

of Bultmann's life and is sometimes seen as the epitome of his considerable corpus of work. Hammann's review of this episode in light of the National Socialist period gives a generous view of the starkness of this particular aspect of Bultmann's thought.

Hammann's study delivers an effective summary of Bultmann's major works, tracing the trajectory of his theological positions in relation to the academic debates of his milieu. His proficient use of archival resources supports a rich survey of the interactions, arguments, and themes of German theology in this era. The biography's dense thematic structure is initially a challenge for the American reader. However, when the author commences his survey of Bultmann's theological works, the detailed background weaves the rich tapestry of Bultmann's life, his faith, and the *raison d'être* of his theological works that would otherwise remain unknown. Contemporary theologians no longer favor the methods and content of mid-twentieth-century theology, and the distinction between biblical and systematic theologies is more strict. Nonetheless, the historical emphases, the concepts, and the categories presented in Hammann's biography of Bultmann disclose the origins of ideas that scholars still utilize today.

Rudolf Bultmann: A Biography is an advanced work that is ill suited to undergraduate and graduate courses. Still, the author's summary and analysis of Bultmann's major publications as well as his extensive bibliography and index offer a valuable resource for the advanced student at any level. For that reason, the book would be a welcome addition to the college library as well as an exciting resource for scholars interested in the history of twentieth-century German theology.

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Christianity, the Papacy, and Mission in Africa. By Richard Gray. Maryknoll, NY: Orbis Books, 2012. v + 197 pages. \$50.00 (paper).

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This work is a timely posthumous collection of Richard Gray's previously published articles. The anthology provides a balanced and enlightening perspective on the history of papal engagement with the African Christian mission beginning in the early fifteenth century. In an apt introduction, the editor, Lamin Sanneh, describes the text as Gray's perennial contribution to World Christianity, especially African Christianity.

The book's central thesis is revolutionary. Hitherto, an institutional perspective had solely credited Catholic Europe and its missionaries with the initiatives for the African mission. Contrarily, Gray's meticulous findings surprisingly reveal that critical initiatives came from African Christians. Ethiopia, whose Christian tradition predates those of many parts of northern Europe, had appealed several times to Rome to send missionaries to the country and to other parts of Africa. Moreover, the initiatives equally came from Kongo, the first African Christian kingdom, and, finally, from freed African slaves. These African initiatives, Gray consistently argues, not only aroused papal interest in sub-Saharan Africa and laid the foundation of the Portuguese maritime endeavor in Africa, but also largely engendered the founding of the Congregation of Propaganda Fide in 1622. This thesis unfolds over the course of eleven chapters, each of which ends with a synthesis of key points.

Well researched, with an elaborate bibliography, this volume exhibits a very impressive command of the sources and their connectedness. Gray shows why the Ethiopian overtures largely caught the attention of the papacy and Europe. The period in question coincided with the rise of the Ottoman power in the Mediterranean world and with the Protestant Reformation. It was in the interest of Catholic Europe and the papacy to overcome the ascendancy of these twin challenges through a strong Catholic Ethiopia and Africa.

Certain factors, however, undermined the papal strategies in the African mission: the threat of Portuguese patronal rights; the tying of mission to the colonial process; inadequately prepared clergy whose priority seemed to be personal aggrandizement rather than salvation of souls and encouragement of indigenous clergy; inability of missionaries to appropriate African cosmology via inculturation; and finally, colonial exploitation and missionary involvement in the Atlantic slave trade. Rome had condemned the slave trade in 1686 but could not stop it, because Rome's foreign mission was inextricably tied to the Portuguese *Padroado*. At that time, Europe was Christianity, and Christianity was Europe.

While the overall work is engaging, it would have benefited if Gray had mentioned even cursorily certain papal bulls, particularly Nicholas V's *Romanus Pontifex* (1454). Such bulls bestowed absolute power and patronal rights on European kings over all so-called non-Christian peoples to invade, conquer, and dispossess them of their lands, declared *terra nullius*, and when necessary to subjugate the people in perpetual slavery. Mention of such bulls, which invariably paved the way for full-blown colonial exploitation and the Atlantic slave trade, would have provided an illuminating context for students. This book would be useful in courses dealing with World Christianity,

ecclesiology, missiology, inculturation theology, and in particular, the reception of Christianity in Africa.

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After Vatican II: Trajectories and Hermeneutics. Edited by James Heft, S.M. Grand Rapids, MI: Eerdmans, 2012. xxii + 194 pages. \$40.00 (paper).
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After fifty years and tremendous theological reflection, the study of Vatican II is entering a new phase. Until recently, scholarship on the council has been dominated by commentaries on individual documents. While much has been learned from this genre, there is a growing awareness that such isolated examinations frustrate efforts to understand the council as a whole. John O'Malley, SJ has led the way toward this new stage by arguing that all of Vatican II's documents are interdependent and mutually illuminating. *After Vatican II* is a collection of essays by a group of scholars who were invited to meet with O'Malley to discuss how his influential book, *What Happened at Vatican II*, relates to their research; this collection seeks to identify lines of convergence that advance understanding of the council and its ongoing significance. While O'Malley's scholarship underscores the need to interpret Vatican II in light of what happened in the century *before* the council, the contributions to this volume emphasize the way in which what transpired *after* the council also informs the meaning of the conciliar texts.

The essays in this excellent volume are linked not only by their consideration of key themes of Vatican II, but also by their focus on O'Malley's approach and, in particular, on his identification of three "issues under the issues" shaping the conciliar documents: continuity and change, center and periphery, and rhetoric and style. Francis Sullivan, SJ, highlights Vatican II's intertextual character by demonstrating that its treatment of non-Christian religions cuts across several documents. His essay breaks new ground in understanding the church's role in the salvation of non-Christians and the way in which the council's teaching on this topic involves elements of continuity and change. John Connelly's essay also probes the issue of continuity and change by providing a close study of the manner in which the council fathers root their engagement with Judaism in Scripture and tradition while moving beyond certain polemics of the past. Both Darlene Fozard Weaver and M. Cathleen Kaveny examine Vatican II's impact on the development of moral theology, even though the council "did not produce a distinct text