

# REVIEW FOR RELIGIOUS

- 531 **Prayer and Religious Renewal**  
Sister Elaine Marie, S.L.
- 541 **Community and Commitment**  
Edited by Thomas F. O'Meara, O.P.
- 552 **Attitudes, Unity, and Renewal**  
Anthony D. Hecker, S.J.
- 559 **Financial Planning for Religious Communities**  
Edward R. Trubac
- 568 **Religious Community and the Johari Window**  
Louis Tomaino
- 575 **Presence of Christ in Christian Community**  
Joseph F. Roccasalvo, S.J.
- 586 **Christian Participation in Social Work**  
Sebastian Kappen, S.J.
- 595 **Reflections on a Recent Document**  
C. R. Wilson, F.S.C., and Kevin Hargadon, F.S.C.
- 604 **The Secular Religious and Pluralism**  
Placide Gaboury, S.J.
- 616 **Social Security for Priests and Religious**  
Eamonn Barrett
- 628 **Anomie and Religious Life**  
Joseph H. Lackner, S.M.
- 637 **Apostolic Cloisters**  
Sister Mary Seraphim, P.C.
- 645 **Survey of Roman Documents**
- 648 **Views, News, Previews**
- 653 **Questions and Answers**
- 658 **Book Reviews**

EDITOR

R. F. Smith, S.J.

ASSOCIATE EDITORS

Everett A. Diederich, S.J.

Augustine G. Ellard, S.J.

ASSISTANT EDITOR

John L. Treloar, S.J.

QUESTIONS AND  
ANSWERS EDITOR

Joseph F. Gallen, S.J.

Correspondence with the editor, the associate editors, and the assistant editor, as well as books for review, should be sent to REVIEW FOR RELIGIOUS; 612 Humboldt Building; 539 North Grand Boulevard; Saint Louis, Missouri 63103. Questions for answering should be sent to Joseph F. Gallen, S.J.; St. Joseph's Church; 321 Willings Alley; Philadelphia, Pennsylvania 19106.

+  
+  
+

## REVIEW FOR RELIGIOUS

Edited with ecclesiastical approval by faculty members of the School of Divinity of Saint Louis University, the editorial offices being located at 612 Humboldt Building; 539 North Grand Boulevard; Saint Louis, Missouri 63103. Owned by the Missouri Province Educational Institute. Published bimonthly and copyright © 1969 by REVIEW FOR RELIGIOUS at 428 East Preston Street; Baltimore, Maryland 21202. Printed in U.S.A. Second class postage paid at Baltimore, Maryland and at additional mailing offices. Single copies: \$1.00. Subscription U.S.A. and Canada: \$5.00 a year, \$9.00 for two years; other countries: \$5.50 a year, \$10.00 for two years.

Orders should indicate whether they are for new or renewal subscriptions and should be accompanied by check or money order payable to REVIEW FOR RELIGIOUS in U.S.A. currency only. Pay no money to persons claiming to represent REVIEW FOR RELIGIOUS. Change of address requests should include former address.

Renewals and new subscriptions, where accompanied by a remittance, should be sent to REVIEW FOR RELIGIOUS; P. O. Box 671; Baltimore, Maryland 21203. Changes of address, business correspondence, and orders not accompanied by a remittance should be sent to REVIEW FOR RELIGIOUS; 428 East Preston Street; Baltimore, Maryland 21202. Manuscripts, editorial correspondence, and books for review should be sent to REVIEW FOR RELIGIOUS; 612 Humboldt Building; 539 North Grand Boulevard; Saint Louis, Missouri 63103. Questions for answering should be sent to the address of the Questions and Answers editor.

JULY 1969

VOLUME 28

NUMBER 4



until it was set aside unresolved in the fourteenth century. A second on demythologizing the "separated soul" surveys a chief specific of the problem. Finally, Piet Schoonenberg treats many important points in his incisive article on the existence and nature of eternal life. Its readability is a welcome relief from the general style of the book.—*John H. Zupez, S.J.; Rockhurst High School; 9301 State Line Road, Kansas City, Missouri 64114.*

**CONTROVERSY IN THE TWENTIES: FUNDAMENTALISM, MODERNISM, AND EVOLUTION.** Edited by Willard B. Gatewood, Jr. Nashville: Vanderbilt University, 1969. Pp. ix, 459. \$10.00.

After the Civil War there slowly began to grow up in United States Protestantism the movement that is now called Fundamentalism. By the beginning of the twentieth century, it was a vigorous force ready to combat any trend in American thinking that seemed to contradict what the Fundamentalists considered to be essential to Christianity. Modernist Protestantism was seen as such a trend, and the Fundamentalists were not slow to combat it. The battle reached its climax in the 1920's with the struggle over evolution, of which the single most impressive event was the Scopes trial. This decade of Fundamentalist-Modernist clash is encapsulated in this anthology of writings of the period. After a useful introduction to the general nature and history of Fundamentalism (Modernism is somewhat scanted), the first section of the collection gives representative statements of Fundamentalist and Modernist positions (with one secular and humanist manifesto thrown in for good measure). Following sections of the anthology provide Fundamentalist-Modernist outlooks on evolution, on science in general, on the teaching of evolution in the schools, on anti-evolution legislation, and on the Scopes case. A further section sets forth a choice of contemporary fiction and verse that mirrored the Fundamentalist-Modernist controversy, while the concluding part of the collection devotes itself to contemporary interpretation of the meaning of the Fundamentalist-Modernist interface. The volume concludes with a valuable bibliographical essay on secondary works dealing with the Fundamentalist-Modernist crisis and related topics. This is a notable collection of primary materials and contributes greatly to an understanding of the history of religion in the twenties. One regret can be voiced about the volume: it would make interesting reading to have had included Catholic reaction to the Fundamentalist-Modernist controversy in general and to the Scopes case in particular.—*R. F. Smith, S.J.; School of Divinity of St. Louis University; 220 North Spring Avenue; St. Louis, Missouri 63108.*

**AN ESSAY ON LIBERATION.** By Herbert Marcuse. Boston: Beacon, 1969. Pp. x, 91. \$5.95.

The author offers us in this short book a clear presentation of his well-known views on a new world order. He first assays man's potential and then calls for a corresponding "biological" revolution, that is, a new environment in which men would be freed from the tyranny of competitive performance and no longer tolerant of the ugliness, aggressiveness, and brutality of contemporary "corporate capitalism." After affirming his belief in the possibility of such a restructuring of men, the author compares this creation of a wholly new sensibility to that of the artist. In Chapter III, the author confronts the obstacles

+  
+  
+

*Book Reviews*

VOLUME 28, 1969

663

to his utopian blueprint and especially the relative contentment of most Americans with "corporate capitalism." To man the revolutionary barricades, he turns to student and black activists, and he prescribes a corresponding politics: demonstration, confrontation, rebellion. In the last chapter, he proposes a coalition of revolutionaries in our First World with those of the Third. Marcuse is at his best in attacking the crass materialism of contemporary culture and at his weakest in supposing that a classless society is even possible. This reviewer sympathizes with the author's criticisms of present-day American society but cannot accept his utopian—and Draconian—prescriptions. Recommended to students of contemporary politics interested in philosophical perspectives.—*Richard J. Regan, S.J.; Fordham University; Bronx, New York 10458.*

**THE BREAKING OF BREAD.** Edited by Pierre Benoit, O.P., Roland E. Murphy, O. Carm., and Bastiaan van Iersel, S.M.M. "Concilium," volume 40. New York: Paulist, 1969. Pp. 181.

Human hunger for God expressed in ancient man's cultic rites surges with dynamic thrust through centuries of longing to a crest in *The Breaking of Bread*. Evolution of this desire for communion is shared with man by his God, in varied foreshadowing types as desert manna, the covenant meal on Sinai, the Passover rite, and Christ's parables, until man's awareness of God deepens and clarifies. At length, the Eucharist fulfills all types, being the reality of God imparted concretely at the Last Supper in Christ's Body and Blood. Brought thus far by the introductory essays of P. GreLOT and T. Barrosse, further explication of this sacred meal is traced in a review of early Christian Eucharistic celebrations by E. Kilmartin, in pertinent accounts of St. Paul (1 Cor 11) by L. Dequeker and W. Zuidema and in St. John (Jn 6) by J. Giblet, in the Eucharistic rite as formed in the fourth and fifth centuries by A. Penna, with recent insight into the Eucharist as symbol and reality by V. Warnach and as the point of unity for Church and cosmos by J. Ernst. To supplement these essays, H. Schurmann examines how Jesus' words are to be interpreted in the light of his actions at the Last Supper, while cultural influences in the West in transformation of the Roman Eucharistic rite are given by H. Schmidt. Concilium's General Secretariat compiled from the reports of E. Ehrlich and M. Tanenbaum a study of the vital, living reality of Jewish worship as it is today, as a step in better understanding of Christian worship. A preface by the general editors sets the stage for this scriptural, scholarly approach to the Eucharistic mystery. Brief biographical notes on the authors and a subject index to "Concilium," volumes 31-40, conclude the book. Extensive footnote references to work in this field and fine precision recommend this book to experts. Its concise, lucid exposition gives worth for busy Christians with time for only the best reading. Revelation of the meaning and reality of the breaking of bread extends hope to those beset with confusion and disbelief. Father Ernst is not credited with his essay in the table of contents. Obviously a phrase is omitted on page 41. Otherwise Volume 40 is a welcome timely addition to "Concilium's" endeavor to present relevant theology in an age of renewal.—*Sister Mary Dominic, O.P.; Dominican Monastery of the Perpetual Rosary; 1310 West Church Street; Elmira, New York 14905.*

+  
+  
+

**Book Reviews**

REVIEW FOR RELIGIOUS