

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.

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