Introduction

It is both essential and impossible to provide a specifically African bibliography for this special volume celebrating Adrian Hastings's editorship of the *Journal of Religion in Africa*. Essential to record his enormously prolific and influential publications, but impossible to be selective because his African interest and experience has in some way informed almost everything he has written. What is printed here, therefore, includes not only distinctively 'African' works, but many others with African components or connections, in addition to those relating to mission in general. While reviews, as well as articles and letters in newspapers and non-academic periodicals, are omitted, this is not intended to belittle their importance in the Hastings opus.

Three collections of lectures, conference papers and sermons are worthy of particular mention. One could not leave out the apparently non-African *Theology of a Protestant Catholic* (1990), because it contains 'Kairos: South African Theology Today'. But in addition, opening it almost at random one finds the conversion of Princess Nalumansi of Buganda in a chapter entitled 'On Overcoming Binaries', and in 'Should Women Be Ordained?' the suggestion that if all Christians spoke Bantu languages, with their non-gendered words like *muntu* (human being), problems of exclusive language would hardly exist. But the book would earn its place by its concluding chapter, 'Three Oranges', arguably Adrian's most perfect short piece of Africa-inspired writing.

Similarly, his most recent collection, *The Shaping of Prophecy* (1995) contains 'Wiriyamu and its Aftermath', important for understanding not only Adrian Hastings the Africanist, but also Adrian Hastings the campaigner for human rights—the two, of course, closely linked in many
respects. The first piece in this book, 'Is Passion Needed for Perception?', moves effortlessly from *A Midsummer Night's Dream*, through possible aids to effective research output (a book of poetry and a bottle of wine), to Gerard Manley Hopkins's *The Wreck of the Deutschland*—but also making an appearance, indeed central to the argument, are the Dinka Masters of the Fishing Spear. The last chapter of *The Shaping of Prophecy* is another short Christmas address, 'The Prince of Peace'. The theme is Jesus and the ass, but Africa is never very far away and the conclusion contains a fascinating observation: 'Jesus is, I think, rather like the protofigure in some African clan genealogy, born together with his animal... and thus establishing a permanent totemic relationship with his half-brother, human with animal'.

*African Catholicism* (1989) clearly does not need to justify its place, but it is worth highlighting some autobiographical elements: the account of the Masaka diocese where Adrian had his first parish ('Ganda Catholic Spirituality'); the professorial inaugural lecture at the University of Zimbabwe ('Mediums, Martyrs and Morals'); in Uganda again a Christmas shortage of communion wafers which *must* be made of wheat, in a country where wheat does not grow ('Our Daily Bread'). But of particular interest for this celebratory issue is its dedication, to Richard Gray and Andrew Walls, both of whom have contributed articles here, and who, according to Adrian 'salvaged my career and guided it into academic waters when—the years in Africa over—it seemed to have lost its way'. If this is so, academia owes them an enormous debt.

In addition to his own writings, Adrian Hastings's consummately skilful work as an editor has ranged far beyond the *Journal of Religion in Africa* and its companion series, *Studies of Religion in Africa*. The bibliography therefore includes a number of edited volumes not specifically African. *Modern Catholicism* (1991) reactivates Adrian's involvement with Vatican II and its documents, originating with his invitation by the Catholic Bishops of Eastern Africa to interpret the Council for the church there (*A Concise Guide to the Documents of the Second Vatican Council, 1968 and 1969*), and continuing with 'The Council Came to Africa', in Alberic Stacpoole's *Vatican II by Those Who Were There*—or in this particular case by one who was not there! The African chapter in *Modern Catholicism* is not, in fact, by the editor, nor is it in *A World History of Christianity* (1999), a volume not conceived or planned by Adrian, but whose editorship he accepted after the untimely death of Peter Hinchliff. He was already contracted to write the chapter on Latin America, something of a new topic for him, but he made it his own, producing a piece with the same combination of careful research,