

that life can be enjoyed even in the midst of suffering as long as one does not succumb to despair and hopelessness.

Following Marcuse, Alves has a very negative view of the technological society. He wants it to be clearly understood, however, that his critique is not a negation of technology but of totalitarian technological systems. It is the humanization of technology rather than its destruction that he seeks. The issue is whether it is possible to humanize technology. It is to this point that we could wish the author had directed his remarks. One is still left with the impression that Alves has a negative attitude toward technology itself.

Alves seeks to relate messianic humanism to political humanism through the language of Biblical theology. In this he builds upon Wright's God who acts and on Paul's radical rejection of law. Alves has many insights here as usual, but seems somewhat superficial. He has selected only that which fits his theology, for much of the OT is not only an opening to the future but a calling to the past, and Paul's rejection is not of the law but of legalism. Even a new society must be governed by laws. Change *per se* also cannot be the *summum bonum* of life. As history has shown, change can lead to dehumanization as well.

Alves criticizes Moltmann for making the Church the midwife of the future, but Cox in his "Foreword" chides Alves for not utilizing "more resources outside the Protestant tradition," and also for following more closely than necessary the work of Barth, Bonhoeffer, and Lehman and asks: "What would he say to those young Christians who are simply not touched by biblical theology, that new generation of radical mystics, visionaries, and ecstasies who are certainly his allies in the struggle?" (p. ix).

No doubt we shall hear more from this provocative writer in the future. Perhaps he will broaden his theological base; perhaps also he will bring more refinement and clarity to some of his points. At any rate he has given us much to ponder for a long time.

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Campanhausen, Hans von. *The Fathers of the Latin Church*. Translated by Manfred Hoffman. Stanford, Calif.: Stanford University Press, 1969. vii + 328 pp. \$ 6.50.

This book was originally published in German with the title *Lateinische Kirchenväter* in 1960. It was translated into English and was published with the title *Fathers of the Latin Church* in England in 1964 and in the United States with the title *Men Who Shaped the Western Church* in 1965. This reprint coming four years after the first American edition attests its continuing popularity.

The book is directed to the general reader rather than the expert (who nevertheless can also learn much from it), but it is written with

expertise and literary skill. It provides fascinating reading, and the ancient Latin fathers (Tertullian, Cyprian, Lactantius, Ambrose, Jerome, Augustine, Boethius) virtually come alive in its pages. The two most human characters, Tertullian and Jerome, stand in sharp contrast to the self-assured, dignified, and moderate Cyprian, Ambrose, and Augustine. Two not so well-known fathers, Lactantius and Boethius, are introduced to the readers and their place and contribution in Western culture are depicted.

Throughout, the significance of each of these fathers is pointed out. Tertullian is the "first Latin theologian" (p. 5) of any distinction, "the most original and in many respects the most penetrating exegete of the whole ancient church" (p. 7). Cyprian is the first of the "'curial' bishops who attempted to perform their ecclesiastical office in the magisterial style of the consuls and pro-consuls" (p. 37). Lactantius was the only pre-Constantinian Latin father who had more than a superficial knowledge of philosophy. He was the first court theologian (under Constantine), "the first representative of a Latin Christian theology of history" (p. 81). "Ambrose was the first Latin church father to be born, reared, and educated not as a pagan, but as a Christian" (p. 89). Because of the decisive and steadfast character of Ambrose, Theodosius capitulated and was forced to do penance for the massacre of thousands of innocent inhabitants of Thessalonica. This was "the final stage in the process of Christianization of the imperial power, which had begun with Constantine" (p. 120). "Jerome was the first theologian to emphasize the scientific importance of archaeology" (p. 157). Of course, as all know, his greatest accomplishment was the translation of the Bible from the original tongues. He is noted, not as a great theologian, but as the "founder of Western Biblical philology" (p. 181). "Augustine is the only church father who even today remains an intellectual power" (p. 183). The Pauline theology of grace was undiscovered by the West until the 4th century and found its climax in Augustine's theology. Augustine was the only father who was a true genius. Unfortunately, it was Augustine also who developed the theological justification of force. Boethius was "the last Roman and the first of the Schoolmen" and "the last Greek philosopher" (p. 279). "He did more than anyone to establish the medieval reverence for Aristotle" (p. 288).

While not written as a history of the early Latin Church, the reader will find much history written here, since it is the author's "conviction that historical life is realized primarily through human personalities, or at least that in them it can be grasped most directly and comprehended most distinctly" (p. 3).

The translation is excellent; one is hardly aware that it is a translation. Unfortunately the bibliography is left untouched. While not many significant works in this area have recently appeared, some updating could have been made, especially with regard to Augustine.