masterpiece of sane adaptation which should do an immense amount to deepen the spiritual resources of the faithful. It is to be hoped that an enterprising English publisher may have the courage to produce an English version of a book which would certainly meet a real need among English-speaking Catholics.

ILLTUD EVANS, O.P.

CHRIST AND TIME. By Oscar Cullmann. (S.C.M. Press; 18s.)

This is an English rendering of the second edition of Dr Cullmann's *Christus und die Zeit*. The S.C.M. Press has done a great service to

students in this country. The very real contributions to biblical theology, obtaining abroad deserve to be better known, and this translation of Floyd V. Filson will help to that end.

A Catholic reader will learn much, and at the same time recognise much as familiar, and will read with interest Dr Cullmann's admission (p. 15) about 'numerous reviews from the most varied positions and above all from the Catholic side; and these reviews, both by their extensive agreement, *which quite surprised me . . .*' etc. (italics ours), confirms an impression gathered from the whole work that Dr Cullmann labours from misapprehensions regarding Catholic teaching.

The Introduction posits the problems. There follows a treatment of 'The significance of the New Testament terminology of time' which hardly makes enough of the background which is the Old Testament and an *ensemble* of Semitic usages and suppositions; thus the delicate structure of the Hebrew verb, often as not representing modalities of action or 'aspects' rather than time (past, present, future) should influence our reading of not a few New Testament texts. On the other hand there is a considerable hellenic element in the later, Greek, books of the Scriptures. Certain texts are metaphysical in their very expression (Cf. 2, Macc. 7, 28). These elements too were to obtain when, in the designs of God, there came 'the fullness of the time'. It is difficult to sympathise with the author's eager repugnance for abstract thought, his passionate desire to exclude metaphysics from the world in which the Word was made flesh.

We are more at ease when he writes of 'the unique character of the Christ-deed at the mid-point'. 'What He has done, He has done once for all; and that offering was Himself' (Heb. 7, 27). The consummation of that deed—*consummatum est*—was achieved when, hanging on the Cross 'Jesus drank the vinegar, and said, It is achieved. Then he bowed his head and yielded up his spirit.' (Jo. 19, 30). The word of the dying Saviour recorded by St John, is in itself an inauguration of yet another, and ultimate, age; the seed of grace is sown, its fruit is in the glory to come. All love of God here on earth will live on, unchanged but enhanced, in eternity. Still focussing on the totality of God's plans, we see in the word of our dying Saviour a fulfilment and finalisation of the Law, prophecies, worship, institutions and history of Israel. For from the very outset God had compassion on his fallen creature, and, as it were, stooped to reclaim and restore, promising a Redeemer from those earliest days, in the *Protevangeliium* (Gen 3, 15.)

After a first promise, a long line is foretold (Deut. 18, 17), and the world of Israel came to know of God who spoke through the prophets. These men of God taught great truths of God, and foretold even particular details of the Messiah who was to be born at Bethlehem (Mich.

5, 1) who was to be a 'man of sorrows acquainted with infirmity' (Isaiah 53, 3) and even that 'they pierced my hands and feet, they have numbered all my bones' (Ps. 21, 18). Our Lord fulfilled prophecies by his coming as by his passion; the utterances of the men of God converge on him who died on Calvary.

Through the prophets, too, 'Israel became the manifest portion of God' (Eccles. 17, 2). Thus there (*tetelestai*) has a fullness of meaning, which no one word can adequately represent. It is perfected, is fulfilled, is completed—there is something of all this and even more. Perfection, achievement, fulfilment, rounding off; *something perfect wrought by God*: small wonder that we cannot grasp.

It was first, the fulfilment of all his life's purpose, from early childhood—'Did you not know that I must be about my Father's business?' (Lk. 2, 49)—as later in life when 'he set his face to go to Jerusalem' (Lk. 9, 51), knowing well what was to come, and then again in the agony of Gethsemane: 'not my will but thine be done' (Lk. 22, 42).

Then, stepping back to gaze upon the plan of all God's purposes, we can see that this 'achievement' means Redemption accomplished or God's infinite designs realised. A first phase of those designs, as revealed to us, is a story of creation, that creation which is the true background of the re-creation or Redemption. Thus the opening words of St John's gospel are to be read against the background of Genesis, and St Paul tells us that God 'who commanded the light to shine out of darkness has shone in our hearts' (2 Cor. 4, 6). This re-creating was a long story of shepherding and forming the people of God; a chosen people, because the very vicissitudes of their history were all so much type and figure of an infinitely greater reality culminating in a Redemption wrought once for all. The sacrifices and worship of this people were but a passing order, fragmentary, only effective for a time, shadows of a reality to be, a perfect and unique sacrifice.

That Sacrifice was a fulfilment, the culmination of sufferings voluntarily borne, and so meaningful for Christian generations. These sufferings and the supreme Sacrifice serve to show the summit of God's love—the greatest fulfilment or achievement of all; to show that 'we have been brought at a great price' (1 Cor. 6, 20). The 'fullness of the time' is above all a fullness in this showing forth of God's love.

ROLAND POTTER, O.P.

THE ORIGINALITY OF ST MATTHEW. By B. C. Butler. (Cambridge University Press; 18s.)

The *originality* of St Matthew might suggest quite other trains of thought than those envisaged by Abbot Butler in this work. Age-old usage has always put St Matthew first among the gospels, first of all the books of the New Testament. Christian tradition has long tended