

brief discussion of pilgrim-narrative and epistolary conventions (chap. 2); these works' rhetorical structure, authorial intent, and anticipated audience must all be taken into account. When, in *Liber peregrinationis*, Riccoldo praises Muslim "works of perfection" such as devotion to prayer, charity, and study, he may simply be holding up "infidel" virtue to inspire contemplation and shame in a readership of Christian fellow pilgrims. On the other hand, his unusual expressions of admiration could be taken as evidence that he was also deeply impressed, on a destabilizing emotional level, by the piety of Muslims he had met in real life. There is probably truth in both interpretations; the latter receives more emphasis here.

The intended purpose and real audience of the *Epistolae* is still less clear. These letters were likely theological exercises aimed at a Dominican audience, but the strange and apparently transgressive nature of Riccoldo to suspend disbelief in a Christ-centered history again strikes G.-T. as indicative of real spiritual bewilderment. Another possibility, however, which G.-T. does not sufficiently consider, is that Dominican theologians were more open to thought experiments and to serious engagement with "infidel" teachings than modern scholarship often gives them credit for. Non-Christian texts were taken very seriously by the likes of Thomas Aquinas, while the infamous polemicist Ramon Martí saw no contradiction in simultaneously reviling and seeking kernels of truth in the Talmud, Qur'an, and tafsir alike. Riccoldo's *Epistolae* are certainly interesting for their rhetorical flights, as well as for the extreme scenarios they contemplate as possible explanations for God's abandonment of crusade. But they do not necessarily point to any crisis of faith, let alone one engendered by conflicted feelings about Islam.

This admirable first book (derived from a doctoral thesis) provides a significant contribution to studies of both Riccoldo and the state of Christian–Muslim relations at the turn of the 14th century. Its up-to-date overview and bibliography are welcome, as is inclusion of full texts for *Liber peregrinationis* and the *Epistolae*; translated into English for the first time, these account for more than a third of the volume. Much remains to be said on the topic of Riccoldo's Eastern pilgrimage-cum-missions, and new studies of another neglected work (his *Ad nationes orientales*) will be essential if we are to comprehend his approach to the problem of unbelief in general, of which Islam was but one dimension. For now, though, G.-T. has provided us with an excellent next step along a complicated itinerary.

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*A Century of Catholic Mission*. Edited By Stephen B. Bevans. Regnum Studies in Mission. Oxford: Regnum, 2013. Pp. viii + 313. £30.99.

A compound of grass huts, shoeless children in a classroom, a hospital at the edge of a rain forest—for Catholics these disparate images have hovered around the word "mission." Yet, there is an awareness too that evangelization and foreign missions

have changed greatly in the recent past. Bevans has commissioned 26 essays to describe both a century of change and the present time, to compose a narrative of how missions have become large regional churches around the world. The essays treat five basic areas: historical studies; papal and conciliar teaching on missions: missiology; various "Catholic elements" of mission like inculturation, education, and interreligious dialogue; and finally spirituality. B. notes that the authors come from every continent, both genders, and various generations. While mission is ecumenical, this collection stresses Catholic identity, whose theological distinctiveness seeks God's presence in every culture.

This book, then, surveys Catholic mission as it has been practiced and reflected upon in the last century, a century of momentous changes both in the church and the world, and so demanding significant changes in the way the church makes God's mission in the world concrete as the Universal Sacrament of Salvation. (5)

The rich volume is simultaneously an engaging history, a compendium of theologies, and a look at today's world of peoples.

Christianity has been present in Africa for almost two millennia. Today Africa's identity brings its own ethical and ecclesial forms and needs. Francis Anekwe Oborji stresses that some inculturation in liturgies and forms of religious life has emerged. To date, however, efforts toward African theologies have been focused on Jesus Christ and liberation. "The church in Africa is faced with different problems from those which face most churches in Europe, America or elsewhere. . . . Africans are attempting to grapple with these problems, and to relate the Gospel to the practical issues, whether social and political, or cultural and liturgical, which confront them" (22).

In Asia, Christianity came to China in the fifth century with a use of Buddhist and Confucian themes, and to India, Japan, and the Philippines in the 16th and 17th centuries. Vatican II unleashed energy for expansion and liberated the potential for theological creativity. While African bishops were not a major factor in postconciliar developments, the Federation of Asian Bishops Conferences has led the way for 40 years, discussing contemporary evangelization, the vocation and mission of the laity, the Eucharist, interreligious dialogue, and forms of spirituality. "Mission," the bishops wrote a few years before the new millennium, "may find its greatest urgency in Asia; it also finds in our continent a distinctive mode. . . . Proclamation through dialogue and deeds—this is the first call to the churches of Asia" (181).

Mission and conversion—these raise the question of other religions. Edmund Chia's contribution succinctly looks at that topic from the point of view of past and present theologies, helpful and narrow papal documents, and the concrete ways in which the church serves people and the kingdom of God without explicitly involving revelation. Seeking in texts from the conferences of Asian bishops a way out of the "dialogue-mission conundrum" (222), Chia stresses the primacy of the role of the local churches—they know their own contexts and milieus. The past religious history of a continent over millennia surely holds not only religious truths but also human

realities touched by grace that providentially direct the history of faith and worship for so many. Sensitivity to and dialogue on the presence of God in other religious traditions (which are much more than some kind of metaphysics) assist what is lived and proclaimed by Christians as the kingdom of God.

The volume joins valuable pages on women in the missions in terms of religious life and pastoral movements to pages on the initiatives of the baptized. These contributions point to a vacuum that will be filled in the future by women in institutional leadership, local religious structures, and public ministry.

The book is resource, survey, history, and theology. As it presents the development of missions around the world over the past century, it depicts the shift from foreign mission to local church as well as to theologies of grace and ministry. The several essays on missiology suggest new ideas for contemporary theology. Underlying all this is the move of evangelization from European apologetics to African, Asian, and Latin American systematic theology. The essays on elements of Catholic mission reach from service to justice through ecology to dialogue in prayer with other traditions. Readers will find themselves drawn outward to wider and deeper dynamics of a church that is struggling to become global and local.

The collection concludes with an extensive bibliography and a list of the 40 volumes published in this ecumenical series, *Regnum Studies in Mission*.

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*Motherhood as Metaphor: Engendering Interreligious Dialogue.* By Jeannine Hill Fletcher. *Bordering Religions: Concepts, Conflicts, and Conversations.* New York: Fordham University, 2013. Pp. xv + 260. \$76.50.

Hill Fletcher brings a fresh perspective on the growing body of religious pluralism literature that until recently has been dominant by male scholarship. In her earlier work, *Monopoly on Salvation? A Feminist Approach to Religious Pluralism* (2005), H.-F. examines the feminist theoretical considerations of the hybridity and the complexity of our identities. She posits that when we encounter religious others, a “dynamic mix of ‘sameness’ and ‘difference’” unfolds in various dimensions of the mystery of human lives. Her feminist approach, however, was limited because she framed and analyzed issues along the lines of “malestream knowledge” where women’s voices and experiences were on the margin (xi).

In her present work, H.-F. breaks new ground by considering actual experiences of women in their multiple contexts—both in the sacred and secular realms—as raw data for theological reflection and dialogue. Her project is essentially built on three major descriptions of the interfaith and intercultural experiences of women in different social locations: the archival letters of Catholic Maryknoll Missionary Sisters sent back from China in the early decades of the 20th century (chap. 1); the historical traces of the three waves of feminist movements across the globe since the late 19th century (chap. 3); and