The sudden death, on 18 March, of Carl Fredrik Hallencreutz, aged 66, from a cerebral haemorrhage has come as a profound shock to a wide circle of friends and collaborators, above all in Sweden but also in Zimbabwe and elsewhere. He has been for many years the principal standard-bearer of the Uppsala tradition of religious, missionary and ecumenical studies and was for some years a member of this Journal’s editorial advisory board. Professor Hallencreutz was in numerous ways the heir of Bengt Sundkler, who supervised his important doctoral thesis, *Kraemer towards Tambaram: A Study in Hendrik Kraemer’s Missionary Approach* (1966), and to whose chair of mission studies in the University of Uppsala he succeeded. In collaboration with Peter Beyerhaus he edited the symposium in honour of Sundkler’s sixtieth birthday, *The Church Crossing Frontiers* (1969), and in due course he took over from him too the editing of the *Svensk MissionsTidskrift*. Still more personally he derived from Bengt a certain academic and spiritual ethos: the locating of mission studies within a very open but also intellectually serious context, at once historical and theological. His own contribution to the 1969 festschrift, an article on ‘Mission as Dialogue’, was characteristic, all the more so as it largely consisted of a discussion of documents of the Uppsala assembly of the World Council of Churches (1968).

Carl’s interests ranged almost as widely as Bengt’s, and he spent much time in the 1970s working on St Anskar and the early medieval mission to Scandinavia. Kraemer, Anskar and Sundkler, each in his own way was Carl Fredrik’s *Doktor Vater*. While he had frequently been a visiting lecturer or on sabbatical elsewhere, notably at Selly Oak and then at Aberdeen (where we first met), he had never, very unlike Bengt, had a prolonged experience of work outside Uppsala. He had also hitherto not been an African specialist, though his work as a supervisor of PhDs (including Agnes Chepkwony on church and state in Kenya) had helped make him familiar with many African themes. When in 1984 I was wondering who might succeed me as Professor of Religious Studies in the University of Zimbabwe, John Pobee suggested that Carl Fredrik might be persuaded to come, and so it turned out. He was in any case planning to attend the meeting of the IAMS (International
Association of Mission Studies) at Harare in January 1985, and I had the privilege of being a member of the appointing committee that interviewed my successor. While Dr Ambrose Moyo became Head of Department, Professor Hallencreutz was given leave of absence from Uppsala to take up the Chair in Harare for three years, and concentrate on the development of its research and postgraduate dimensions.

All his life Carl Fredrik was a particularly loyal and generous colleague. This he showed in my regard by writing me regular and lengthy reports, two or three a year, on how the Harare department and its members were progressing and what he himself was doing. While his principal teaching area was Christianity in Africa at both the undergraduate (with some 85 students by 1986) and MA levels, he was also very actively involved giving seminars on ‘The Five Faces of the Reformation’ and inter-religious dialogue, as well as on political theology, dealing particularly with Christian-Marxist dialogue. ‘Dialogue’ is a word which keeps coming back. Most important was his sharpening up of the MA programme, the developing of a regular research seminar and the initiation, as early as 1985, of a large collaborative research project on church-state relations in contemporary Zimbabwe. This led eventually to the major symposium, *Church and State in Zimbabwe*, edited by Carl Fredrik and Ambrose Moyo (1988) of which Hallencreutz himself wrote more than 150 pages, including two considerable chapters on the role of the Zimbabwe Christian Council.

The contribution Carl made to the maturing of the department in Harare during these years, 1985-7, was immense, but it is right to stress too how much he personally benefited from this lengthy away-from-Uppsala experience, sharpening up in innovative ways the wisdom he had acquired within the more defined boundaries of an ancient university. A later period in Zimbabwe in the 1990s, after he took early retirement from Uppsala, provided the material for his latest book, *Religion and Politics in Harare, 1890-1980* (1999), a study of religion within the urban atmosphere of a large African city. That he wanted to return to Zimbabwe suggests how much his late-developing African specialisation had come to mean to him. The expanding range of these interests is also indicated by his intriguing discussion of ‘Tradition and Theology in Mofolo’s Chaka’ (*JRA*, February 1989), an imaginative interpretation within the context of late twentieth-century South African politics, of how in Mofolo’s words ‘The events in Chaka’s life ... were like great mysteries beyond the people’s understanding’.

In his final years Professor Hallencreutz reasserted his Uppsala identity by preparing a biography of Yngve Brilioth, sadly still incomplete.