

course of their studies.

But if one were to begin with the assumption that 5th century Trinitarian doctrine was itself what needed to be recovered and explained for our time, then Fr. Hill's book is a fine example of relatively uncritical appropriation of a central piece of traditional theology and of the doctrine in which it was then distilled. Hence the bulk of the book, following the chapters on Scripture and a brief account of Arius and his predecessors, is devoted to Augustine's *De Trinitate*, surely the most impressive piece of systematic theology to survive from the 5th century, and one of the most influential books in the long history of Western theology. I am not at all sure that many college or university students, other than those studying for a B.D. or for a church ministry, could be expected to follow the logical intricacies of Augustine's thought on relational predication or the psychological subtleties of his ancient views of our mental faculties. And I confess I was quite taken-aback at the suggestion, implicit in the very structure of the book, that such material might somehow find expression in catechisms, even 'adult' catechisms. For at the end of the book, where one might expect some account of modern theologies of the Trinity—and of these there is no mention—all the talk is of catechisms.

The Foreword by the general editor also promises that the books in the series will draw upon the contribution to the knowledge of God made by other religions. It is particularly important for students of theology to-day to be aware both of the powerful objections which Jews and Muslims, out of their knowledge of God, make to our Trinity, and equally to be aware of the alternative models of Divine Trinity which yet other religions offer out of their own experience of receiving God's revelation. For Trinitarian theologies are by no means the exclusive preserve of Christians. But I do not wish to criticise the book too much for such omissions: merely to inform the reader that what he or she will get in this book is a very readable, patient, step-by-step exposition of a Trinitarian theology largely attributable to a very great ancient theologian, and still of great interest and influence today.

JAMES P. MACKAY

A GUIDE TO ISAIAH 1–39, by Jack Partain and Richard Deutsch. TEF Study Guide 21, SPCK, London, 1986.

This volume is one of a series of study guides initiated by the Theological Education Fund of the World Council of Churches. The books are prepared by and in consultation with theological teachers in Africa, Asia, the Caribbean and the Pacific, for use primarily in these particular parts of the world. Special attention is given to problems of interpretation and application arising in these areas and also to the needs of students using English as a second language.

The commentary on chapters 1–12 of Isaiah was prepared by Partain, that on chapters 13–39 by Deutsch; both writers have wide experience of teaching in cultural settings other than their own. The book is straightforward and clear in its presentation; the scholarly stance adopted is moderately critical (for example, chapters 24–27 are described as 'almost certainly put together by an unknown author long after the time of Isaiah'), but the style is not technical. Special notes are included on 'The Historical Context of the Book as a Whole', 'How and Why Isaiah 1–39 was Put Together' and 'Prophets and their Function'. Detailed references to secondary literature are avoided but a good basic bibliography is given.

As well as commentary, the book has a number of features particularly geared to its declared aim of being a text for bible study and theological education. There is question material, as well as suggestions for research and discussion and guidelines for bible reading. The book contains many arresting black-and-white photographs from a wide range of countries; these and the text frequently attempt to draw connections between the bible and the contemporary world; the authors aim to highlight Isaiah's 'urgent and

worldwide significance for Churches and individual Christians alike'. Some will feel that parallels are strained, but for the most part they are offered with sensitivity and discrimination. The book is the product of two part-authors rather than of joint authorship, a motor accident having tragically prevented Partain from continuing his work. However, Deutsch has carried out some revision of Partain's work, as well as continuing the commentary beyond chapter 12. Although there remain certain differences in standpoint, the final result does not suffer unduly from any unevenness of presentation. The usefulness of the volume is enhanced by a key to study suggestions and a full index.

This is a good attempt at combining a critical reading of the text with a concern for using the bible with creativity and integrity. It achieves its chosen purpose well; indeed it should prove useful to many in addition to those for whom it is primarily written.

PAUL JOYCE

THE OXFORD DICTIONARY OF POPES by J.N.D. Kelly, *Oxford University Press*, 1986, pp. xiii + 347. £12.95.

Dr Kelly on irregular past occasions had offered us his animadversions on the popes of the patristic period, whether on the theology of Leo I in *Early Christian Doctrines* or on the Church politics of Damasus I in his monumental *Jerome*. The Oxford University Press have now given him the chance to produce thumb-nail sketches of all the occupants of Peter's chair, together with a good few anti-popes and even, in an appendix, 'Pope Joan', whose existence-quotient he does not rate highly, declaring—no doubt to the chagrin of some radical Catholic 'wimmin'—that her legend 'scarcely needs painstaking refutation today'. It is testimony to the restraint with which Dr Kelly has carried out his brief that his personal preferences, and therewith his view of the Church, never intrude, though this is not to say that they cannot be inferred from his allotting of space and emphasis.

'Devout and a stickler for orthodoxy despite his personal profligacy': such ultra-concentrated judgments are almost inevitable in a work of this kind, but Dr Kelly generally manages to avoid them through the marshalling of the salient public and private facts. He devotes equal care to the spiritual-theological, literary-artistic and political aspects of papal activity. The temptation of the chronological, rather than alphabetical, ordering of the book is to read it as a short history of the Papacy. If one does so, one has the unsatisfactory experience of an 'historicist' version of papal history where facts are supposed to speak for themselves without the assistance of doctrinal illumination. But this is not, I take it, how the author intended the reader to proceed. Almost the only sign of Dr Kelly's Anglicanism is the outstanding quality of his scholarship: though it may not have been wise to commit the dictionary to the view that the Roman church only developed a monarchical form of episcopate (as distinct from a plural form) in the mid-second century, when there are other hypotheses in the field. In any case, the point has no strictly dogmatic significance: the framers of *Pastor aeternus* being careful to lay aside the issue of the historical mode in which the prerogatives of Peter were inherited by the bishops of Rome.

The Oxford Dictionary of Popes makes available to English-speaking readers a great deal of information scattered among a variety of European encyclopaedias, as well as not a few specialised monographs, though its most important preferred source is the Munich Church historian F.X. Seppelt's papal history, written in the 1950's. Dr Kelly has done well by the Holy See in writing this account of the greatest particular institution within the Christian *familia*: similarly, in providing him with such a rich human story, the Holy See has done well by him.

AIDAN NICHOLS OP