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Faith that transforms: essays in honor of Gregory Baum

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economies. The philosophical accounts of justice are positively disposed to capitalist market-based economies. The theological positions, on the other hand, do not give unqualified approval to capitalist economic systems. For example, the bishops are moderately critical, while being intent on reform. Niebuhr offers Marxist criticisms of capitalism, but is equally critical of "socialist" alternatives, and liberation theologians are most vocal in their opposition to the structural injustices of capitalism. Lebacqz gives the impression that the theological accounts of justice have accurately identified fundamental social and political problems at the heart of capitalism, but have yet to work out the solutions to these problems with equal clarity.

Lebacqz's book is well-structured and clearly written. She takes a balanced and fair-minded approach in presenting the central concerns of each position, in examining various criticisms, and in producing insightful evaluations that probe the contributions and the limitations of each theory of justice. The book can be effectively read on its own, but will be especially useful to anyone interested in sophisticated critical analysis of the major works identified in the study.

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Faith That Transforms: Essays in Honor of Gregory Baum

Mary Jo Leddy and Mary Ann Hinsdale, eds.
New York/Mahwah: Paulist Press, 1987

It comes as no surprise that a *Festschrift* has appeared to honor the life and work of Dr. Gregory Baum, Canada's most noted liberationist theologian, but unlike so many works of this genre, this particular one has a goodly number of most compelling characteristics. Of course, the articles are mixed in their value and appeal. That is to be expected. Nonetheless, all of them have some value, and a number of them are superior. Rosemary Ruether's piece on theologizing from the "across-the-tracks" experience is especially poignant, and Dorothee Sölle's article linking peace with feminism is thought-provoking in its insights. Douglas Hall's "Theology Is an Earth Science" reflects his usual blend of classical thinking and radical insights. Especially appealing is Mary Jo Leddy's "Exercising Theology in the Canadian Context." Full well she realizes the pioneering importance of linking the gospel to issues in life within our own nation, just as she realizes how little importance we give to this task. She speaks of Canada's colonial existence, and the fact that "our point of reference is always elsewhere—*there* but not *here*." So, for her, the question "Who am I?" must be linked inexorably with "Where is here?" So, she concludes, we must turn away

from our borrowed theology of colonizers and turn toward the "small collectivities of hope" within Canadian life which are the well-springs for our own theological reflections.

Further, this *Festschrift* is pluralistically rich. In this sense, it reflects the wide range of Gregory Baum's circle of friends and influence. His is a truly ecumenical theology in terms of both his thought and his life. He has mentored many of these people, and they are his friends. They are Protestants (like Douglas Hall and Robert McAfee Brown); they are Catholics (like Mary Jo Leddy and Matthew L. Lamb); they are Jews (like Rabbi Dow Marmur). Some are feminist liberationists, such as Rosemary Ruether and Dorothee Sölle, while others are steeped in the interface of psychology and theology like Philip McKenna. Such a wide range of thought and experience is an appropriate tribute to a man who embodies this ecumenical reality in his own life pilgrimage.

The chronological bibliography at the end of the book not only is a useful research tool for those who would steep themselves in Baum's theology but also is a vivid portrayal of the broad scholarship of the man himself.

Finally, the personal reflections of Gregory Baum are worth the price of the book. He takes us through the pilgrimage of his religious journey so that the scholar we have admired so much emerges now as the warm and engaging human being that has touched so many lives. He has described his life as one who has received the touch of God's grace in surprising and wonderful ways. No wonder then, for those who know his life and thought, he has emerged as a surprising and wonderful man.

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The Christian Sacraments of Initiation: Baptism, Confirmation, Eucharist

Kenan B. Osborne
New York: Paulist Press, 1987
249 pp.

"From the earliest period of the Christian era," claims Father Osborne, "the Church has celebrated the initiation of converts and neophytes into the community by a sacramental process which is seen as baptism—(confirmation)—eucharist."

The author notes further: "If the approach to the initiation into the Church is seen not merely as baptism, but also as baptism—eucharist, the implications for the ecumenical movement become somewhat acute, since there is often a recognition of one Church's baptism, but a refusal to welcome such baptized Christians to the eucharistic table."