

From July 4–6, 2016, Revd Dr Serene Jones, President of Union Theological Seminary, New York, spoke on the ANZATS Conference theme of “Atonement” in three keynote lectures at Centre for Theology and Ministry in Parkville, Victoria. Taking a focus on Anselm in her first lecture, she developed contextually rich engagements with the theme, particularly in relation to race and gender violence, and associated trauma. Her thinking on atonement moved in the direction of “revolutionary love” and “an evolution of soul,” and her audience heard for example of her seminary’s provision of “protest chaplains” to the Occupy Wall Street protestors. The notion of “revolutionary love” has resonances in Australia with the Love Makes a Way movement where people of faith occupy the offices of parliamentarians in often silent, non-violent prayerful protest at Australia’s treatment of asylum seekers, particularly those held in detention on Manus Island and Nauru. This theme of “love” finds a parallel in the recent compelling work of philosopher Martha Nussbaum, *Anger and Forgiveness*, where she argues for a revolutionary justice marked by a particular future-oriented compassion and generosity, that is, I would suggest, both strategic and hopeful. I read *Anger and Forgiveness* over January having seen a previous ANZATS keynote speaker, Scott Stephens, recommend it as one of the best books of 2016. Nussbaum draws on and analyses ancient Greek philosophy and literature, music, and key twentieth and twenty-first century reforming and revolutionary figures such as Mahatma Gandhi, Martin Luther King Jr, and Nelson Mandela, to argue for the efficacy of “non-anger” in intimate relations, community, society, and the law. Jones and Nussbaum both speak into concrete challenges of our time drawing widely on fields of practice, including philosophy, theology, literature and the arts, to offer “transformative” visions of human selfhood and sociality oriented toward human flourishing.

Three articles in the current issue take up the challenge to consider the theme of atonement contextually, as speaking to and from the lived experience of human communities. Ryan Green explores the thought of Rowan Williams and speaks of a “kenotic relationality” focused in the cross. This has implications for the way the “self” is constructed, and human desire transformed, not outside of but in “the depths and darkness” of the world. Kerry Handasyde addresses the experience of women whose husbands, brothers and sons are at war, by analysing the poetry of two Congregationalist women written during the First World War, namely Beatrice Bevan and Margery Ruth Betts. The poetry of Bevan and Betts becomes a historical record for recovering a coun-

ter-voice to mainstream narratives of redemptive sacrifice and war. In a “time when resistance could not be voiced,” these two poets “located women’s suffering in the quiet places of the heart: the garden with its ‘blossoming tree.’” Lynne Taylor also takes an experiential approach to the question of atonement, using primary research with recent converts to Christianity. She finds that for her informants, “atonement” is experienced before it is understood. Both Green, referring to Williams, and Lynne Taylor, drawing on Douglas Hall, see the cross as a reminder of human potentiality for evil, and so as a challenge and a call to confront this reality in ourselves and our communities. Additional articles on the theme of atonement may appear in the November 2017 issue of *Colloquium*.

Four further articles round out the issue. John Owens examines Martha Nussbaum’s critique of religion in relation to ethics, namely that “religion distorts ethical practice.” Owens demonstrates that Nussbaum’s argument is strong and needs to be taken seriously as evidence of significant shifts in Western understandings of human identity. This does not mean the end of religion but is rather a challenge to understand and articulate afresh what it means to be human, especially in relation to the divine.

For James Aung, the question of ethics is not what it means to be human but what it means to be Christian specifically in Myanmar, where violence between the majority Buddhists and the Muslim Bengali (sometimes also called Rohingya) continues. For Aung, Myanmar Christians cannot be bystanders. He turns to Paul and offers a reading of 1 Cor 9:19–23 to suggest that a Pauline principle of “harmonization” underlies the famous phrase “all things to all people.” In the specific context of Myanmar, the benefit of the gospel of which Paul speaks will be evident in Christians doing the risky work of assisting Buddhists and Muslims to come to peace.

Mark Lindsay and Joe Mock ask us to consider the way Christian thought has emerged in our ecclesial traditions. Theologically, Lindsay explores the doctrine of election in the thought of Ignatius of Antioch and Origen of Alexandria. Rather than being focused in the individual, election is understood ecclesially as focused in community and the prior act of God. Mock looks at Eucharist and covenant in the theologies of two Swiss reformers Huldrych Zwingli (1484–1531) and his successor at Zurich, Heinrich Bullinger (1504–1575). He argues, counter to much scholarship, that Bullinger influenced Zwingli. In examining not only their published work but also relating a narrative of their relationship, Mock offers a fascinating insight into the development of reformed theological thinking on Eucharist and covenant.

This is my last editorial for *Colloquium* as I hand over to the incoming editor Megan Powell du Toit after the publication of this issue. I am pleased that in

my five years as editor we have published a range of theology from across Christian traditions with most of our contributors coming from the local Australian and Aotearoa New Zealand region, which is the purview of our publishing and professional body ANZATS, the Australian and New Zealand Association of Theological Schools. I want to thank all our contributors and our anonymous peer reviewers, both international and local. One aspect of the journal has been particularly significant for me and that has been the submission and publication of contextual approaches in theology and biblical studies, including in areas of ecological hermeneutics, migration theology and Indigenous theology. It has also been good to see recent work relating theology and the arts.

Thank you to the Editorial Board, in particular David Horrell, for support and advice, and the Editorial Panel for both their trust and assistance. Sections of the journal on special topics of interest such as “Visual Exegesis” would not have arisen save for their helpful input. John McDowell deserves particular thanks for his work both as Associate Editor and Book Review Editor. He has been outstanding in terms of support, advice, promotion and getting reviews from reviewers so that we are always ahead of our publication schedule in this area. Deborah Guess, Steven Tucker and Scott Kirkland have done excellent work in copy editing, proofreading and layout. The ANZATS Council has shown faith in the journal; its Executive Officers over my time as editor, Charles Sherlock, Ray Nobbs and Mark Harding, have worked to support *Colloquium* editorial and production personnel with exemplary collegiality. Without Charles’ enthusiasm, energy and expertise at the outset, the handover of *Colloquium* from ANZSTS to ANZATS could not have occurred so happily.

Let me welcome and recommend to you, the incoming editor Megan Powell du Toit, who has a wealth of editorial experience. I thank Megan for taking on this role and Australian College of Theology for their support of her in this position. Megan begins on June 1, 2017, just as this issue should be arriving in your letterboxes. She is looking forward to publishing new work in November and beyond. Megan writes: “My vision for the journal is that it would be, as its title says, a colloquium—a conversation of thinkers about interesting topics, expressing a variety of viewpoints. My hope is that this colloquium will both represent and inform the theological conversation in Australasia and beyond. I look forward to ‘conversing’ with you all.” I wish Megan well in her new role as editor and entrust *Colloquium* to her care.

Anne Elvey
Thursday March 9, 2017