

or popularised which were more satisfying. This treatment of the embryonic development of Christology is stimulating, but two criticisms might be made: first, since this study is based on written sources and on oral tradition only in so far as it survives in written sources, conclusions regarding the popularity of this or that title at a given moment in a given place cannot be extended to the Church as a whole; secondly, a distinction should perhaps be made between names and titles which were genuinely universal, popular and liturgical, and those which may have been no more than a literary device—for example, the 'I am . . .' sayings in the Gospel according to St John, and certain titles used in the Apocalypse. Nevertheless, in outline Dr Taylor's thesis is convincing, and the short separate studies of each title or group of titles are satisfying to mind and heart in their combination of learning and devotion.

BENET WEATHERHEAD, O.P.

THE ROOT OF THE VINE: Essays in Biblical Theology. By Anton Fridrichsen and others. (Dacre Press; 16s.)

This is a collection of essays by the former New Testament Professor at Uppsala University, Sweden, and some of his pupils. The collection was planned by the Anglican Benedictine, Fr Gregory Dix, after whose death the burden of publication fell on the Rev. A. G. Hebert, of Kelham. Its purpose is to let English readers and scholars know what is going on in the Swedish scriptural world, and in particular to exhibit the handling of the newer typological school of exegesis. Since the Uppsala School seems to be equally at home in French, German, and English (in which all the present essays have been written), the task of comprehension has been made easy.

These Swedish writers are rediscovering for themselves the Catholic theology that their Protestant ancestors cast away at the Reformation. And they are rejoicing, quite rightly, in their new discovery, which must surely lead them back—if they proceed logically—into the unity of the Church. This is the exciting and interesting fact about this book for us English Catholics, and we will do well to follow the movement (and of course more especially the parallel movement in this country) with sympathy and appreciation. Above all, they are rediscovering the notion of the spiritual unity of the Old and New Testaments and the Catholic idea of the Church as the Body of Christ.

This is not to say that all the conclusions and ideas of these Swedish theologians conform to strict Catholic orthodoxy; but it seems to the reviewer that the Holy Spirit is breathing among them a new life and a Catholic approach to Christ, which Catholics who live at 'the centre' must neither despise nor ignore but on the contrary encourage and assist as far as they can.

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