areas; many of the large oil-producing countries are Muslim and now play an important role in the world economy. Their place among nations has also gained prestige from the success of their Islamic ideology and their fundamentalist movements. These facts require a change of attitude on the Christian side and have put new burdens on those involved in dialogue or in any form of apostolate among Muslims.

The history of the Christian encounter with Muslims shows that attempts to convince by debate are least successful and that the living testimonies borne by men like St. Francis of Assisi or Fr. Charles de Foucauld do far more good in the end. It is true that the polemical approach adopted by G. C. Pfander in the mid-1800's aroused much interest among Muslims. Pfander was courteous and well informed. He effectively used the internal logic of Islam to criticize certain basic tenets of Islamic belief. They responded by banning the reading of his work by Muslims until today.

Chapter Seven, "Jesus, a Sign for Christians and Muslims," raises an interesting question. Can dialogue on what the Qur'an says of Jesus lead to a better understanding of what its Judaeo-Christian terminology really intended to say about him? Muhammad himself and all prophets mentioned in the Qur'an (14. 11/13) say, "We are only mortals (bashar) like yourselves," but this word "mortal" is never found on the lips of Jesus. Similar terminology recalls early Judaeo-Christian speculation which reechoes elsewhere in the Qur'an and might imply an angelic or at least a super-human nature.

Anyone interested in Muslim-Christian dialogue will profit from reading this book.

Thomas J. O'Shaughnessy, S.J.


This book is arranged in three sections: (I) Preparation, (II) Bread, (III) Journeys. In general terms, as the author notes, the first section intends to be "a personal reflection for those called to mission"; part two examines "the cultural riches we should encounter"; the final section aims at a synthesis centered around the "inculturation of the Gospel" (xx).
Within this general framework, the author frequently returns to three particular themes (spirituality, eucharist, and transformation); a number of variations are played on each of these themes. Effort is made to integrate spiritual insights into the realities of the human condition; this often flows from a stream-of-consciousness style of writing and presentation, which, at times, is difficult to follow.

This reviewer found many fine insights into the transformation and conversion process; correctly, the author writes that “Transformation, in both common and technical usage, is a central thread of this book” (27); the subtitle is an accurate description of the subject matter of the book. This is Gittins’ strength; he constantly illustrates how transformation “is intrinsic to the missionary enterprise” (163).

In many ways this volume is a difficult book to read, although Gittins specifically intends it to be a “readin’ book” (xiii). The approach is academic, analytical, and theoretical; it lacks the directly experiential ring of an engaged field missioner (except for sections of chap. 7). Chapter 4 on “Mission in Reverse” uses the term in a way that is no longer common among missioners and missiologists; this hinders communication on an important theme. The last chapter on “Mission on the Margins” uses an undifferentiated, homogenized description of mission which is not helpful for clarity. Constant comments on “Eucharistic famine” become tedious, when practical alternatives are not forthcoming.

Gittins’ expertise as an anthropologist is clearly evident in his presentation; this will appeal to students preparing for cross-cultural mission. Anthropological insights linked directly to field mission experience will always be needed by those who engage in mission across the borders of faith.

James H. Kroeger, M.M.


The two vivid words in the title: “Living” and “Challenges,” plus the “enthusiasm” that occurs four times in a two-page preface, indicate the atmosphere of this book.

It is a compilation of the thinking of the author in his various modern articles. For one example, he stresses the timeless theology of St. Paul’s mysterion or God’s plan for the world. He likewise summarizes and