

order to guarantee a Trinity open to history and to humanity, Moltmann tends to eternalize the sufferings of the cross and equate them with the life of the Trinity itself. Finally, in Moltmann's ecclesiology, he rather high-handedly identifies authority structures with domination. And in his desire to ensure a dialogue between church and world, he underrates the mission of the church by claiming that it is not the church's task to summon men and women to herself. But as Bauckham explains, 'If the church is the anticipation of the kingdom of God within history, it would seem natural to suppose that the way the church serves the coming kingdom is by calling and gathering people into its own fellowship.' (p.137)

In spite of these short-comings, Bauckham identifies the major achievement of Moltmann's theological project as creating hermeneutical structures whose strength lies in their biblical basis, their Christological centre and their eschatological openness. These open-ended structures facilitate dialogue between Christian faith and the contemporary world and thus help ensure an equilibrium in the tension between identity and relevance.

JOHN O'DONNELL SJ

PELAGIUS: A RELUCTANT HERETIC by B.R. Rees. *The Boydell Press, Suffolk, 1988. Pp. xv + 176. £29.50.*

This study seeks to rescue Pelagius from the opprobrium which has frequently fallen upon him. It does so by reexamining the contemporary evidence and the secondary literature, but with a curious air of the author's doing so as an observer too modest to feel competent to attempt to assert an alternative view, although he clearly feels that there ought to be one. The style, though readable, tends to the modern cliché ('at the end of the day'; 'precious little'; 'hails from') rather too often. The fundamental flaw of the book is that, although Professor Rees recognises that Pelagius thought himself orthodox, and wanted to be recognised as such (p.xi), he does not address the real paradox that all heresy is, in a sense, both 'reluctant' and obstinate. It is also a pity that the mass of illuminating post-Pelagian references and comments are not made more of in their own right. One suspects that Professor Rees really wanted to write a book about the survival of 'Pelagian' positions and their continuing appeal in many different ages and contexts. That would have been a valuable exercise, and perhaps he may do it next. If Professor Rees feels insecure as a theologian (p.ix), he is able to deploy his scholarship as a classicist to many uses in this book, and it is here that he is able to give us fresh angles of view. As an accessible survey of the Pelagian controversy for the modern reader who comes to it anew, this will prove on the whole a reliable guide.

G.R. EVANS